

**MARK CHAPTER 2 – “JESUS FORGIVES & HEALS A PARALYTIC; MATTHEW THE TAX COLLECTOR; JESUS IS QUESTIONED ABOUT FASTING; JESUS IS LORD OF THE SABBATH”**

**OBSERVATION**

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

**INTERPRETATION**

**APPLICATION**

**JESUS FORGIVES & HEALS A PARALYTIC;**

**It should be noted that in every event that is described in Chapter 2, includes the beginning of the criticism and questioning Jesus.**

*Mar 2:1 And again He entered Capernaum after some days, and it was heard that He was in the house.*

*Mar 2:2 Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.*

*Mar 2:3 Then they came to Him, bringing a paralytic who was carried by four men.*

*Mar 2:4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.*

*Mar 2:5 When Jesus saw their faith, He said to the paralytic, "Son (a powerful, endearing term), your sins are forgiven you."*

*Mar 2:6 And some of the scribes were sitting there and reasoning in their hearts,*

*Mar 2:7 "Why does this Man speak blasphemies like this (wrong)? Who can forgive sins but God alone (right)?"*

*Mar 2:8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?"*

*Mar 2:9 Which is easier, to say (to observe?) to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?*

**v. 1 After some days** - The number of days is not known. Jesus probably remained long enough in the desert to heal the sick who were brought to him, and to give instructions to the multitudes who attended his preaching.. **was heard ...** - He entered the city, doubtless, privately; but his being there was soon known, and so great had his popularity become that multitudes pressed to hear him.

**v. 2 not even near the door** - In the “court” or “yard” before the door. They could not get near enough to hear him. **Preached the word** - The word of God; the revelation or doctrine which he came to deliver, called “the Word,” and “the Word of God,” because it was spoken or revealed by God. Compare Act 6:2-7.

**v. 3** Our attention is directed to this little group of five, and this is how they look. One man is sick with the palsy, poor fellow. He couldn't even have made it there because he's in that stretcher. The other four make a kind of quartet, one at each corner of the stretcher.

**v. 4 Because of the crowd** - The crowd, the multitude of people. Jesus was probably in the large open area or hall in the center of the house. See the notes at Mat 9:2. The people pressed into the area, and blocked up the door so that they could not have access to him. **When they had broken through** - When they had removed the awning or covering, so that they could let the man down.

**v. 5 Their faith** - Their confidence or belief that he could heal them. **Son** - Literally, “child.” The Hebrews used the words “son” and “child” with a great latitude of signification. They were applied to children, to grandchildren, to adopted children, to any descendants, to disciples, followers, young people, and to dependents. In this place it denotes affection or kindness. It was a word of consolation - an endearing appellation, applied by the Savior to the sick man to show his “compassion,” to inspire confidence, and to assure him that he would heal him. **This is the first time the Jews would have heard that sins are forgiven!**

**vs. 6-7** Here's the enemy and they don't speak out but just think their thoughts. In their thinking, they are wrong on the first question, but they are right in the second question. This Man was not speaking blasphemies. But it is true that only God can forgive sin. He forgives us because Christ paid the penalty for our sins! The Lord Jesus was not speaking blasphemies—He is God. And He could forgive sins because He came to this earth to provide a salvation for you and me and for the man with the palsy.

**vs. 8-9** Jesus perceived in His spirit that they reasoned thus: In a stunning moment, these scribes knew Jesus could read their evil hearts. This should have helped persuade them that Jesus really was God, having power to forgive sins. *Which is easier:* For men, both real forgiveness and the power to heal are impossible, but for God, both are easy. It is a logical assumption that if Jesus has the power to heal the man's disease, He also has the authority to forgive his sins.

**Vs. 1-12 - JESUS FORGIVES & HEALS A PARALYTIC:**

**v. 3 “they came to Him, bringing a paralytic”** Four friends wanting so much to bring the paralyzed man to Jesus! How about you and me? Do **we care enough about our lost friends to bring them to Jesus** with this effort?

**v. 5 “Son”** -what an endearing term – *teknon* – could be translated “child”. *Mt. 9:2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son (child-endearing term), be of good cheer.”* (“There is nothing to fear!”) *your sins are forgiven you.*”

Do you remember **when you heard that from our Lord?** Isn't that the most wonderful thing one could ever hear? **What was different about forgiving the man's sins and healing him physically- how long does forgiveness of sins last? How long does the healing of the body last? For what main reason do you bring people to the Lord? What is the single, most important reason?**

**v. 6 Do or do I have a “critical spirit” \_ the “gift” of criticism- finding fault?**

**v. 8 immediately, when Jesus perceived in His spirit - Mat 9:4 But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? - It's both comforting and somewhat frightening to know that Jesus knows all that we're thinking. Are you being honest with Him in this regard?**

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### INTERPRETATION

### APPLICATION

*Mar 2:10 But that you may know that the Son of Man has power on earth to forgive sins”—He said to the paralytic, Mar 2:11 “I say to you, arise, take up your bed, and go to your house.”*

*Mar 2:12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!”*

### MATTHEW THE TAX COLLECTOR

*Mar 2:13 Then He went out again by the sea; and all the multitude came to Him, and He taught them.*

*Mar 2:14 As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.*

*Mar 2:15 Now it happened, as He was dining in Levi’s house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.*

*Mar 2:16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, “How is it that He eats and drinks with tax collectors and sinners?”*

*Mar 2:17 When Jesus heard it, He said to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance.”*

### JESUS IS QUESTIONED ABOUT FASTING

*Mar 2:18 The disciples of John and of the Pharisees were fasting. Then they came and said to Him, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?”*

*Mar 2:19 And Jesus said to them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.*

*Mar 2:20 But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.*

*vs. 10-11 Son of Man* – first time used by Jesus of Himself. *Dan 7:13 “I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.* Jesus is using this term to describe His power!

*v. 12* Jesus carried the day, and the people were *amazed* to see the power of God in action.

*vs. 13-14* Levi, also known as Matthew, was a tax collector—despised by his countrymen due to the fact that he collected money for their dreaded oppressors, the Romans. But Matthew’s occupation didn’t prevent Jesus from calling him, because Jesus specializes in using the despised and rejected—people just like us! *Luk 5:28 So he left all, rose up, and followed Him.*

*v. 15-17* The Good News for any of us who feel off the wall, out to lunch, or incapacitated is that Jesus, the Great Physician, came especially to help people like us. The Majority Texts include *“to repentance”* at the end of verse 17; the Alexandrian texts do not. Jesus is not mingling with the sinners, **but as a doctor ministering to their needs – not being infected by them, but healing them!**

*vs. 18 & 19* According to the Talmud, **there is one time a man is absolved of duty, even prayer: at a wedding ceremony.** The only duty a man had at a wedding ceremony was to rejoice. Thus, Jesus is saying, “This is not the time to be fasting.” And He says the same thing today. I don’t know when Christianity began being associated with grumpiness, for ours is not a call to religion, but to relationship, not to sadness, but to gladness, not to a funeral, but to a wedding.

*v. 20* If a church does not have the presence of Jesus, if the joy of the Lord is not there, services will be like funerals. But if the Lord is there, it’s time to rejoice and celebrate the gospel and our great salvation. We’re forgiven. We’re on our way to heaven. The Lord is risen. Happy is the people whose God is the Lord! (Psalm 144:15).

### Vs. 13-17 - MATTHEW THE TAX COLLECTOR

*v. 14 “Follow Me”* - do you remember that command? Have you left everything to follow our Savior and to follow Him as Lord?

*So he arose and followed Him.* Matthew had a very lucrative position. He left a position of making much wealth – a great job, to follow Jesus? **Are you doing or have you done that?**

*v. 17 “Those who are well have no need of a physician, but those who are sick.* Notice Jesus does not teach that we shouldn’t see doctors and to simply rely only on faith. *I did not come to call the righteous, but sinners, to repentance.”* – Here is Jesus’ main purpose! **Calling sinners to repentance.** Are you including repentance in your witness and ministry to the lost? He came calling us to change! How much have you changed? Do you feel unclean? Come to Jesus!

### Vs. 18-22 - JESUS IS QUESTIONED ABOUT FASTING

*v. 20 “then they will fast”* – Fasting – the setting aside of something physically in your life for a period to spiritually seek the Lord and pray. **Do you ever fast?** (from the internet? TV? ESPN?) **Here I am, Lord! Do with me as You will! Is your spiritual man feasting or fasting?**

*v. 22 “no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”*

*Mat 9:17 Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”*

**“New wine” is the Gospel; not some new Gospel!**

By **“new wineskins”** are meant sinners, whom Christ calls by His grace, and the Spirit regenerates and renews, who are made new creatures in Christ; who have new hearts, and new spirits, and new principles of light, life, love, faith, and holiness, implanted in them; who have new eyes to see with, new ears to hear with, new feet to walk with, to and in Christ, new hands to work and handle with, and who live a new life and conversation. Now to such as these, the love of God is manifested and shed abroad in their hearts; by these, the Gospel of Christ is truly received and valued, and these enjoy the spiritual blessings of it; and so both the doctrine of the Gospel, and the grace of God, are preserved entirely, and these persons saved in the day of Christ.

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### INTERPRETATION

### APPLICATION

*Mar 2:21 No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.*

*Mar 2:22 And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."*

### JESUS IS LORD OF THE SABBATH

*Mar 2:23 Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.*

*Mar 2:24 And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"*

*Mar 2:25 But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him:*

*Mar 2:26 how he went into the house of God in the days of Abiathar the high priest, and ate the showbread, which is not lawful to eat except for the priests, and also gave some to those who were with him?"*

*Mar 2:27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath.*

*Mar 2:28 Therefore the Son of Man is also Lord of the Sabbath."*

**MISHNA II.:** The principal acts of labor (prohibited on the Sabbath) are **forty less one**--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. **These are the principal acts of labor--forty less one.**

**EXAMPLE OF CONFUSION- BURDEN OF THE SABBATH:** "Hunting deer." The rabbis taught: To catch a slug and squeeze it so that it bleed is a transgression involving only a sin-offering. R. Jehudah says, involving two sin-offerings, for R. Jehudah holds that squeezing comes in the class of threshing, but the rabbis told him that squeezing is not threshing. What reason do the rabbis give for their opinion? Said Rabba: Their reason is that threshing can only be applied to produce of the soil.

**vs. 21 & 22.** There are those who suggest that Jesus came to reform Judaism. Jesus, however, says "I'm not talking about patching up the old system or refilling old wineskins. **Something new is happening.**" The question then arises: What did He mean when He declared in Matthew 5 that He came not to destroy the old, but to fulfill it? Perhaps the answer is best illustrated with an acorn. If I set an acorn on the ground and hit it repeatedly with a hammer, it would soon be destroyed. If, on the other hand, I bury it in the ground, it would likewise be destroyed. But in the second case, **its destruction would bring about fulfillment, for it would bring forth a whole new tree.** When Jesus said, "I have come to fulfill the Law," **it was in the sense of the buried acorn.** That is, once the law shows us we're sinners in need of a Savior, its work is complete—fulfilled in the Person of our Savior, Jesus Christ. **Mat 9:17** *Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved."*

**vs. 23 & 24** And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? Although it was against Pharisaical tradition to pick grain, it was not against Old Testament Law, for Deuteronomy 23:25 allowed those who were hungry to pick grain no matter the day.

**vs. 25 & 26** How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? In appealing to the fact that, while fleeing from Saul, David ate the showbread from the tabernacle, **Jesus is declaring that human need always has priority over religious ritual, that the law is fulfilled in love (Matthew 22:37–40).**

**vs. 27 & 28** Therefore the Son of man is Lord also of the Sabbath. The Old Testament regulations were not meant to be burdens, but to be blessings—given not for punishment, but for protection. When reading Old Testament Scriptures in this light, the law provides beautiful principles to free us to live life the way it was meant to be, the Sabbath—a day when man stops his work in order to reflect and relax—being a perfect example.

The issue that seems to create the greatest antagonism against Jesus is His failure to observe the Sabbath day according to their traditions. Here we have now the Sabbath day, the challenging of Jesus because He allows the disciples to take and eat the grain as they were going through the field, to pick it and to eat it as they're going through the field because they're hungry. And Jesus is facing this issue, He said, Look, I'm the Lord of the Sabbath. It was made for man's benefit, and not to be a heavy yoke upon man as it had become under their traditional interpretations of the law. So the Lord of the Sabbath. **He is Lord over all!**

### **v. 22 con't -**

**The Gospel is the New Covenant and is different from the Law!** It's to be put into new skins! Not to make license for the 21<sup>st</sup> century in accordance with lustful desires.

### **Vs. 23-28 - JESUS IS LORD OF THE SABBATH**

**Now we see the old wineskins can't hold the new!**

Written law, developed into an oral law (traditions) – the **Mishna, 29 volumes, oral traditions including 39 specific Sabbath** violations and each could take place 39 different ways! If one reads the Talmud and Mishna and the traditions which are stated, it's obvious why Jesus came against those traditions, which were filled with loop holes. This, also is why the Pharisee and Scribes were so against Him for "breaking the Sabbath laws".

But Jesus said the Sabbath was made for man and not the other way around. Now **we should be so thankful that Jesus said that!**

Jesus the Son of Man, is also the Lord of the Sabbath.

God rested on the seventh day – for Adam it was the first full day of his life. He must have spent it communing with God! **The Jewish Sabbath, the 7<sup>th</sup> day, is a memorial of the old Creation. Sunday, the 8<sup>th</sup> day is a memorial of the New Creation!** (Jesus' resurrection; also that of the Day of Pentecost!)

**Are you totally following God's Word or are you caught up in tradition? Political correctness? Going with worldly things? Fellowshiping with God at least one day a week? Celebrating His resurrection?**

### **MOMENT BY MOMENT** – Daniel Whittle

Dying with Jesus, by death reckoned mine;

Living with Jesus a new life divine;

Looking to Jesus till glory doth shine,

Moment by moment, O Lord, I am Thine.

*Refrain* -Moment by moment I'm kept in His love,

Moment by moment I've life from above;

Looking to Jesus till glory doth shine;

Moment by moment, O Lord, I am Thine.

Never a trial that He is not there,

Never a burden that He doth not bear;

Never a sorrow that He doth not share,

Moment by moment, I'm under His care.

*Refrain*



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**INTERPRETATION**

**APPLICATION**

**Summary - Mark Chapter 2:**

**FOUR EVENTS:**

- 1-HEALING OF THE PARALYTIC & FORGIVENESS OF SIN
- 2-LEVI(MATTHEW) LEAVING ALL TO FOLLOW JESUS
- 3-NOT FASTING BY JESUS' DISCIPLES
- 4-JESUS DISCIPLES THRESHING GRAIN ON THE SABBATH

**RESISTANCE GROWING AGAIN JESUS BY PHARISEES & SCRIBES**

- 1-Only God can forgive sins
- 2- Eating with sinners and tax collectors
- 3- “Your disciples don’t fast”
- 4- Doing work on the Sabbath – Jesus being Lord of the Sabbath

**APPLICATION FOR US**

- 1 – How much effort will you go to, to bring people to Jesus?
  - 2 – Will you or have you left all to follow Jesus?
  - 3 – Do you fast? Emphasizing spiritual over physical?
  - 4 - Are you totally following God’s Word or are you caught up in tradition? Political correctness? Going with worldly things?
- Fellowshipping with God at least one day a week? Celebrating His resurrection?

**Son Of Man: used in Mark:** Mar\_2:10 But that you may know that the **Son of Man** has power on earth to forgive sins”—He said to the paralytic,

Mar\_2:28 Therefore the **Son of Man** is also Lord of the Sabbath."

Mar\_8:31 And He began to teach them that the **Son of Man** must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

Mar\_8:38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the **Son of Man** also will be ashamed when He comes in the glory of His Father with the holy angels."

Mar\_9:9 Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the **Son of Man** had risen from the dead.

Mar\_9:12 Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And how is it written concerning the **Son of Man**, that He must suffer many things and be treated with contempt?

Mar\_9:31 For He taught His disciples and said to them, "The **Son of Man** is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

Mar\_10:33 "Behold, we are going up to Jerusalem, and the **Son of Man** will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;

Mar\_10:45 For even the **Son of Man** did not come to be served, but to serve, and to give His life a ransom for many."

Mar\_13:26 Then they will see the **Son of Man** coming in the clouds with great power and glory.

Mar\_14:21 The **Son of Man** indeed goes just as it is written of Him, but woe to that man by whom the **Son of Man** is betrayed! It would have been good for that man if he had never been born."

Mar\_14:41 Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! The hour has come; behold, the **Son of Man** is being betrayed into the hands of sinners.

Mar\_14:62 Jesus said, "I am. And you will see the **Son of Man** sitting at the right hand of the Power, and coming with the clouds of heaven."

**Nor do you put new wine in the old leather wineskins (2:22):**

You put them in fresh wineskins that are soft leather, soft and supple, but the leather when it gets hard, if you put the new wine in, it will crack, it will split the hardened leather. So you put it into the soft, supple leather skins. What Jesus is saying is that this old religious system of which the scribes and the Pharisees were a part were not able to handle the new work that God was doing and wanting to do. And so God is going outside of the established religious system in order to do His new work because it would only, it would just break up, it would tear apart the old systems. And I have found that this is a general case through history. It's so easy for the wineskins to get old and hard and stiff and no longer pliable. And so when God is desiring to do a new work, He usually goes outside of the organized religious systems and begins a whole new work in that which is supple and soft and pliable. That's where basically Pastor Chuck got his parable, Blessed are the flexible for they shall not be broken. And how important it is for us to remain flexible so that God can move as He desires to move, we not try to confine Him to a particular pattern, to a particular way, as we so often do when we get to be old skins, when we get all organized and the skins get tighter and stiffer and more rigid all the time. And so the religious systems of man, God so often wants to work but He goes outside of the established denominations and systems to begin a new work and a fresh work in the hearts and the lives.

We want to stay flexible, we want to stay open. And it's so important if we're going to see a continued move of God's Spirit. And that's what we desire, the continued move of God's Spirit. That we remain supple, pliable. So Jesus is saying, You guys, you old wineskins. God's going outside of the religious system, He's not going to come through the priesthood and so forth. **He's going outside because He has a new work of His Spirit to do.**

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**THE ORDINANCES AND LAW OF THE SABBATH AS LAID DOWN IN THE MISHNAH AND THE JERUSALEM TALMUD.**

Edersheim, Alfred (2009-06-09). Life and Times of Jesus the Messiah - Enhanced Version (Kindle Locations 43693-43779). Christian Classics Ethereal Library. Kindle Edition

APPENDIX XVII. **THE ORDINANCES AND LAW OF THE SABBATH AS LAID DOWN IN THE MISHNAH AND THE JERUSALEM TALMUD.** (See Book III. ch. xxxv. in vol. ii. p. 52.) The terribly exaggerated views of the Rabbis, and their endless, burdensome rules about the Sabbath may best be learned from a brief analysis of the Mishnah, as further explained and enlarged in the Jerusalem Talmud. 6476 For this purpose a brief analysis of what is, confessedly, one of the most difficult tractates may here be given. The Mishnic tractate Sabbath stands at the head of twelve tractates which together from the second of the six sections into which the Mishnah is divided, and which treats of Festive Seasons (Seder Moed). Properly to understand the Sabbath regulations, it is, however, necessary also to take into account the second tractate in that section, which treats of what are called ‘commixtures’ or ‘connections’ (Erubin). Its object is to make the Sabbath Laws more bearable. For this purpose, it is explained how places, beyond which it would otherwise have been unlawful to carry things, may be connected together, so as, by a legal fiction, to convert them into a sort of private dwelling. Thus, supposing a number of small private houses to open into a common court, it would have been unlawful on the Sabbath to carry anything from one of these houses into the other. This difficulty is removed if all the families deposit before the Sabbath some food in the common court, when ‘a connection’ is established between the various house, which makes them one dwelling. This was called the ‘Erubh of Courts.’ Similarly, an extension of what was allowed as a ‘Sabbath journey’ might be secured by another ‘commixture,’ the ‘Erubh’ or ‘connection of boundaries.’ An ordinary Sabbath day’s journey extended 2,000 cubits beyond one’s dwelling. 6477 But if at the boundary of that ‘journey’ a man deposited on the Friday food for two meals, he thereby constituted it his dwelling, and hence might go on for other 2,000 cubits. Lastly, there was another ‘Erubh,’ when narrow streets or blind alleys were connected into ‘a private dwelling’ by laying a beam over the entrance, or extending a wire or rope along such streets and alleyways. This, by a legal fiction, made them ‘a private dwelling,’ so that everything was lawful there which a man might do on the Sabbath in his own house. Without discussing the possible and impossible questions about these Erubin raised by the most ingenious casuistry, let us see how Rabbinism taught Israel to observe its Sabbath. In not less than twenty-four chapters, 6478 matters are seriously discussed as of vital religious importance, which one would scarcely imagine a sane intellect would seriously entertain. Through 64 ½ folio columns in the Jerusalem, and 156 double pages of folio in the Babylon Talmud does the enumeration and discussion of possible cases, drag on, almost unrelieved even by Haggadah. 6479 The Talmud itself bears witness to this, when it speaks (no doubt exaggeratedly) of a certain Rabbi who had spent no less than two and a half years in the study of only one of those twenty-four chapters! And it further bears testimony to the unprofitableness of these endless discussions and determinations. The occasion of this is so curious and characteristic, that it might here find mention. The discussion was concerning a beast of burden. An ass might not be led out on the road with its covering on, unless such had been put on the animal previous to the Sabbath, but it was lawful to lead the animal about in this fashion in one’s courtyard. 6480 The same rule applied to a packsaddle, provided it were not fastened on by girth and back-strap. Upon this one of the Rabbis is reported as bursting into the declaration that this formed part of those Sabbath Laws (comp. Chag. i. 8) which were like mountains suspended by a hair! (Jer. Shabb. p. 7, col. b, last lines). And yet in all these wearisome details there is not a single trace of anything spiritual - not a word even to suggest higher thoughts of God’s holy day and its observance. The tractate on the Sabbath begins with regulations extending its provisions to the close of the Friday afternoon, so as to prevent the possibility of infringing the Sabbath itself, which commenced on the Friday evening. As the most common kind of labour would be that of carrying, this is the first point discussed. The Biblical Law forbade such labour in simple terms (Ex. xxxvi. 6; comp. Jer. xvii. 22). But Rabbinism developed the prohibition into eight special ordinances, by first dividing ‘the bearing of a burden’ into two separate acts - lifting it up and putting it down - and then arguing, that it might be lifted up or put down from two different places, from a public into a private, or from a private into a public place. Here, of course, there are discussions as to what constituted a ‘private place’ (‘{ hebrew}’); ‘a public place’ (‘{ hebrew}’); ‘a wide space,’ which belongs neither to a special individual or to a community, such as the sea, a deep wide valley, or else the corner of a property leading out on the road or fields, and, lastly, a ‘legally free place.’ 6481 Again, a ‘burden’ meant, as the lowest standard of it, the weight of ‘a dried fig.’ But if ‘half a fig’ were carried at two different times - lifted or deposited from a private into a public place, or vice versâ - were these two actions to be combined into one so as to constitute the sin of Sabbath desecration? And if so, under what conditions as to state of mind, locality, &c. ? And, lastly, how many different sins might one such act involve? To give an instance of the kind of questions that were generally discussed. the standard measure for forbidden food was the size of an olive, just as that for carrying burdens was the weight of a fig. If a man swallowed forbidden food of the size of half an olive, rejected it, and again eaten of the size of half an olive, he would be guilty, because the palate had altogether tasted food to the size of a whole olive; but if one had deposited in another locality a burden of the weight of a half a fig, and removed it again, it involved no guilt, because the burden was altogether only of half a fig, nor even if the first half fig’s burden had been burnt and then a second half fig introduced. Similarly, if an object that was intended to be worn or

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carried in front had slipped behind it involved no guilt, but if it had been intended to be worn or carried behind, and it slipped forward, this involved guilt, as involving labor. Similar difficulties were discussed as to the reverse. Whether, if an object were thrown from a private into a public place, or the reverse. Whether, if an object was thrown into the air with the left, and caught again in the right hand, this involved sin, was a nice question, though there could be no doubt a man incurred guilt if he caught it with the same hand which it had been thrown, but he was not guilty if he caught it in his mouth, since, after being eaten, the object no longer existed, and hence catching with the mouth was as if it had been done by a second person. Again, if it rained, and the water which fell from the sky were carried, there was no sin in it; but if the rain had run down from a wall it would involve sin. If a person were in one place, and his hand filled with fruit stretched into another, and the Sabbath overtook him in this attitude, he would have to drop the fruit, since if he withdrew his full hand from one locality into another, he would be carrying a burden on the Sabbath. It is needless to continue to analysis of this casuistry. All discussions to which we have referred turn only on the first of the legal canons in the tractate ‘Sabbath.’ **They will show what a complicated machinery of merely external ordinances traditionalism set in motion; how utterly unspiritual the whole system was, and how it required no small amount of learning and ingenuity to avoid committing grievous sin.** In what follows we shall only attempt to indicate the leading points in the Sabbath-legislation of the Rabbis. Shortly before the commencement of the Sabbath (late on Friday afternoon) nothing new was to be begun; 6482 the tailor might no longer go out with his needle, nor the scribe with his pen; nor were clothes to be examined by lamp-light. A teacher might not allow his pupils to read, if he himself looked on the book. All these are precautionary measures. The tailor or scribe carrying his ordinary means of employment, might forget the advent of the holy day; the person examining a dress might kill insects, 6483 which is strictly forbidden on the Sabbath, and the teacher might move the lamp to see better, while the pupils were supposed to be so zealous as to do this. These latter rules, we are reminded, were passed at a certain celebrated discussion between the schools of Hillel and Shammai, when the latter were in the majority. On that occasion also opposition to the Gentiles was carried to its farthest length, and their food, their language, their testimony, their presence, their intercourse, in short, all connection with them denounced. The school of Shammai also forbade to make any mixture, the ingredients of which would not be wholly dissolved and assimilated before the Sabbath. Nay, the Sabbath law was declared to apply even to lifeless objects. Thus, wool might not be dyed if the process was not completed before the Sabbath. Nor was it even lawful to sell anything to a heathen unless the object would reach its destination before the Sabbath, nor to give to a heathen workman anything to do which might involve him in Sabbath work. Thus, Rabbi Gamaliel was careful to send his linen to be washed three days before Sabbath. But it was lawful to leave olives or grapes in the olive or wine-press. Both schools were agreed that, in roasting or baking, a crust must have been formed before the Sabbath, except in case of the Passover lamb. The Jerusalem Talmud, however, modifies certain of these rules. Thus the prohibition of work to a heathen only implies, if they work in the house of the Jew, or at least in the same town with him. The school of Shammai, however, went so far as to forbid sending a letter by a heathen, not only a Friday or on a Thursday, but even sending on a Wednesday, or to embark on the sea on these days. It being assumed that the lighting of the Sabbath lamp was a law given to Moses on Mount Sinai, the Mishnah proceeds, in the second chapter of the tractate on the Sabbath, to discuss the substances of which respectively the wick and the oil may be composed, provided always that oil which feeds the wick is not put in a separate vessel, since the removal of that vessel would cause the extinction of the lamp, which would involve a breach of the Sabbath law. But if the light were extinguished from fear of the Gentiles, of robbers, or of an evil spirit, or in order that one dangerously ill might go to sleep, it involved no guilt. Here, many points in casuistry are discussed, such as whether twofold guilt is incurred if in blowing out a candle its flame lights another. The Mishnah here diverges to discuss the other commandments, which, like that of lighting the Sabbath lamp, specially devolve on women, on which occasion the Talmud broaches some curious statements about the heavenly Sanhedrin and Satan, such as that it is in moments of danger that the Great Enemy brings accusations against us, in order to ensure our ruin; or this, that on three occasions he specially lies in ambush: when one travels alone, when one sleeps alone in a dark house, and when one crosses the sea. In regard to the latter we may note as illustrative of St. Paul’s warning not to travel after the fast (Day of Atonement), that the Jewish proverb had it: ‘When you bind your Lulabh6484 (at the Feast of Tabernacles) bind also your feet’ - as regards a sea-voyage (Jer. Shabb. 5 b, Ber. R. 6). The next two chapters in the tractate on the Sabbath discuss the manner in which food may be kept warm for the Sabbath, since no fire might be lighted. If the food had been partially cooked, or was such as would improve by increased heat, there would be temptation to attended to the fire, and this must be avoided. Hence the oven was immediately before the Sabbath only to be heated with straw or chaff; if otherwise, the coals were to be removed or covered with ashes. Clothes ought not to be dried by the hot air of a stove. At any rate, care must be taken that neighbours do not see it. An egg may not be boiled by putting it near a hot kettle, nor in a cloth, nor sand heated by the sun. Cold water might be poured on warm, but not the reverse (at least such was the opinion of the school of Shammai), nor was it lawful to prepare either cold or warm compresses. Nay, a Rabbi went so far as to forbid throwing hot water over one’s self, for fear of spreading the vapour, or of cleaning the floor thereby! A vessel might be put under a lamp to catch the falling sparks, but no water might be put into it, because it was not lawful to extinguish a light. Nor would it have been allowed on the Sabbath to put a vessel to receive the drops of oil that might fall from the lamp. Among many other questions raised was this: whether a parent might take his child in his arms. Happily Rabbinic literally went so far as not only to allow this, but even in the supposed case that the child might happen to have a stone in its hands, although this would involve the labour of carrying that stone! Similarly, it was declared lawful to lift seats, provided they had not, as it were, four steps, when they must be considered as ladders. But it was not allowed to draw along chairs, as this might produce a rut of cavity, although a little carriage might be moved, since the wheels would only compress the soil but not produce a cavity (comp. on the Bab. Talmud, Shabb. 22 a;

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46; and Bets. 23 b). Again, the question is discussed, whether it is lawful to keep the food warm by wrapping around a vessel certain substances. Here the general canon is, that all must be avoided which would increase the heat: since this would be to produce some outward effect, which would be equivalent to work. In the fifth chapter of the tractate we are supposed to begin the Sabbath morning. Ordinarily, the first business of the morning would, of course, have been to take out the cattle. Accordingly, the laws are now laid down for ensuring Sabbath rest to the animals. The principle underlying these is, that only what serves as ornament, or is absolutely necessary for leading out or bringing back animals, or for safety, may be worn by them; all else is regarded as a burden. Even such things as might be put on to prevent the rubbing of a wound, or other possible harm, or to distinguish an animal, must be left aside on the day of rest. Next, certain regulations are laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a ‘burden.’ A woman must not wear such headgear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose-ring, nor with rings, nor have a pin<sup>6485</sup> in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful to the day, carry them, which would be a ‘burden.’ **Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin;** but men ought not to use looking-glasses even on weekdays, because this was undignified. A woman may walk about her own court, but not in the streets, with false hair. Similarly, a man was forbidden to wear on the Sabbath wooden shoes studded with nails, or only one shoe, as this would involve labour; nor was he to wear phylacteries nor amulets, unless, indeed, they had been made by competent persons (since they might lift them off in order to show the novelty). Similarly, it was forbidden to wear any part of a suit of armour. It was not lawful to scrape shoes, except perhaps with the back of a knife, but they might be touched with oil or water. Nor should sandals be softened with oil, because that would improve them. It was a very serious question, which led to much discussion, what should be done if the tie of a sandal had broken on the Sabbath. A plaster might be worn, provided its object was to prevent the wound from getting worse, not to heal it, for that would have been a work. Ornaments which could not easily be taken off might be worn in one’s courtyard. Similarly, **a person might go about with wadding in his ear, but not with false teeth nor with a gold plug in the tooth. If the wadding fell out of the ear, it could not be replaced.** Some indeed, thought that its healing virtues lay in the oil in which it had been soaked, and which had dried up, but others ascribed them to the warmth of the wadding itself. In either case there was danger of healing - of doing anything for the purpose of a cure - and hence wadding might not be put into the ear on the Sabbath, although if worn before it might be continued. Again, as regarded false teeth: they might fall out, and the wearer might then lift and carry them, which would be sinful on the Sabbath. But anything which formed part of the ordinary dress of a person might be worn also on the Sabbath, and children whose ears were being bored might have a plug put into the hole. **It was also allowed to go about on crutches, or with a wooden leg, and children might have bells on their dresses; but it was prohibited to walk on stilts, or to carry any heathen amulet.** The seventh chapter of the tractate contains the most important part of the whole. It opens by laying down the principle that, if a person has either not known, or forgotten, the whole Sabbath law, all the breaches of it which he has committed during ever so many weeks are to be considered as only one error or one sin. If he has broken the Sabbath law by mistaking the day, every Sabbath thus profaned must be atoned for; but he has broken the law because he thought that what he did was permissible, then every separate infringement constitutes a separate sin, although labours which stand related as species to the genus are regarded as only one work. It follows, that guilt attaches to the state of mind rather than to the outward deed. Next, forty less one chief or ‘fathers’ of work (Aboth) are enumerated, **all of which are supposed to be forbidden in the Bible. They are: sowing, ploughing reaping, binding sheaves, threshing, winnowing, sifting (selecting), grinding, sifting in a sieve, kneading, baking; shearing the wool, washing it, beating it, dyeing it, spinning, putting it on the weaver’s beam, making a knot, undoing a knot, sewing two stitches, tearing in order to sew two stitches; catching deer, killing; skinning, salting it, preparing its skin, scraping off its hair, cutting it up, writing two letters, scraping in order to write two letters; building, pulling down, extinguishing fire, lighting fire, beating with the hammer, and carrying from one possession into the other.** The number thirty-nine is said to represent the number of times that the word ‘labour’ occurs in the Biblical text, and all these Aboth or ‘fathers’ of work are supposed to be connected with some work that had been done about the Tabernacle, or to be kindred to such work. Again, each of these principal works involved the prohibition of a number of others which were derived from them, and hence called their ‘descendants’ (toledoth). The thirty-nine principal works have been arranged in four groups: the first (1-11) referring to the preparation of bread; the second (12-24) to all connected with dress; the third (25-33) to all connected with writing; and the last (34-39) to all the work necessary for a private house. Another Rabbi derives the number thirty-nine (of these Aboth) from the numerical value of the initial word in Exod. xxxv. 1, although in so doing he has to change the last letter (the {hebrew} must be changed into a {hebrew} to make thirty-nine). <sup>6486</sup> Further explanations must here be added. If you scatter two seeds, you have been sowing. In general, the principle is laid down, that anything by which the ground may be benefited is to be considered a ‘work’ or ‘labour,’ even if it were to sweep away or to break up a cold of earth. Nay, to pluck a blade of grass was a sin. Similarly, it was sinful labour to do anything that would promote the reopening of fruits, such as to water, or even to remove a withered leaf. To pick fruit, or even to lift it from the ground, would be like reaping. If for example, a mushroom were cut, there would be twofold sin, since by the act of cutting, a new one would spring in its place. According to the Rabbis of Caesarea, fishing, and all that put an end to life, must be ranked with harvesting. In connection with the conduct of the disciples in rubbing the



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ears of corn on the Sabbath, it is interesting to know that all work connected with food would be classed as one of the toledoth, of binding into sheaves. If a woman were to roll wheat to take away this husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning what adheres to the side of a stalk, she would be guilty of sifting. If she were brushing the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing. Distinctions like the following are made: A radish may be dipped into salt, but not left in it too long, since this would be to make pickle. A new dress might be put on, irrespective of the danger that in so doing it might be torn. Mud on the dress might be crushed in the hand and shaken off, but the dress must not be rubbed (for fear of affecting the material). If a person took a bath, opinions are divided, whether the whole body should be dried at once, or limb after limb. If water had fallen on the dress, some allowed the dress to be shaken but not wrung; other, to be wrung but not shaken. One Rabbi allowed to spit into the handkerchief, and that although it may necessitate the compressing of what had been wetted; but there is a grave discussion whether it was lawful to spit on the ground, and then to rub it with the foot, because thereby the earth may be scratched. It may, however, be done on stones. In the labour of grinding would be included such an act as crushing salt. To sweep, or to water the ground, would involve the same sin as beating out the corn. To lay on a plaster would be a grievous sin; to scratch out a big letter, leaving room for two small ones, would be a sin, but to write one big letter occupying the room of two small letters was no sin. To change one letter into another might imply a double sin. And so on through endless details! The Mishnah continues to explain that, in order to involve guilt, the thing carried from one locality to another must be sufficient to be entrusted for safekeeping. The quantity is regulated: as regards the food of animals, to the capacity of their mouth; as regards man, a dried fig is the standard. As regards fluids, the measure is as much wine as is used for one cup, that is, the measure of the cup being a quarter of a log, and wine being mixed with water in the proportion of three parts water to one of wine - one-sixteenth of a log. 6487 As regards milk, a mouthful; of honey, sufficient to lay on a wound; of oil, sufficient to anoint the smallest member; of water, sufficient to wet eyesalve; and of all other fluids, a quarter of a log. As regarded other substances, the standard as to what constituted a burden was whether the thing could be turned to any practical use, however trifling. Thus, two horse's hairs might be made into a birdtrap; a scrap of clean paper into a custom-house notice; a small piece of paper written upon might be converted into a wrapper for a small flagon. In all these cases, therefore, transport would involve sin. Similarly, ink sufficient to write two letters, wax enough to fill up a small hole, even a pebble with which you might aim at a little bird, or a small piece of broken earthenware with which you might stir the coals, would be 'burdens!' Passing to another aspect of the subject, the Mishnah lays it down that, in order to constitute sin, a thing must have been carried from one locality into another entirely and immediately, and that it must have been done in the way in which things are ordinarily carried. If an object which one person could carry is carried by two, they are not guilty. Finally, like all labour on the Sabbath, that of cutting one's nails or hair involves moral sin, but only if it is done in the ordinary way, otherwise only the lesser sin of the breach of the Sabbath rest. A very interesting notice in connection with St. John v., is that in which it is explained how it would not involve sin to carry a living person on a pallet, the pallet being regarded only as an accessory to the man; while to carry a dead body in such manner, or even the smallest part of a dead body, would involve guilt. From this the Mishnah proceeds to discuss what is analogous to carrying, such as drawing or throwing. Other 'labours' are similarly made the subject of inquiry, and it is shown how any approach to them involves guilt. The rule here is, that anything that might prove of lasting character must not be done on the Sabbath. The same rule applies to what might prove the beginning of work, such as letting the hammer fall on the anvil; or to anything that might contribute to improve a place, to gathering as much wood as would boil an egg, to uprooting weeds, to writing two letters of a word - in short, to anything that might be helpful in, or contribute towards, some future work. The Mishnah next passes to such work in which not quantity, but quality, is in question - such as catching deer. Here it is explained that anything by which an animal might be caught is included in the prohibition. So far is this carried that, if a deer had run into a house, and the door were shut upon it, it would involve guilt, and this, even if, without closing the door, persons seated themselves at the entry to prevent the exit of the animal. Passing over the other chapters, which similarly illustrate what are supposed to be Biblical prohibitions of labour as defined in the thirty-nine Aboth and their toledoth, we come, in the sixteenth chapter of the tractate, to one of the most interesting parts, containing such Sabbath laws as, by their own admission, were imposed only by the Rabbis. These embrace: 1. Things forbidden, because they might lead to a transgression of the Biblical command; 2. such as are like the kind of labour supposed to be forbidden in the Bible; 3. Such as are regarded a sin compatible with the honour due to the Sabbath. In the first class are included a number of regulations in case of a fire. All portions of Holy Scripture, whether in the original or translated, and the case in which they are laid; the phylacteries and their case, might be rescued from the flames. Of food or drink only what was needful for the Sabbath might be rescued; but if the food were in a cupbord or basket the whole might be carried out. Similarly, all utensils needed for the Sabbath meal, but of dress only what was absolutely necessary, might be saved, it being, however, provided, that a person might put on a dress, save it, to go back and put on another, and so on. Again, anything in the house might be covered with skin so as to save it from the flames, or the spread of the flames might be arrested by piling up vessels. It was not lawful to ask a Gentile to extinguish the flame, but not duty to hinder him, if he did so. It was lawful to put a vessel over a lamp, to prevent the ceiling from catching fire; similarly, to throw a vessel over a scorpion, although on that point there is doubt. On the other hand, it is allowed, if a Gentile has lighted a lamp on the Sabbath, to make use of it, the fiction being, however, kept up that he did it for himself, and not for the Jew. By the same fiction the cattle may be watered, or, in fact, any other use made of his services. Before passing from this, we should point out that it was directed that the Hagiographa should not be read except in the evening, since the daytime was to be devoted to more doctrinal studies. In the same connection it is added, that the study of the Mishnah is more important than that of the Bible,

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that of the Talmud being considered the most meritorious of all, as enabling one to understand all questions of right and wrong. Liturgical pieces, though containing the Name of God, might not be rescued from the flames. The Gospels, and the writings of Christians, or of heretics, might not be rescued. If it be asked what should be done with them on weekdays, the answer is, that the Names of God which they contain ought to be cut out, and then the books themselves burned. One of the Rabbis, however, would have had them burnt at once, indeed, he would rather have fled into an idolatrous temple than into a Christian church: ‘for the idolators deny God because they have not known Him, but the apostates are worse.’ To them applied Ps. cxxxix. 21, and, if it was lawful to wash out in the waters of jealousy the Divine Name in order to restore peace, much more would it be lawful to burn such books, even though they contained the Divine Name, because they led to enmity between Israel and their Heavenly Father. Another chapter of the tractate deals with the question of the various pieces of furniture - how far they may be moved and used. Thus, curtains, or a lid, may be regarded as furniture, and hence used. More interesting is the next chapter (xviii.), which deals with things forbidden by the Rabbis because they resemble those kinds of labour supposed to be interdicted in the Bible. Here it is declared lawful, for example, to remove quantities of straw or corn in order to make room for guests, or for an assembly of students, but the whole barn must not be emptied, because in so doing the floor might be injured. Again, as regards animals, some assistance might be given if an animal was about to have its young, though not to the same amount as to a woman in childbirth, for whose sake the Sabbath might be desecrated. Lastly, all might be done on the holy day needful for circumcision. At the same time, every preparation possible for the service should be made the day before. The Mishnah proceeds to enter here on details not necessarily connected with the Sabbath law. In the following chapter (xx.) the tractate goes on to indicate such things as are only allowed on the Sabbath on condition that they are done differently from ordinary days. Thus, for example, certain solutions ordinarily made in water should be made in vinegar. The food for horses or cattle must not be taken out of the manger, unless it is immediately given to some other animal. The bedding straw must not be turned with hand, but with other part of the body. A press in which linen is smoothed may be opened to take out napkins, but must not be screwed down again, &c. The next chapter proceeds upon the principle that, although everything is to be avoided which resembles the labours referred to in the Bible, the same prohibition does not apply to such labours as resemble those interdicted by the Rabbis. The application of this principle is not, however, of interest to general readers. In the twenty-second chapter the Mishnah proceeds to show that all the precautions of the Rabbis had only this object: to prevent an ultimate breach of a Biblical prohibition. Hence, where such was not to be feared, an act might be done. For example, a person might bathe in mineral waters, but not carry home the linen with which he had dried himself. He might anoint and rub the body, but not to the degree of making himself tired; but he might not use any artificial remedial measures, such as taking a shower-bath. Bones might not be set, nor emetics given, nor any medical or surgical operation performed. In the last two chapters the Mishnah points out those things which are unlawful as derogatory to the dignity of the Sabbath. Certain things are here of interest as bearing on the question of purchasing things for the feast-day. Thus, it is expressly allowed to borrow wine, or oil, or bread on the Sabbath, and to leave one’s upper garment in pledge, though one should not express it in such manner as to imply it was a loan. Moreover, it is expressly added that if the day before the Passover falls on a Sabbath, one may in this manner purchase a Paschal lamb, and, presumably, all else that is needful for the feast. This shows how Judas might have been sent on the eve of the Passover to purchase what was needful, for the law applying to a feast-day was much less strict than that of the Sabbath. Again, to avoid the possibility of effacing anything written, it was forbidden to read from a tablet the names of one’s guests, or the menu. It was lawful for children to cast lots for their portions at table, but not with strangers, for this might lead to a breach of the Sabbath, and to games of chance. Similarly, it was improper on the Sabbath to engage workmen for the following week, nor should one be on the watch for the close of that day to begin one’s ordinary work. It was otherwise if religious obligations awaited one at the close of the Sabbath such as attending to a bride, or making preparation for a funeral. 6488 On the Sabbath itself it was lawful to do all that was absolutely necessary connected with the dead, such as to anoint or wash the body, although without moving the limbs, nor might the eyes of the dying be closed - a practice which, indeed, was generally denounced. In the last chapter of the tractate the Mishnah returns to the discussion of punctilious details. Supposing a traveller to arrive in a place just as the Sabbath commenced, he must only take from his beast of burden such objects as are allowed to be handled on the Sabbath. As for the rest, he may loosen the ropes and let them fall down of themselves. Further, it is declared lawful to unloose bundles of straw, or to rub up what can only be eaten in that condition; but care must be taken that nothing is done which is not absolutely necessary. On the other hand, cooking would not be allowed - in short, nothing must be done but what was absolutely necessary to satisfy the cravings of hunger or thirst. Finally, it was declared lawful on the Sabbath to absolve from vows, and to attend to similar religious calls. Detailed as this analysis of the Sabbath law is, we have not by any means exhausted the subject. Thus, one of the most curious provisions of the Sabbath law was, that on the Sabbath only such things were to be touched or eaten as had been expressly prepared on a weekday with a view to the Sabbath (Bez. 2 b). 6489 Anything not so destined was forbidden, as the expression is ‘on account of Muqtsah’ ({} hebrew{}), i. e. as not having been the ‘intention.’ Jewish dogmatists enumerate nearly fifty cases in which the theological term finds its application. Thus, if a hen had laid on the Sabbath, the egg was forbidden, because, evidently, it could not have been destined on a weekday for eating, since it was not yet laid, and did not exist; while if the hen had been kept, not for laying but for fattening, the egg might be eaten as forming a part of the hen that had fallen off! But when the principle of Muqtsah is applied to the touching of things which are not used because they have become ugly (and hence are not in one’s mind), so that, for example, an old lamp may not be touched, or raisins during the process of drying them (because they are not eatable then), it will be seen how complicated such a law must have been. Chiefly from other tractates of the Talmud the following may here be added. It would break the Sabbath rest to climb a tree, to

## **MARK CHAPTER 2 – “JESUS FORGIVES & HEALS A PARALYTIC; MATTHEW THE TAX COLLECTOR; JESUS IS QUESTIONED ABOUT FASTING; JESUS IS LORD OF THE SABBATH”**

### OBSERVATION

### INTERPRETATION

### APPLICATION

**Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column.**

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ride, to swim, to clap one's hands, to strike one's side, or to dance. All judicial acts, vows, and tilling were also prohibited on that day (Bez. v. 2). It has already been noted that aid might be given or promised for a woman in her bed. But the Law went further. While it prohibited the application or use on the Sabbath of any remedies that would bring improvement or cure to the sick, 'all actual danger to life,' ({ hebrew}, Yoma vii. 6) superseded the Sabbath law, but nothing short of that. Thus, to state an extreme case, if on the Sabbath a wall had fallen on a person, and it were doubtful whether he was under the ruins or not, whether he was alive or dead, a Jew or Gentile, it would be duty to clear away the rubbish sufficiently to find the body. If life were not extinct the labour would have to be continued; but if the person were dead nothing further should be done to extricate the body. Similarly, a Rabbi allowed the use of remedies on the Sabbath in throat diseases, on the express ground that he regarded them as endangering life. On a similar principle a woman with child or a sick person was allowed to break even the fast of the Day of Atonement, while one who had a maniacal attack of morbid craving for food ({ hebrew}) = βο λυμος might on that sacred day have even unlawful food (Yoma viii. 5, 6). Such are the leading provisions by which Rabbinism enlarged the simple Sabbath-law as expressed in the Bible, 6490 and, in its anxiety to ensure its most exact observance, changed the spiritual import of its rest into a complicated code of external and burdensome ordinances. Shall we then wonder at Christ's opposition to the Sabbath-ordinances of the Synagogue, or, on the other hand, at the teaching of Christ on this subject, and that of his most learned and most advanced contemporaries? And whence this difference unless Christ was the 'Teacher come from God,' Who spake as never before man had spoken?

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**Healing the Paralytic:**

**Mat 9:1** So He got into a boat, crossed over, and came to His own city.

Mat 9:2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you."

Mat 9:3 And at once some of the scribes said within themselves, "This Man blasphemes!"

Mat 9:4 But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"

Mat 9:5 For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'?

Mat 9:6 But that you may know that the Son of Man has power on earth to forgive sins"—then He said to the paralytic, "Arise, take up your bed, and go to your house."

Mat 9:7 And he arose and departed to his house.

Mat 9:8 Now when the multitudes saw *it*, they marveled and glorified God, who had given such power to men.

**Mar 2:1** And again He entered Capernaum after *some* days, and it was heard that He was in the house.

Mar 2:2 Immediately many gathered together, so that there was no longer room to receive *them*, not even near the door. And He preached the word to them.

Mar 2:3 Then they came to Him, bringing a paralytic who was carried by four *men*.

Mar 2:4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

Mar 2:5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

Mar 2:6 And some of the scribes were sitting there and reasoning in their hearts,

Mar 2:7 "Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?"

Mar 2:8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?"

Mar 2:9 Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

Mar 2:10 But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic,

Mar 2:11 "I say to you, arise, take up your bed, and go to your house."

Mar 2:12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw *anything* like this!"

Luk 5:18 Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him.

Luk 5:19 And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.

Luk 5:20 When He saw their faith, He said to him, "Man, your sins are forgiven you."

Luk 5:21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

Luk 5:22 But when Jesus perceived their thoughts, He answered and said to them, "Why are you reasoning in your hearts?"

Luk 5:23 Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'?

Luk 5:24 But that you may know that the Son of Man has power on earth to forgive sins"—He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house."

Luk 5:25 Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God.

Luk 5:26 And they were all amazed, and they glorified God and were filled with fear, saying, "We have seen strange things today!"

**Matthew the Tax Collector:**

Mat 9:9 As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

Mat 9:10 Now it happened, as Jesus sat at the table in the house, *that* behold, many tax collectors and sinners came and sat down with Him and His disciples.

Mat 9:11 And when the Pharisees saw *it*, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?"

Mat 9:12 When Jesus heard *that*, He said to them, "Those who are well have no need of a physician, but those who are sick.

Mat 9:13 But go and learn what *this* means: 'I DESIRE MERCY AND NOT SACRIFICE.' For I did not come to call the righteous, but sinners, to repentance."



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Mat 9:14 Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast often, but Your disciples do not fast?"

Mat 9:15 And Jesus said to them, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

Mat 9:16 No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.

Mat 9:17 Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved."

Mar 2:13 Then He went out again by the sea; and all the multitude came to Him, and He taught them.

Mar 2:14 As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

Mar 2:15 Now it happened, as He was dining in *Levi's* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.

Mar 2:16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"

Mar 2:17 When Jesus heard *it*, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance."

Luk 5:27 After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me."

Luk 5:28 So he left all, rose up, and followed Him.

Luk 5:29 Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them.

Luk 5:30 And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

Luk 5:31 Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick.

Luk 5:32 I have not come to call *the* righteous, but sinners, to repentance."

**Questioned about fasting/old wineskins**

Mat 9:14 Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast often, but Your disciples do not fast?"

Mat 9:15 And Jesus said to them, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

Mat 9:16 No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.

Mat 9:17 Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved."

Mar 2:18 The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

Mar 2:19 And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

Mar 2:20 But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

Mar 2:21 No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

Mar 2:22 And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

Luk 5:33 Then they said to Him, "Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

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Luk 5:34 And He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them?"

Luk 5:35 But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

Luk 5:36 Then He spoke a parable to them: "No one puts a piece from a new garment on an old one; otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old.

Luk 5:37 And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined.

Luk 5:38 But new wine must be put into new wineskins, and both are preserved.

Luk 5:39 And no one, having drunk old *wine*, immediately desires new; for he says, 'The old is better.' "

**Jesus is Lord of the Sabbath**

Mat 12:1 At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat.

Mat 12:2 And when the Pharisees saw *it*, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

Mat 12:3 But He said to them, "Have you not read what David did when he was hungry, he and those who were with him:

Mat 12:4 how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?"

Mat 12:5 Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?"

Mat 12:6 Yet I say to you that in this place there is *One* greater than the temple.

Mat 12:7 But if you had known what *this* means, 'I DESIRE MERCY AND NOT SACRIFICE,' you would not have condemned the guiltless.

Mat 12:8 For the Son of Man is Lord even of the Sabbath."

Mar 2:17 When Jesus heard *it*, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to

Mar 2:23 Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.

Mar 2:24 And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"

Mar 2:25 But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him:

Mar 2:26 how he went into the house of God *in the days* of Abiathar the high priest, and ate the showbread, which is not lawful to eat except for the priests, and also gave some to those who were with him?"

**Mar 2:27** And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

Mar 2:28 Therefore the Son of Man is also Lord of the Sabbath."

**Luk 6:1** Now it happened on the second Sabbath after the first that He went through the grainfields. And His disciples plucked the heads of grain and ate *them*, rubbing *them* in *their* hands.

Luk 6:2 And some of the Pharisees said to them, "Why are you doing what is not lawful to do on the Sabbath?"

Luk 6:3 But Jesus answering them said, "Have you not even read this, what David did when he was hungry, he and those who were with him:

Luk 6:4 how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?"

Luk 6:5 And He said to them, "The Son of Man is also Lord of the Sabbath."