

## Second Sunday after Pentecost

### OLD TESTAMENT – Deuteronomy 5:12-15

**12** “Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. **13** Six days you shall labor and do all your work, **14** but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. **15** You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

**5:12** *as the LORD your God has commanded you.* Missing from the parallel verse in Exodus (20:8), this clause reminds the people of the divine origin of the Ten Commandments 40 years earlier (see vv. 15–16). (CSB)

**5:14** Text differs from Ex 20:8–11. (TLSB)

*seventh day.* Chemnitz: “God has willed that in the observances of the Sabbath there be a memorial of the article of creation ... that the people may be instructed by this teaching device to pray to God and to await His blessings, and that thus faith be strengthened” (*LTh* 2:391). Tertullian: “The force of such precepts was temporary, and respected the necessity of present circumstances” (*ANF* 3:156). (TLSB)  
**5:15** *you were a slave.* Moses adds a reminder of how the Israelites are to treat their slaves on the Sabbath; both male and female slaves are given rest on each Sabbath, just as the Israelites. Chemnitz: “This manifestly pertains to the people of Israel ... [who] were put in a place of rest in the land of Canaan” (*LTh* 2:389). (TLSB)

### EPISTLE – 2 Corinthians 4:5-12

**5** For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. **6** For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. **7** But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. **8** We are afflicted in every way, but not crushed; perplexed, but not driven to despair; **9** persecuted, but not forsaken; struck down, but not destroyed; **10** always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. **11** For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. **12** So death is at work in us, but life in you.

**4:5** *what we proclaim is not ourselves.* As did the false teachers, puffed up with self-importance. Paul does not lord it over their faith (1:24), for there is only one Lord, Jesus Christ, and he is the theme of Paul's preaching. (CSB)

*your servants for Jesus' sake.* Paul, and indeed every apostolic overseer, is a servant to God in his work with God's people, just as Jesus Himself was servant to all (cf Mk 10:45; Jn 13:1–20). Paul contrasts his servanthood with his critics' boasting of themselves. (TLSB)

To justify his calling the Gospel which he preached the proclamation of the divine glory, the apostle now writes: For not ourselves preach we, but Christ Jesus the Lord, and ourselves your servants for the sake of Jesus. If Paul had been preaching himself, his own wisdom, if he had been seeking honor and glory for

himself, it would have been wicked presumption on his part to condemn those that refused to accept his teaching as being on the way to perdition. But his one thought, his one object, was to set forth Christ Jesus before his hearers as the Lord, to whom they owed the obedience of faith by reason of His redemption. And far from asserting any authority, power, or lordship over them, he stated, on the contrary, that he considered himself and his fellow-teachers the servants of the congregations, not absolute slaves bound to do their will as they dictated, but servants for the sake of Jesus, ministers of Christ, stewards of the mysteries of God. And in this sense also every true preacher of the Lord Jesus Christ is a servant of the congregation entrusted to him, as he becomes all things to all men in order to gain souls for Christ, 1 Cor. 9, 19. (Kretzmann)

**4:6** *Let light shine out of darkness.* God said this at the creation (Ge 1:2–4), and God says it again in the new creation or new birth (see 5:17; Jn 3:3, 7; 1Pe 1:3) as the darkness of sin is dispelled by the light of the gospel. (CSB)

Paul alludes to the power of God in creation, when His Word literally brought light into existence. (TLSB)

*shone in our hearts.* That miraculous Word of creation is at work through the Gospel, which alone can enlighten hearts that are dark with sin. (TLSB)

*the light of the knowledge of the glory of God.* The light that now shines in Paul’s heart (qualifying him to be a proclaimer of Christ) is the knowledge of the glory of God as it was displayed in the face of Christ—who has come, not just from an earthly tabernacle, but from the glorious presence of God in heaven itself (see Jn 1:14). (CSB)

There is another reason also which causes Paul to be so fearless and frank in his ministry: For it is God that said, Out of darkness light shall shine, who has shined in our hearts for the enlightenment of the knowledge of the glory of God in the face of Jesus Christ. It was in the beginning of the world that the creative power of God’s word caused the light to shine out of darkness, Gen. 1, 3. And the same God who thus created the physical light is the Author of the true spiritual light. It was not merely that he blew a dying ember into flame, as Luther remarks, but that he brought forth light out of darkness. There was darkness in the heart of Paul, as in that of all men by nature, spiritual darkness and death. But God created spiritual life and light in his heart in his conversion; and this reflection of the glory of God is now used to illuminate others; God has given to the preachers of the Gospel the ability to give to others the light of the knowledge of God through Christ, as manifested in Christ. Note: This function of the converted people is not confined to the pastors, but every believer that has experienced the illuminating power of God in his own heart will, in turn, act as a light tower to lead others to know Christ as their Lord and be saved. Mark also the contrast in the entire passage: The god of this world, the devil, blinds; the ministry of the Gospel gives light. Without the Gospel and its illuminating power the heart of man will remain forever in spiritual darkness; but if that power removes the darkness, there is a fullness of light and glory. (Kretzmann)

*face of Jesus Christ.* The righteousness, love, and grace of God (indeed God’s very heart) are seen in Jesus (cf Jn 14:6; Rm 5:6–8). (TLSB)

**4:1–6** The essence of Paul’s ministry was “mercy” through the Lord Jesus alone. Such mercy compelled him to be straightforward, authentic, and transparent as a servant to God’s people. Merciful ministry exposes and binds us to the people we serve. We must never give in to the temptation to think that merciful ministry can be done from afar, as a master and not as a servant. The same Lord who made “light shine out of darkness” will strengthen our hearts to be courageously transparent servants. • Thanks

be to God, who is generously merciful to us. May He prepare us and bind us to those who need such mercy. Amen. (TLSB)

**4:7** *this treasure.* The gospel. (CSB)

*jars of clay.* It was customary to conceal treasure in clay jars, which had little value or beauty and did not attract attention to themselves and their precious contents. Here they represent Paul's human frailty and unworthiness. (CSB)

Like invaluable gifts wrapped in plain paper, ministers of the Gospel, such as Paul, were frail; they dispensed the Gospel's treasures. (TLSB)

*the surpassing power is from God and not from us.* The idea that the absolute insufficiency of man reveals the total sufficiency of God pervades this letter. (CSB)

God's overwhelming, all-encompassing power in His grace toward the world, in contrast to human incapability (cf Rm 1:16; 1Co 2:14). (TLSB)

**4:8–9** Sharing the Gospel with others is challenging in a sinful, rebellious world (Jn 16:33). "Great and grievous, indeed, are these dangers and temptations, which every Christian must bear. We bear them even though each one were alone by himself" (LC III 105). But one can always trust in the Lord and the power of the Gospel to see one through. He never lets His people down (Mt 28:20). (TLSB)

**4:10** Paul, as a minister of the Gospel, not only preached Christ crucified (1Co 1:23), but also was literally wounded for that message. Christians reflect that Christ is love by willing self-sacrifice and service, so that others might come to know Jesus' love. (TLSB)

*We always carry around in our body the death of Jesus.* The frailty of the "clay jar" of Paul's humanity (v. 7) is plainly seen in the constant hardships and persecutions with which he is buffeted for the sake of the gospel and through which he shares in Christ's suffering (see 1:5; Ro 8:17; Php 3:10; Col 1:24). (CSB)

**4:11** *given over to death.* Paul and his companions were persecuted, beaten, and threatened with death (11:23–33). (TLSB)

*that his life may be revealed in our mortal body.* The reference is to Christ's resurrection life and power. Once again (see note on v. 7), human weakness provides the occasion for the triumph of divine power, and daily "dying" magnifies the wonder of daily resurrection life (see 1:9). (CSB)

In Paul's frailties and struggles, the Gospel message exhibited its power all the more (cf 12:9; Rm 8:31–39). (TLSB)

**4:12** Believers are not exempt from pain and suffering. When earthen vessels are broken, they even more clearly reveal the treasure of God's power and grace within. (TLSB)

## GOSPEL – Mark 2:23-28

**23 One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. 24 And the Pharisees were saying to him, "Look, why are they doing what is not lawful on the Sabbath?" 25 And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: 26 how he**

**entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” 27 And he said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath.”**

**2:23-28** Mark reports that Jesus was often followed by the Pharisees as he traveled throughout Galilee (Mark 2:1–3:30). Unfortunately, their purpose was not to join Jesus’ “followers,” but to trap him with questions or catch him violating the Torah. (Concordia Pulpit Resources - Volume 7, Part 3)

The other gospel accounts add details to the specific incident recorded in our text. Matthew (12:1–8) notes that the disciples were hungry and that they ate some of the heads of grain. Matthew notes additional words from the Lord of the Sabbath that point to him as the new temple (cf. Jn 2:19–22) and the one who brings mercy: “Or haven’t you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? I tell you that one greater than the temple is here. If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent” (vv 5–7). Thus Jesus is not violating the OT, but fulfilling it in accord with the prophets (the quote is from Hos 6:6). (Concordia Pulpit Resources - Volume 7, Part 3)

Luke 6:1–5 gives greater detail regarding the actions of the disciples: “his disciples began to pick some heads of grain, rub them in their hands and eat the kernels.” (Concordia Pulpit Resources - Volume 7, Part 3)

**2:23-24** Walking through a grain field on the Sabbath, the hungry disciples (Mt 12:1) picked the ripened grain, shucked the skins, blew them to the wind, and ate the kernels. The Mosaic law recorded in Deut 23:25 permits the disciples’ actions: “If you enter your neighbor’s grain field, you may pick kernels with your hands, but you must not put a sickle to his standing grain.” In this way God provided food for the hungry traveler while also protecting the farmer from a thief who might try to harvest a significant part of his crop. Surely the Pharisees would have known of the Torah’s approval, but they object to these actions *on the Sabbath*. The Torah prohibited labor on the Sabbath (Ex 34:21). (Concordia Pulpit Resources - Volume 7, Part 3)

The issue is whether the disciples are merely grabbing a bite to eat while on the run (permitted by the Torah), or engaging in the work of the harvest (prohibited on the Sabbath). Obviously, the disciples are taking only what they will eat right away. They are not doing the work of selling, transporting, or storing grain as was done in harvesting, so their actions are lawful according to the Torah. God permits his people to eat on the Sabbath too! (Concordia Pulpit Resources - Volume 7, Part 3)

The oral law of the Pharisees was more detailed and often stricter than God’s Torah, but even so, it is not clear that the disciples’ behavior would have violated it. Of the 39 main categories of work forbidden on the Sabbath in the Mishnah (the later Jewish codification of the oral law, largely reflecting the theology of the Pharisaic branch of Judaism), the third is reaping. Four of the Pharisees’ rules dictate against reaping, threshing, winnowing, and preparing a meal on the Sabbath day. But the disciples’ actions hardly constitute reaping the harvest or preparing a meal (which usually involved butchering an animal, cooking, etc.). Nevertheless, the Pharisees accuse the disciples of being lawbreakers. (Concordia Pulpit Resources - Volume 7, Part 3)

Jesus assumes responsibility for what his disciples were doing, even though the text does not say Jesus picked any grain. Among the scribes it was assumed that a teacher was responsible for the behavior of his disciples. But Jesus doesn’t descend to their level of legalism. He does not argue the point, either on the

basis of Torah or the Pharisees' oral additions. He has a greater purpose: to proclaim the Gospel of the Son of Man, who is Lord of the Sabbath. (Concordia Pulpit Resources - Volume 7, Part 3)

**2:23 ONE SABBATH** - *en tois sabbasin paraporeuesthai dia tōn sporimōn*, “on the Sabbath he went through the grain fields” (author’s translation). The placement of the phrase *en tois sabbasin* near the beginning of the sentence emphasizes that this was the unique aspect of the occasion, and thereby the source of the conflict between Jesus and the Pharisee party. (Concordia Pulpit Resources - Volume 16, Part 3)

*pick some heads of grain.* There was nothing wrong in the action itself, which comes under the provision of Dt 23:25. (CSB)

The action of the disciples—picking grain by hand in a neighbor’s field—was allowed by the Mosaic law (Dent 23:25). However, the Pharisees interpreted the act as reaping, which was prohibited on the Sabbath (Ex 34:21). While Scripture did not explicitly prohibit plucking by hand on the Sabbath as reaping, Jewish law did (Jerusalem Talmud, *Shabbath* VII. 2, 9c), and the third of the 39 categories of work prohibited on the Sabbath by Jewish law was reaping (Mishnah, *Shabbath* VII. 2). Jewish law typically extended and added to the Biblical commandments for the purpose of preventing people from doing anything that might in some way violate a Biblical command. In this way they “built a fence around the Torah.” (Concordia Pulpit Resources - Volume 1, Part 3)

*hoi mathētai autou ērksanto hodon poiein tillontes tous stachuas*, “on the way his disciples were plucking for themselves the ears of grain” (author’s translation). The middle voice expressed with the verb *ērksantō* is significant, because it emphasizes that the disciples were taking this food for themselves, not for others. This action, which might seem to us to be a form of stealing, was expressly allowed by the Law of Moses (Deut 23:25). (Concordia Pulpit Resources - Volume 16, Part 3)

**2:24 what is unlawful on the Sabbath.** According to Jewish tradition (in the Mishnah), harvesting (which is what Jesus’ disciples technically were doing) was forbidden on the Sabbath. See Ex 34:21. (CSB)

Since a teacher was considered responsible for the conduct of his disciples, the Pharisees registered their complaint with Jesus. In the Third Commandment (Dent 5:12–15, the Old Testament Lesson) God instructed his people to keep the Sabbath by resting on it, remembering the rest he had given them by delivering them from slavery. It was a holy day commemorating God’s salvation, a day set aside for them and their spiritual needs. The Jews had inverted this, making it a day of Law instead of Gospel. (Concordia Pulpit Resources - Volume 1, Part 3)

*ide ti poiouein tois sabbasin ho ouk exestin*, “Look, why do they do what it is not permitted to do on the Sabbath?” (author’s translation). This was the point of controversy, based on the interpretation of Ex 34:21: “Six days you shall work, but on the seventh day you shall rest. In plowing time and in harvest you shall rest” (ESV; see also Ex 20:9–10; 23:12; 31:15; 35:2). The rabbis interpreted the plucking of grain by the disciples as the sort of harvesting prohibited by this verse. (Concordia Pulpit Resources - Volume 16, Part 3)

A literal interpretation of Ex 34:21 sees that its intent was to preserve the Sabbath time of rest through the days of harvest and plowing, when the farmers would be tempted to push their animals and servants to the limit in order to maximize their profit. However, even the rabbis acknowledged that a higher purpose, such as to preserve life or to serve the Lord (as done by the priests on the Sabbath, Mt 12:5), superseded the ceremonial law. Thus the disciples had committed no sin at all, even by standards of Jewish law, since

they were in fact following in the Lord's service. The misunderstanding, obviously, was the Pharisees' failure to recognize Jesus as the Lord. (Concordia Pulpit Resources - Volume 16, Part 3)

**2:25-26** Jesus calls attention to an incident recorded in 1 Sam 21:1–6, which involved David, whom the Pharisees held in high regard. David broke a divine ceremonial stipulation of the Torah, not just a human interpretation. Fleeing from Saul, he asked the priest for food, but the only food available was the holy bread (showbread) in the tabernacle. Twelve loaves were made each week and placed on the golden table in front of the Holy of Holies. Each week these were replaced, and the old ones were to be eaten by the priests. But the priest allowed David and his men to eat the showbread. (Mark is the only gospel writer who mentions that the high priest was Abiathar, which raises some textual questions.) Jesus assumes that the Pharisees, familiar with this story, will agree with him that David did right by eating the showbread even though the Torah set apart this sacred bread for priests alone. (Concordia Pulpit Resources - Volume 7, Part 3)

Jesus' point in citing 1 Sam 21:1–6 (and Hos 6:6 in Mt 12:7) is that the OT Scriptures themselves testify to a higher divine purpose than rote obedience to the letter of the law. The Torah was given by God, to be sure; but its goal is the inculcation of *mercy based on God's grace*. The prophets reinforce that message in their commentary on the Torah (the book of Samuel is one of the "former prophets" in the Hebrew canon). The Pharisees have missed the true intent of OT Scripture, and that is why they fail to recognize its fulfillment in Jesus. (Concordia Pulpit Resources - Volume 7, Part 3)

**2:25** *have you never read - oudepote anegnōte*, "have you never read?" Here Jesus catches the scholars at their game. They should know the biblical precedent he cites. This is, of course, highly embarrassing to the scholars and Pharisees, and it makes them hate him all the more, although his purpose is to teach his disciples. (Concordia Pulpit Resources - Volume 16, Part 3)

*what David did*. See 1Sa 21:1–6. The relationship between the OT incident and the apparent infringement of the Sabbath by the disciples lies in the fact that on both occasions godly men did something forbidden. Since, however, it is always "lawful" to do good and to save life (even on the Sabbath), both David and the disciples were within the spirit of the law (see Isa 58:6–7; Lk 6:6–11; 13:10–17; 14:1–6). (CSB)

Jesus pointed out their error, citing Scripture (1 Sam 21:1–6). The same David these Pharisees revered (Matt 22:42) had set aside a divine law because he and his companions were hungry. Jesus, much greater than David, did the same for his companions. (Concordia Pulpit Resources - Volume 1, Part 3)

*epoiēsen David hote chreian eschen kai epeinasen*, "what David did when he was in need and hungry" (NKJV). This is a reference to 1 Sam 21:1–6. David's encroachment on the Law in this story was due to vital physical necessity, not due to desires, pleasure, rebellion, or convenience. David, like the disciples, was on the Lord's errand as he, the Lord's anointed, fled from Saul. (Concordia Pulpit Resources - Volume 16, Part 3)

**2:26** *In the days of Abiathar the high priest*. According to 1Sa 21:1, Ahimelech, Abiathar's father, was then high priest (see note on 2Sa 8:17). (CSB)

Who was high priest when David came to the temple? 1 Sam 21:1 says it was Ahimelech, but the usual translation of Mark 2:26 says it was Abiathar. In 2 Sam 8:17; 1 Chron 18:16; 24:3, 6, 31, Ahimelech is called the son of Abiathar. In 1 Sam 21–22, Abiathar is called the son of Ahimelech. Both father and son may have had the same names, as is occasionally the custom yet today, or perhaps both were present in the temple. Ahimelech soon died, and his son Abiathar succeeded him as high priest, so Mark 2:26 is

correct if it says that the event took place in Abiathar's day. But the genitive construction in Mark 2:26 may instead mean that the event is recorded in the section of the book of Samuel that *concerns* Abiathar, as does *epi tou batou*, "the section *concerning* the thorn-bush," in Mark 12:26. (Concordia Pulpit Resources - Volume 1, Part 3)

*pōs eisēlthen eis ton oikon tou theou epi Abiathar archiereōs kai tous artous tēs protheseōs ephagen, hous ouk exestin phagein ei mē tous hiereis, kai edōken kai tois sun autōi ousin*, "how David went into the house of God at [the time of] Abiathar the high priest and ate the holy bread, which is not lawful to eat except for the priests, and also gave some to those who were with him" (author's translation). David asked the high priest for food for his men. All that was available was the consecrated bread of the tabernacle, which was reserved for use by the priests (see Lev 24:5–9). David argued that since this bread was no longer on the table in the tabernacle, it was really no longer holy bread, but simply common bread belonging to the priest (1 Sam 21:5–6). The high priest accepted this explanation and gave his bread to David and his men. (Concordia Pulpit Resources - Volume 16, Part 3)

David's argument that holy bread is simply common bread once it has completed its ceremonial purpose has New Testament application. By the same reasoning, the water, bread, and wine that remain after the Christian sacraments are again "common," and may be reserved, or used for other purposes as needed, but they should not be prohibited from being used simply because they are thought to be holy. (Concordia Pulpit Resources - Volume 16, Part 3)

**2:27-28** Jesus drives home his point by saying that even the Sabbath is subservient to the greater divine purpose of grace. fact, today's OT Lesson affirms that the purpose of the Sabbath is to remind God's people of his grace in delivering them. Now Jesus has come to accomplish the final deliverance of God's people, so "the Son of Man is Lord even of the Sabbath." Jesus brings in full the blessings of grace, peace, and rest which Israel received only in part through the institution of the Sabbath and the deliverance from Egypt. (Concordia Pulpit Resources - Volume 7, Part 3)

While Jesus is not legalistic, neither is he antinomian. In asserting his Lordship, he is not giving himself or his disciples license to spurn the Torah. Jesus placed himself "under law" (Gal 4:4), faithfully observing it for us and in our place. But even while submitting to the law in order to fulfill it, Jesus demonstrates his own authority over it, and at the same time he debunks the claims of those who thought their authority should not be challenged. The mercy of God brought by Christ is the heart of the Torah. As described in last week's sermon study on Deut 6:6–9, through faith in Christ the Spirit of the Torah is written on the hearts of God's people. Our hearts are changed by the One who bestows grace and mercy without measure. (Concordia Pulpit Resources - Volume 7, Part 3)

**2:27** *The Sabbath was made for man, not man for the Sabbath.* Jewish tradition had so multiplied the requirements and restrictions for keeping the Sabbath that the burden had become intolerable. Jesus cut across these traditions and emphasized the God-given purpose of the Sabbath—a day intended for man (for spiritual, mental and physical restoration; see Ex 20:8–11). (CSB)

Jesus clarifies God's purpose in establishing the Sabbath: this day of rest was primarily intended to restore people, not make them slaves of arbitrary rules and regulations. Luther: "Man was especially created for the knowledge and worship of God; for the Sabbath was not ordained for sheep and cows but for men, that in them the knowledge of God might be developed and might increase" (AE 1:80). (TLSB)

Of the three Gospel accounts, (Matt 12:1–8; Luke 6:1–5), only Mark records this statement by Jesus which is very important in interpreting the Third Commandment. God created the Sabbath to be a blessing for his people, not as a burdensome law to which they must conform legalistically. Modern

church leaders must be careful not to turn Sunday worship into a law. Today many businesses are open on Sunday, and many churches hold worship services on days other than Sunday. We have an innate need for a Sabbath rest and worship. There may be great value in observing the traditional Sabbath day, but the essential point is not the day of the week. God would have us provide an opportunity for his people to find rest in the arms, of Jesus' blood-bought forgiveness. (Concordia Pulpit Resources - Volume 1, Part 3)

*to sabbaton dia ton anthrōpon egeneto kai ouch ho anthrōpos dia to sabbaton*, “The Sabbath was made for man, and not man for the Sabbath” (NKJV). Jesus derives this principle from a reading of Ex 23:12, which says that one of the primary purposes of the Sabbath was to give rest to the animals and people who had to engage in physical labor. (Concordia Pulpit Resources - Volume 16, Part 3)

The “making holy” aspect of the Sabbath is also made for people. “The Sabbath was made for man,” so that people have time to receive God’s gifts of Word and Sacraments. The Sabbath, with both its worship and rest aspects, is a gift from God to men. (Concordia Pulpit Resources - Volume 16, Part 3)

**2:28** Jesus’ reason for referring to the story of David eating the holy bread (vv 25–26) comes clear: the Lord of the Sabbath—Jesus—is greater than King David. This bold claim to divinity is not lost on Jesus’ critics, as 3:2, 6 show. (TLSB)

Jesus uses his favorite apocalyptic designation for himself, “the Son of Man,” to assert his divine authority. He is Lord even over the Sabbath instituted by God. (Concordia Pulpit Resources - Volume 1, Part 3)

*hōste kurios estin ho huios tou anthrōpou kai tou sabbatou*, “Therefore the Son of Man is also Lord of the Sabbath” (NKJV) We might rephrase this as “The Son of Man is the Lord; he is also Lord in respect to the Sabbath.” *kurios* is the most general term for any sort of prince, potentate, or king, but most often refers to the ruler to whom the speaker owes allegiance and obedience. (Concordia Pulpit Resources - Volume 16, Part 3)

*ho huios tou anthrōpou* is Jesus’ favorite title for himself, which comes from Dan 7:13–14. The Son of Man is the Lord to whom is given all authority in heaven and earth. With that authority comes the right to declare any and all laws to have been met or fulfilled. It is on this basis that the New Testament, which is the Word of Jesus, supersedes the Old Testament (Col 2:16–17). In other words (that is, Paul’s words), “Christ is the end of the law for righteousness to everyone who believes” (Rom 10:4 ESV). (Concordia Pulpit Resources - Volume 16, Part 3)

The preacher must take care not to give the impression that the Church, or an individual Christian, is above the Law. This path leads to antinomianism, which Luther and the Lutheran Confessions clearly condemned (see FC SD V 15). The only person above the Law of God is God himself. Even so, Christ in his role as the Son of Man is the supreme Lawgiver and Law-fulfiller for every divine law (Mt 5:17). (Concordia Pulpit Resources - Volume 16, Part 3)

**2:23–28** When the Pharisees accuse Jesus’ disciples of violating the Sabbath, Jesus uses the opportunity to claim divine authority and assert His messianic status. Sadly, there are people today who still level criticisms like the Pharisees of old, criticizing Jesus’ followers because they really wish to criticize the authority and status of the Lord. But neither Jesus nor His Church can be dismissed. Through these same disciples, Jesus would spread the good news of peace, rest, and comfort. • Lord, defend Your people from those who hate You and would therefore do harm



to Your Church. Help the Church to see that the battle is Yours and that You can do all things.  
Amen. (TLSB)