

Jesus and man-made religion

The woman bound eighteen years

Luk 13:10 And he was teaching in one of the synagogues on the **sabbath**.

Luk 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

Luk 13:12 And when Jesus saw her, he called *her to him*, and said unto her, **Woman, thou art loosed from thine infirmity.**

Luk 13:13 And he laid *his hands* on her: and immediately she was made straight, and glorified God.

Luk 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Luk 13:15 The Lord then answered him, and said, **Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?**

Luk 13:16 **And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**

Luk 13:17 And when he had said these things, **all his adversaries were ashamed**: and all the people rejoiced for all the glorious things that were done by him.

- Clearly stated, this event happens on the Sabbath
- The religious leadership of the nation had created many *fence* laws, thinking that these laws as overly burdensome and restrictive, would refrain the nation from approaching the more critical laws of scripture, especially those requiring the penalty of death
- One of these man-made *fence* laws deals with what was considered to be *work* on the day of rest, untying a knot. Since the leadership considered untying a knot as work, further definition was required, namely the fact that it required *two hands* to untie this predefined knot.
- This was one of a few miracles Jesus performed using both hands as stated in verse 13
- The Greek word for *loosed* implied the untying of a bond
- The *Mishnah* stated one *could not straighten a deformed child's body or set a broken limb* on the Sabbath
- The religious elite valued the state of their flocks and possessions over the condition of a sister

The blind man

Joh 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Joh 9:3 Jesus answered, **Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

Joh 9:4 **I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

Joh 9:5 **As long as I am in the world, I am the light of the world.**

Joh 9:6 When he had thus spoken, he spat on the ground, and **made clay** of the spittle, and he **anointed the eyes of the blind man with the clay,**

Joh 9:7 And said unto him, **Go, wash in the pool of Siloam,** (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Joh 9:14 And it was the **sabbath** day when Jesus made the clay, and opened his eyes.

- Once again, Jesus breaks the *man-made* rules of the Sabbath
- Another fence law, protecting the people from themselves, was the mixing of medicines for non-fatal injuries on the Sabbath

- The mortar and pestle used to grind ingredients for medicine was considered the same as one grinding for food or monetary gain
- Jesus with mud, has mixed medicine on the Sabbath day of rest, once again raising concern from the religious establishment

The cripple at Bethesda

Joh 5:6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, **Wilt thou be made whole?**

Joh 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Joh 5:8 Jesus saith unto him, **Rise, take up thy bed, and walk.**

Joh 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the **sabbath**.

Joh 5:10 The Jews therefore said unto him that was cured, It is the sabbath day: **it is not lawful for thee to carry thy bed.**

- On another Sabbath occasion, Jesus observes a man laying on a bed due to his handicap and, upon healing him, commands the man to carry his bed
- The religious leadership found no delight in the miracle of healing, but focused on the letter of the law, why should this man be allowed to work on the Sabbath? Will this not lead to a complete breakdown of society?

Simon Peter's mother-in-law

Mar 1:29 And forthwith, **when they were come out of the synagogue**, they entered into the house of Simon and Andrew, with James and John.

Mar 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

Mar 1:31 And he came and took her by the hand, and **lifted her up**; and immediately the fever left her, and she ministered unto them.

Mar 1:32 **And at even, when the sun did set**, they brought unto him all that were diseased, and them that were possessed with devils.

Mar 1:33 And all the city was gathered together at the door.

Mar 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

- Where is the balance between a godly respect for the things of God and the traditions of the fathers?
- Observe the above, the people waited until midnight to seek help because of the fear of the elders.
- These people were hurting, sick, diseased, and discouraged and the religious zealots hindered them from contact with the One who could heal much deeper than the physical ailment and the One who could redeem them from their sins.

The Pharisees

Mat 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, **Follow me**. And he arose, and followed him.

Mat 9:10 And it came to pass, as Jesus sat at meat in the house, behold, **many publicans and sinners came and sat down with him** and his disciples.

Mat 9:11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

Mat 9:12 But when Jesus heard *that*, he said unto them, **They that be whole need not a physician, but**

they that are sick.

Mat 9:13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

- Notice the Pharisees choose not to speak with Jesus, but approach his disciples
- Jesus told the outcasts to *come* and the religious elite to *go*