



Whose Perspective, Mark 2:23-3:6

Whose Perspective

- Perspective - The Oxford Learner's Dictionary defines perspective as “a particular attitude toward someone or something; a way of thinking about someone or something.”
 - There is a word missing that you might assume should be there
 - “Feeling” or “How I feel” about someone or something
 - Someone wrote, “If perspective is merely how we “feel” about something or someone, if it is simply our response, reaction, or preferential leanings toward something or someone, then we have no responsibility to consider our perspective, develop it, or alter it. If we ‘feel’ it, that makes it truth, essentially gospel truth.”

Whose Perspective

- We see two different perspectives in the Garden of Eden about a tree
 - **Genesis 2:16-17 NIV**, 16 And the Lord God commanded the man, “You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”
 - **Genesis 3:4-6 NIV**, 4 “You will not certainly die,” the serpent said to the woman. 5 “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”
 - 6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Whose Perspective

- Perspective - The Oxford Learner's Dictionary defines perspective as “a particular attitude toward someone or something; a way of thinking about someone or something.”
 - The second definition in The Oxford Learner's Dictionary is “the ability to think about problems and decisions in a reasonable way without making them seem worse or more important than they really are.”
 - Statement heard on TV news cast, “All police hate black people, and we need to get rid of the police”
- Perspective then is not a feeling but a reasoned attitude about someone or something
 - This includes my perspective of myself

Whose Perspective

- This includes my perspective of myself
 - Moses on the backside of the mountain perspective of himself
 - **Exodus 4:10 MSG**, “Moses raised another objection to God: “Master, please, I don’t talk well. I’ve never been good with words, neither before nor after you spoke to me. I stutter and stammer.”
 - God’s perspective of Moses
 - **Deuteronomy 34:10-12 NIV**, 10 Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, 11 who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. 12 For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.”

Whose Perspective

- How did Moses develop from the Exodus Moses to the Deuteronomy Moses?
 - Moses changed his perspective about God and himself allowing him to walk in obedience which always leads to blessing

Jesus is pressing the Religious Leaders and people of Israel to change their perspective of God, the Messiah, and each other

- **Mark 1:27 NIV**, “The people were all so amazed that they asked each other, “What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.”
- **Mark 1:40-42 ESV**, 40 And a leper came to him, imploring him, and kneeling said to him, “If you will, you can make me clean.” 41 Moved with pity, he stretched out his hand and touched him and said to him, “I will; be clean.” 42 And immediately the leprosy left him, and he was made clean.

Jesus is pressing the Religious Leaders and people of Israel to change their perspective of God, the Messiah, and each other

- **Mark 2:5-7 NIV**, 5 When Jesus saw their faith, he said to the paralyzed man, “Son, your sins are forgiven.” 6 Now some teachers of the law were sitting there, thinking to themselves, 7 “Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?”
- **Mark 2:16-17 NIV**, 16 When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: “Why does he eat with tax collectors and sinners?” 17 On hearing this, Jesus said to them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.”

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- **Mark 2:21-22 NIV**, 21 “No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. 22 And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins.”

Jesus is pressing the Religious Leaders and people of Israel to change their perspective of God, the Messiah, and each other

- Did you catch the perspective Jesus was teaching them and us?
 - He even gives orders to impure spirits and they obey him – authority in heaven and earth
 - He was made clean – to stand before a Holy God
 - Who can forgive sins but God alone? – forgiveness of sin debt
 - I have not come to call the righteous, but sinners – all are called
 - They pour new wine into new wineskins – God is doing something new and exciting

Jesus is pressing the Religious Leaders and people of Israel to change their perspective of God, the Messiah, and each other

- Just like with Moses, God is challenging their perspectives by offering them and us the opportunity to see and live by His perspective and that is what we all must do to live a blessed life

Mark 2:23-27 - The Pharisee's perspective of Jesus and His disciples

- **Mark 2:23-27 NIV**, 23 One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. 24 The Pharisees said to him, “Look, why are they doing what is unlawful on the Sabbath?”
 - 25 He answered, “Have you never read what David did when he and his companions were hungry and in need? 26 In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.”
 - 27 Then 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.”

Mark 2:23-27 - The Pharisee's perspective of Jesus and His disciples

- **Exodus 20:8-11 NIV**, 8 “Remember the Sabbath day by keeping it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.”
 - They were to trust God for the seventh day just like manna in the wilderness
 - It was set aside to refresh the body and allow time to worship and reflect on God and His Word

Mark 2:23-27 - The Pharisee's perspective of Jesus and His disciples

- The Sabbath command allowed them and us time to focus on God in a different way than the working week allows
 - Our worship on the Sunday flavors our work during the week
- Based on the command would you say harvesting was sinful for a Jew on the Sabbath?
 - Winnowing?, Preparing a meal? Lighting a candle?
- In the eyes of the religious leaders, the disciples were guilty of four traditional violations of the Sabbath -reaping, threshing, winnowing, and preparing food

Mark 2:23-27 - The Pharisee's perspective of Jesus and His disciples

- The Pharisees had lifted their own rules to the level of God's command, placing serious burdens on people
- God didn't criticize or punish David for eating bread dedicated solely to the priest
 - There is no historical teaching that criticizes David calling it an act of sin
 - Your perspective Pharisees is upside down
 - Man was not given to the Sabbath, but the Sabbath was given to mankind - for the benefit of mankind and their traditions and definitions has made it a hardship

Mark 2:23-27 - The Pharisee's perspective of Jesus and His disciples

- Look at this perspective changing statement, “The Son of Man is Lord even of the Sabbath”
 - He is God in human form, and He created the Sabbath day
 - He is the Lord of the Ten Commandments, Law
 - If He, the very Lord of the Sabbath, was not offended by His disciple's actions, then these sideline critics should not have been offended either
 - Is Jesus saying the Sabbath or our Sunday is not important?
 - As the One who wrote the law, Jesus certainly has authority over how the command applies to the lives of His people

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- **Mark 3:1-6 NIV**, Another time Jesus went into the synagogue, and a man with a shriveled hand was there. 2 Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath.
 - 3 Jesus said to the man with the shriveled hand, “Stand up in front of everyone.” 4 Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent.
 - 5 He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored. 6 Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- I call this section, “Jesus poking the dragon”
 - I cannot imagine the frustration that Jesus was facing at this point
 - He showed up in the synagogue as was expected
 - He was aware that the religious leaders had set up a situation of entrapment
 - They planted a man with a withered hand to see if Jesus would heal on the Sabbath

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- The Pharisees were, “looking for a reason to accuse Jesus” that would lead to His death
 - We need to get Jesus out of the way before He ruins everything
 - We know He is from God or God is working through Him
 - But He does not meet our perspective of the Messiah

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- The question was never, “Could Jesus heal this man?”
 - The critics of Jesus expected Him to heal this man with the withered hand
 - The question was, “Would Jesus really heal this man on the Sabbath?”
 - “Jesus has the ability to heal will He step over the Sabbath line and do it today?”
 - They knew about Jesus, but they did not know Him

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” – If I do this, what will you do?
 - According to their Sabbath traditions, if you cut your finger, you could stop the bleeding – but you could not put ointment on the cut
 - You could stop it from getting worse, but you weren't allowed to make it better
 - “If Jesus can do this anytime then He and this man can wait until the Sabbath is over since it is not an emergency”

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- “But they remained silent” – Not what they wanted to hear or even think about
 - Easy answer - There is never a wrong day to do something truly good
 - Do you see their perception of this man, of their self-righteousness, of their feelings

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- Jesus' response, "anger and, deeply distressed at their stubborn hearts"
 - Righteous Indignation or Righteous Anger is a grief over sin that arises when we witness an offense against God or His Word
 - Anger at their refusal to even think about their perspectives
 - Anger to not even question their feelings and consider who Jesus really is
 - Anger to not see this man from God's perspective as precious and worth helping

Mark 3:1-6 – What do you do when you don't agree with the perspective Jesus or Scripture presents to us?

- **Micah 6:6-7 ESV**, 6 “With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? 7 Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”
 - 8 He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness (*mercy*), and to walk humbly with your God?
- Jesus showed them God's perspective in healing this man on the Sabbath
 - They refused to change their minds and rejected Jesus instead

Whose Perspective

- The Bible never uses the word “perspective.”, but it does talk about the importance of sound judgment, of reason, of wisdom, and of diligent evaluation that is fairly applied and consistent with the principles and teachings of Holy Scripture
 - **Romans 12:2 NIV**, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

Whose Perspective

- Be diligent and careful about how we think and to test and evaluate - people and things, ideas and events, and ourselves
 - Our perspectives are not to be merely points of view, responses and reactions to things based upon our feelings
 - The Bible and faith in the God of the Bible is to shape our perspective, our attitudes, and our ways of thinking

Whose Perspective

- What are the things that have shaped your “perspective” or “perspectives?”
On what basis do you hold the conclusions that you make
 - This was the question Jesus challenged the Religious Leaders with and it is the challenge He brings to us this morning
 - Is Jesus the Lord of your perspectives?



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