

Ye Have Condemned The Guiltless

Matthew 12:1-13

Intro:

- A. **The disciples of Jesus became hungry.**
 - 1. This is a normal human need. **V.1a**
 - 2. Spiritual people live in human bodies.
 - 3. Jesus rarely fed His disciples, if ever, miraculously.

- B. **They did a very common thing. V.1b**
 - 1. They were walking through a grain field.
 - 2. They began to pluck the grain.
 - 3. They ate the grain.

- C. **Why is there a problem? V.2**
 - 1. It was on the Sabbath day.
 - 2. The Pharisees saw them.
 - 3. They accused them of an unlawful act.

I. Jesus Answers Their Accusation.

- A. **The example of David.**
 - 1. David and his companions were hungry. **V.3**
 - 2. They ate the shewbread. **V.4**
 - 3. David was so highly respected, they did not condemn him for this act.

- B. **The priests of the temple.**
 - 1. profane = βεβηλω = to cross the threshold of a holy place, "to violate and thus pollute."
V.5
 - 2. blameless = αναίτος = "guiltless," "not the cause or fault of a thing."
 - 3. They were to kill two lambs on the Sabbath, "every Sabbath" and burn them. This required kindling a fire which was expressly forbidden. Numbers 28:9-10
 - 4. Exodus 35:3
 - 5. We often fall into similar dilemmas. A person must not, "forsake the assembly", and yet must labor and care for the family or be viewed "as worse than an infidel." Should firemen work on Sunday? Or doctors, or nurses? Or Mom cook?

C. Jesus is greater than David.

1. Jesus was in a field of grain. **V.6**
2. This made that place greater than the temple.
3. Wherever He is, He is Lord of the Sabbath.
4. Mark 2:27-28

D. Their Bible ignorance was the basis of their condemning the guiltless.

1. They knew what it said, but not what it meant. **V.7**
2. meaneth = εστιν = "it is".
3. condemned = καταδικαζω = "to exercise right, order," or law against anyone, "to pronounce judgment against," "to condemn."
4. guiltless = αναπιος = "without accusation of a crime." "Without guilt."
5. People who know the word of God will not accuse the wrong people of doing wrong.
6. Hosea 6:6 - "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
7. Is the right of the Maker to use that which He has made for His own good pleasure?

II. Jesus Refused To Bow To Controversy.

A. He went into their synagogue. **V.9**

1. There was a man with a withered hand.
2. They asked Jesus about healing on the Sabbath day. "Is it lawful to heal on..." **v.10**
3. Their reason for asking was not for information but accusation.
4. accuse = κατηγορεω = "to speak against, before judges."

B. Jesus again answers them.

1. Would you not rescue one sheep? **V.11**
2. Deuteronomy 22:4 - If this occurred on the Sabbath, which law should we obey?

C. The principle to use. **V.12**

1. A man is worth much more than a sheep.
2. "...it is lawful to do well on the Sabbath."

D. Jesus defied them, by healing. **V.13**

1. "stretch forth thy hand..."
2. "and it was restored whole".

E. **Their reaction to proper interpretation.**

1. They held a council against Him. **V.14**
2. They meant to destroy Him.
3. destroy = απολλυμι = "used of death in battle." The fundamental thought is not annihilation but ruin.
4. Political correctness sought a compromise.
V.14 Luke 13:10-17