

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 12, VERSES 1-8

12:1 - At that time¹ Jesus² went³ on the sabbath⁴ day through⁵ the corn⁶; and his disciples⁷ were an hungred⁸, and began to pluck⁹ the ears¹⁰ of corn¹¹, and to eat¹².

12:2 - But when the Pharisees¹³ saw¹⁴ it, they said unto him, Behold¹⁵, thy disciples⁷ do that which is not lawful¹⁶ to do upon the sabbath⁴ day.

12:3 - But he said unto them, Have ye not read¹⁷ what David¹⁸ did¹⁹, when he was an hungred⁸, and they that were with him²⁰;

12:4 - How he entered²¹ into the house of God²², and did eat¹² the shewbread²³, which was not lawful¹⁶ for him to eat¹², neither for them which were with him²⁰, but only²⁴ for the priests²⁵?

12:5 - Or have ye not read¹⁷ in the law²⁶, how that on the sabbath⁴ days the priests²⁵ in the temple²⁷ profane²⁸ the sabbath⁴, and are blameless²⁹?

12:6 - But I say unto you, That in this place³⁰ is one³¹ greater³² than the temple²⁷.

12:7 - But if ye had known what this meaneth³³, I³⁴ will have mercy³⁵, and not sacrifice³⁶, ye would not have condemned³⁷ the guiltless³⁸.

12:8 - For the Son of man³⁹ is Lord⁴⁰ even of the sabbath⁴ day.

CHAPTER 2, VERSES 23-28

2:23 - And it came to pass⁴¹, that he went³ through the corn¹¹ fields⁴² on the sabbath⁴ day; and his disciples⁷ began, as they went, to pluck⁹ the ears¹⁰ of corn¹¹.

2:24 - And the Pharisees¹³ said unto him, Behold¹⁵, why do they on the sabbath⁴ day that which is not lawful¹⁶?

2:25 - And he said unto them, Have ye never read¹⁷ what David¹⁸ did¹⁹, when he had need, and was an hungred⁸, he, and they that were with him²⁰?

2:26 - How he went⁴³ into the house of God²² in the days of Abiathar⁴⁴ the high priest⁴⁵, and did eat¹² the shewbread²³, which is not lawful¹⁶ to eat¹² but for the priests²⁵, and gave also to them which were with him²⁰?

2:27 - And he said unto them, The sabbath⁴ was made for man⁴⁶, and not man⁴⁷ for the sabbath⁴;

2:28 - Therefore the Son of man³⁹ is Lord⁴⁰ also of the sabbath⁴.

CHAPTER 6, VERSES 1-5

6:1 - And it came to pass⁴¹ on the second⁴⁸ sabbath⁴ after the first⁴⁹, that he went³ through⁵ the corn¹¹ fields⁴²; and his disciples⁷ plucked⁹ the ears¹⁰ of corn¹¹, and did eat¹², rubbing⁵⁰ them in their hands⁵¹.

6:2 - And certain⁵² of the Pharisees¹³ said unto them, Why do ye that which is not lawful¹⁶ to do on the sabbath⁴ days?

6:3 - And Jesus² answering them said, Have ye not read¹⁷ so much as this, what David¹⁸ did¹⁹, when himself was an hungred⁸, and they which were with him²⁰;

6:4 - How he went⁴³ into the house of God²², and did take and eat¹² the shewbread²³, and gave also to them that were with him²⁰; which it is not lawful¹⁶ to eat¹² but for the priests²⁵ alone⁵³?

6:5 - And he said unto them, That the Son of man³⁹ is Lord⁴⁰ also of the sabbath⁴.

NOTHING RECORDED

CHRONOLOGY: SATURDAY, April 08, 28CE (The second Sabbath after the Passover [Passover fell on 27 March 28CE])

LOCATION: Probably Galilee (exact location is unknown). Elder Talmage suspects that Jesus was back in Galilee.

COMMENTARY: Jesus and His disciples had been laboring among the people. As is evident in the New Testament, Jesus was accustomed to attending Synagogue services on the Sabbath. It is likely that He was on His way to the synagogue this Sabbath Day, though the record does not disclose this fact. It is likely that He and His disciples busied themselves preaching the words of salvation and blessing the lives of those they came in contact with. On this particular day, of which we have little background, the Savior and His disciples found themselves walking on an unnamed road beside a field of grain. It was spring and the grain was ripe for harvest. They were hungry, and Jewish law permitted travelers to take according to their individual needs. Unfortunately, that law did not extend to the Sabbath. Even so, the disciples appear to have ventured into the field and plucked grain. They rubbed the grain in their hands to separate it from the chaff, and then either allowed the wind to blow away the chaff or the gently blew on the chaff to do the same. The raw grain could then be eaten to fill their hungry bellies. We are not told why, but it would seem that a group of Pharisees were present for this event. They may have been traveling the same road, or intentionally following Jesus with hopes of catching Him violating the law. Jewish law equated the plucking of grain, rubbing the chaff, and blowing it away as harvesting, threshing, and winnowing. Performing such acts on the Sabbath was a severe infraction. The Pharisees were quick to confront Jesus, and accuse His disciples of breaking the law. Jesus used the scriptures to answer their charges. First, He gives the example of the great Jewish King David eating shewbread from the temple on the Sabbath, and yet he was not condemned of God. Second, He points out that the temple priest work hard on the Sabbath performing their sacred duties, and they are likewise not condemned of God. Finally, Jesus testifies that HE is indeed the Lord of the Sabbath. He is the Law giver. He then quotes a scripture from Hosea, where He said that He would rather have mercy than sacrifice.

FOOTNOTES:

1 - **At that time** – The word “time” is translated from the Greek word “καιρός” or “kairos”. It means due measure, a measure of time, or a larger or smaller portion of time. The English translation might give the impression that the term “at that time” is being used to reference the chronology of events. Unfortunately, the term is used more as a figure of speech rather than an indication of sequence of proceedings. Albright explains, “This is a formula peculiar to Matthew, and most formulae in Matthew appear in close association with each other; the report of this; a Greek formula of arrival and departure; John came ... Jesus came; the formula on listening; similar Greek constructions.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 149). Similar phrases are used in the Bible. Examples of this are “And it came to pass”, “As they went” or “Then came”. The phrases are most commonly used to indicate a new thought or new event in the story line.



- 2- **Jesus** – The name “Jesus” is translated from the Greek word “Ἰησοῦς” or “Iēsous”. Translated literally, the name means “Jehovah is Salvation”.

We tend to think of Jesus as a Christian; however, the term Christian was not invented for years after Jesus’ death. It was first used in the city of Antioch around the year 40CE. It was originally used as a derogatory term for Jews who believed in Jesus as the Christ. During the time of Jesus’ life, Jesus would have been considered a Jew. In fact, He would have most likely referred to Himself a by that very term.

Jesus was a Jew. He was even widely accepted as a great Rabbi. That being said, His teachings were anything but orthodox. **“Indeed, all that Jesus taught must have seemed to these Pharisees strangely un-Jewish in cast and direction, even if not in form and words.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 52).



- 3- **went** – The word “went” is translated from the Greek word “πορεύω” or “poreuō”. It means to lead over, carry over, or transfer. Marcus translates the passage containing the word “went” as follows; **“Gk *erxanto hodon poiein tillontes tous stachyas*, literally ‘began to make a way, plucking the ears of grain.’** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 239). Fitzmyer translates the same passage as **“Literally ‘and it happened (that) he was making his way through standing grain’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 608).

It is clear that the setting of this chapter includes Jesus and His disciples walking through a field of grain; however, what is not clear is where this field was located. We know that Jesus was in Jerusalem for the Passover. This chapter reinforces this idea, and places the time period shortly after the Passover itself. Luke states that it takes place on the second Sabbath after the first. This is a reference to the Feast of Unleavened Bread or the Feast of Omer. One needs to understand that the Feast of the Passover and the Feast of Unleavened Bread had been combined by the Jews for a continual 8 day feast. The Feast of the Omer (or the second day of Passover) is first of the 50 days following Passover. Typically Jews attending the Passover stayed in Jerusalem for the full 8 days of the feast prior to traveling home to Galilee.



Elder Talmage believed that the setting of this chapter was in Galilee. He wrote, **“We again find Jesus in Galilee, whether prior to or after His visit to Jerusalem at the time of the unidentified feast.”** (Jesus the Christ, James E. Talmage, page 164). We would assume that Jesus was returning to His home in Capernaum. If Jesus and his disciples had left Jerusalem immediately after Passover (on or about Tuesday, 28 March 28CE), they would have needed to arrive in Galilee prior to Friday, 31 March 28CE (the start of the Jewish Sabbath). We estimate that this chapter occurred on the Sabbath, 01 April, 28CE. Jesus and His disciples would have needed to travel 102 miles in 4 days, averaging 25.5 miles per day. This would require 8.5 hours of travel per day. This is not an impossible pace; however, it is a very aggressive one. Travel was typically much slower, averaging 18 miles per day. Travelers had to make regular stops to acquire water and food, and since neither were readily available it required labor to do so. Based on this, I find it unlikely that this chapter occurred in Galilee.

Elder McConkie seems to agree with Elder Talmage regarding the setting for this chapter. He wrote, **“Jesus is back in Galilee with his disciples; the Passover is past; the little band has walked the wearisome miles from Jerusalem to the rugged hill country where he loved so much to be.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 55). Possibly, the event took place along the way home, or in the southern portions of Galilee. This theory helps with the travel problem, but does not explain why a group of Pharisees were present and apparently watching Jesus. We must assume that the location of this chapter was in an area where the Pharisees and scribes were actively opposed to Jesus, and were aware of His goings. It is unlikely that they were tracking Him on a 102 mile journey.

The last theory is that Jesus and the disciples were in a wheat field just outside of Jerusalem. Possibly, the offended Pharisees that had confronted Him with the Pool of Bethesda healing had followed Him on the Sabbath to assure that He didn’t violate the law by taking too many steps. In the process, they saw His disciples plucking grain on the Sabbath.

- 4- **sabbath** – The word “sabbath” is translated from the Greek word “σάββατον” or “sabbaton”. It means the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work. Fitzmyer explains that the translation means **“Literally ‘on the Sabbath.’ Luke here uses the sg. *Sabbato* in contrast to the Marcan pl., *tois sabbasin*.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 607). We can therefore place the time of this event on the Sabbath which started Friday evening at sundown, and ended Saturday evening at sundown. Based on the activity of plucking grain, we must assume that they performed this task on Saturday during daylight hours.



By the time of Jesus, the Sabbath became one of the main pinnacles of the Jewish religion. They were obsessed by its observance and enforcement. The Jews limited the activities and work that could be done on the Sabbath. **“Besides attendance at the synagogue, what else characterized observance of the Sabbath? The**



Jewish Sabbath, the seventh and last day of the week, like all other days in the calendar, begins at sundown, not sunrise. The general requirement to keep it as a day of rest is one of the Ten Commandments. The rationale is slightly different in the two passages. According to Exodus, the seventh day was to be observed because God himself had rested on the seventh day of creation, while according to Deuteronomy it commemorates the exodus from Egypt.” (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 208).

In the beginning, meaning the beginning of the earth's existence, God created the planet and everything on it, around it, and associated with it. He labored through 6 days, which we have come to understand represent 6 creative periods of undefined time. We assume that the creative periods, if reckoned after our time, would have been significant periods of time (possibly millions or billions of years). At the close of creation, God rested from His labors. We assume that this reference is made toward the labors

associated with creation. We also assert that God never ceased His work regarding the salvation of His children. The Lord taught Moses, **“I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.”** (Moses 1:4). While it is true that God rested from the labors of creation, we must see the full pattern to understand our adherence to the Sabbath. **“The Sabbath was so closely connected with the creation of the world that it could be called ‘the Sabbath of creation’.** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 242). Like the Lord, we should rest from our Labors on the Sabbath, but we should never cease to further the work of salvation among the children of men.

The Sabbath was created to be a joy and a delight to those that truly honored it. It is not meant to be oppressive or burdensome. In fact, it is designed to be encouraging and liberating. As we become consumed with worldly labors, we often find ourselves worried and troubled. By taking a day to focus on the matters that have eternal consequences, we refocus our lives on hope, salvation, and eternal happiness. The Lord taught, **“But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.”** Doctrine and Covenants 59:12-13).

Prior to the Law of Moses, the apostate peoples of the earth lived under a self declared law of retaliation. This was a law that promoted anger and grudges. Under this law, people sought retribution for the wrongs they experienced, seeking consequences that were often substantially more than the offense itself. People would punish the death of a man by seeking to kill the offender and all his family, extended family and friends. As the children of Israel turned to the Lord, He gave them the Law of Moses, or the Law of Justice. This law required that justice be fair and equitable; i.e. and eye for an eye and a tooth for a tooth. The Law of Justice included the Law of the Sabbath. With an attitude of justice, the Jew quickly began to focus on the restricting aspects of the law of the Sabbath. While restricting certain behaviors on the Sabbath is a part of the law, the higher observance of the law focuses on opportunities to serve God and His children.

The fact that God asked men to rest from “their” labors, and worship “the Lord” caused the ancient Jews, and even people of today, to focus on work restrictions rather than the joys of the Sabbath. In reality, **“The Hebrew verb la'avod means both to work and to worship. Thus, working and worshipping are the same verb in Hebrew: To properly worship the Lord requires spiritual work.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 271). The focus of the Sabbath should be defined the type of work we perform there on; ours or the Lord's. **“The Sabbath-Law was not one merely of rest, but of rest for worship. The service of the Lord was the object in view.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 58). His work is to help others obtain exaltation and eternal life. This should be a work of joy. Helping others on a path to salvation should bring us happiness. No wonder Edersheim wrote, **“The Sabbath day – wondrous, glorious day! A day of rest; a day of peace; a day of worship; a day to glorify God! The Sabbath day – a time to offer to the Lord the sacrifice of a broken heart and a contrite spirit; a time to pay our devotions to the Most High, to offer up our sacraments, and to confess our sins!”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 58).

The Jews had lost sight of the fact that the Sabbath was reserved to perform God's work. Instead, they made hundreds of man-made laws that were designed to define and regulate the Law of the Sabbath. Unfortunately, the Jews failed to properly understand the divine intent of the Sabbath and therefore their self imposed laws (referred to as hedges) ended up detracting from the law of God rather than adding to it. The hedges made the law oppressive rather than uplifting. Elder McConkie wrote, **“Sabbath observance is not wholly a negative thing; it does not consist entirely in simply resting from one's labors. The Sabbath is a day of worship, a day for man to ‘glorify God,’ to pay his devotions to the Most High.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 204).

The ancient Jews read much into their history and consequently created hedges that they believed to be justified. One example of this is prohibitions against lighting a fire and preparing meals on the Sabbath. Sanders explains, **“Fires could not be lit on the Sabbath itself, but food was left to cook or keep warm on a fire lit before sunset on Friday.”** (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 210). The Jews justified these hedges based on stories like the Old Testament story of the Manna. It might be recalled that the Lord fed the children of Israel with a peculiar bread that fell from heaven. The children of Israel collected it daily as the manna would spoil should they collect more than their daily needs required. Miraculously, they were allowed to collect twice as much on the day prior to the Sabbath as it would last for two days. This allowed the children of Israel to rest from their labors on the Sabbath. The Jew subsequently made hedges around cooking, fires and meals.

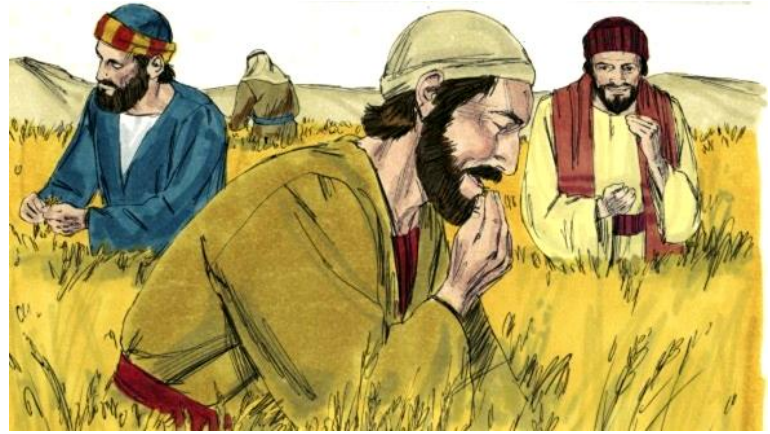


PROHIBITION	SOURCE
No intimacy with a spouse No starting out on a journey No buying No selling No drawing water No lifting No work at home or other places No tilling No lighting a fire No riding of an animal No sea travel No trapping or fishing No fasting No warring	"The orthodox Jews took this Sabbath Law with intense seriousness. The Book of Jubilee has a chapter (chapter 50) about the keeping of the Sabbath. Whoever lies with his wife, or plans to do anything on the Sabbath, or plans to set out on a journey (even the contemplation of work is forbidden), or plans to buy or sell, or draws water, or lifts a burden is condemned. Any man who does any work on the Sabbath (whether the work is in his house or in any other place), or goes a journey, or tills a farm, any man who lights a fire or rides any beast, or travels by ship at sea, any man who strikes or kills anything, any man who catches an animal, a bird, or a fish, any man who fasts or who makes war on a Sabbath--the man who does these things shall die. To keep these commandments was to keep the Law of God; to break them was to break the Law of God." (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 25).
No acts of mercy	"No act of mercy, whether the need pressed or not, was to be intermitted because of the Sabbath." (Studies in Pharisaism and the Gospels, first series, Cambridge, I. Abrahams, pages 135).
No work No vain or idle speaking No loans No business decisions No planning work for the next day No walking in a field for work reasons No walking 1,000 cubits outside of town No eating prepared food No eating from the field No drinking outside of camp No drawing water to a vessel for bathing No use of servants for business purposes No wearing dirty clothing No willing mingling with others No walking 2,000 after a beast No striking a beast No removing anything from the house No brining anything to the house No opening of sealed vessels No transporting perfumes No house cleaning No carrying of children when out of the house No chiding servants No helping animal give birth No lifting animal out of a pit No hanging out with Gentiles No saving fallen people with a ladder or rope No unneeded offerings	"No man shall work on the sixth day from the moment when the sun's orb is distant by its own fulness from the gate (wherein it sinks); for this is what He said, Observe the Sabbath day to keep it holy (Deut. v,12). No man shall speak any vain or idle word on the Sabbath day. He shall make no loan to his companion. He shall make no decision in matters of money and gain. He shall say nothing about work or labour to be done on the morrow. No man shall walk in the field to do business on the Sabbath. He shall not walk more than one thousand cubits beyond his town. No man shall eat on the Sabbath day except that which is already prepared. He shall eat nothing lying in the fields. He shall not drink except in the camp. If he is on a journey and goes down to bathe, he shall drink where he stands, but he shall not draw water into a vessel. He shall send out no stranger on his business on the Sabbath day. No man shall wear soiled garments, or garments brought to the store, unless they have been washed with water or rubbed with incense. No man shall willingly mingle (with others) on the Sabbath. No man shall walk more than two thousand cubits after a beast to pasture it outside his town. He shall not raise his hand to strike it with his fist. If it is stubborn he shall not take it out of his house. No man shall take anything out of the house or bring anything in. And if he is in a booth, let him neither take anything out nor bring anything in. He shall not open a sealed vessel on the Sabbath. No man shall carry perfumes on himself whilst going and coming on the Sabbath. He shall lift neither stone nor dust in his dwelling. No man minding a child shall carry it whilst going and coming on the Sabbath. No man shall chide his manservant or maidservant or labourer on the Sabbath. No man shall assist a beast to give birth on the Sabbath day. And if it should fall into a cistern or pit, he shall not lift it out on the Sabbath. No man shall spend the Sabbath in a place near to Gentiles on the Sabbath. No man shall profane the Sabbath for the sake of riches or gain on the Sabbath day. But should any man fall into water or (fire), let him not be pulled out with the aid of a ladder or rope or (some such) utensil. No man on the Sabbath shall offer anything on the altar except the Sabbath burnt-offering; for it is written thus: Except your Sabbath offerings (Lev. xxiii, 38). No man shall send to the altar any burnt-offering, or cereal offering, or incense, or wood, by the hand of one smitten with any uncleanness, permitting him thus to defile the altar." (The Complete Dead Sea Scrolls in English, Translated by Geza Vermes, pages 177-178).



The hedges built around the Sabbath became so restrictive that they often obstructed normal life. Additionally, not every sect agreed on the hedges. "It is worthy of notice that while Pharisees permitted the rescue of an animal on the Sabbath the Essenes apparently did not." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 150). In spite of the fact that all the sects seem to agree that hedges to the law were needed, they often argue about exceptions and exclusions from the law. Abrahams explains, "The Rabbi argued that one may profane a particular Sabbath to preserve a man for keeping many Sabbaths." (Studies in Pharisaism and the Gospels, first series, Cambridge, I. Abrahams, pages 130).

One exception to the Sabbath came after much suffering and sorrow. The Jews established hedges that outlawed war on the Sabbath. This law would be fine so long as the war



was between two groups of pious Jews. Unfortunately, most of the Jewish wars were against gentile nations. It didn't take long for the gentiles to get word that the Jews would not fight on the Sabbath. Consequently, they would plan their attacks on the Sabbath, resulting in a great destruction of the Jews. The faithful Jews would just stand in their place and allow themselves to be slaughtered for fear of violating the Sabbath. "During the Hasmonean revolt, some of the pious were killed because they would not defend themselves when attached on the Sabbath. This led to the resolution to fight in self-defense, but not otherwise. (1 Macc. 2:29-41)." (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 209). From that point forward, the Jews did not consider it a violation of the law of the Sabbath to fight in war, so long as you were not the attacker.

Another similar situation, was a hedge that prohibited Jews from attending court on the Sabbath. This was fine for the Jewish courts who would never conduct business on the Sabbath, but when the Jews were subjected to foreign courts it poses a significant problem. "Gentiles could exploit Jewish obedience to the Sabbath laws. In Ionia, we are told, they took Jews to



court on holy days in order to outrage their religion – and possibly to tie the Jews' hands, since some of them may have refused to appear in court on the Sabbath." (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 209).

To violate the law of the Sabbath was punishable by stoning. The question then becomes, are there times when it is acceptable to violate the law without consequence? Elder McConkie clarifies, "To violate the law of the Sabbath is not naturally and inherently wrong; it is not an offense that is *malum in se*. Rather, Sabbath desecration is a sin because it breaks the divine decree made with reference to that particular day; it is an act that is *malum prohibitum*. Hence, even proper regulations with reference to it may be set aside when some overriding principle of temporal or spiritual well-being is involved." (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 204).

In regards to this chapter, plucking grain on the Sabbath was a violation of the Oral Law (hedges). Like many other hedges, there were exceptions that would have allowed Jesus and His disciples to pluck grain. Unfortunately, the exception required that they be at the point of starvation. Abrahams records, "No Sabbatical considerations would have prevented the actual

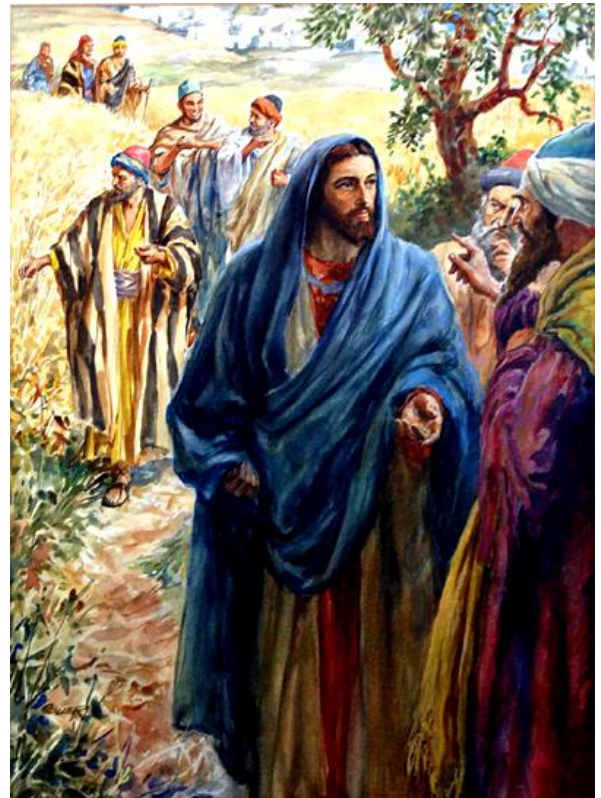
preparation of food for those in danger of actual starvation. Ears of corn might not be plucked and ground on the Sabbath under normal circumstances, but so soon as the element of danger to life entered, such and any other acts requisite for saving that life became freely admissible." (Studies in Pharisaism and the Gospels, first series, Cambridge, I. Abrahams, pages 132).

Jesus was considered a great rabbi. The general population gathered to hear Him wherever He went. They were moved by His message, which was different from that of the Pharisees, scribes, Sadducees, and rabbis of the time. His view of the Sabbath was also significantly different. Abrahams wrote, "All things considered, it would seem that Jesus differed fundamentally from the Pharisees in that he asserted a general right to abrogate the Sabbath law for man's ordinary convenience, while the Rabbis limited the license to cases of danger to life." (Studies in Pharisaism and the Gospels, first series, Cambridge, I. Abrahams, pages 134). Jesus was not a proponent of changing the Sabbath for the self convenience of man, but rather for the divine convenience of man to properly worship and serve God.

There is no greater example, other than Jesus Himself, of the type of work that is appropriate on the Sabbath than that which was done in the ancient temple. The temple was not closed on the Sabbath. Quite the contrary, the work in the Temple on the Sabbath was mandated by God. The Old Testament records, "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering." (Numbers 28:9-10). This necessarily required that the temple was fully staffed with all the customary workers for its proper operation. Thousands of Priests and Levites were needed to operate temple mount. "Certain servile work is necessary and proper even on the Sabbath. Sacrifices and other matters involving physical labor were performed by the priests on that day. It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all days of the week." (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 204). Aside for necessary work that must be performed on the Sabbath, the Lord desires that the work of salvation be performed on His Holy day.

The breaking of the Sabbath was serious business. In extreme cases, the punishment was death. At the very least, the consequence required the offender to offer a costly sacrifice to pay for his sin. E.P. Sanders, speaking of Sabbath breaking, explains that "the Bible prescribes death by stoning as the punishment for deliberate transgression (Numbers 15:32-36). Unwitting or inadvertent transgression required a sin offering (Leviticus 4:27-31)." (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 208). Regardless of whether the Sabbath breaking was intentional or unintentional, it was considered one of the most serious sins one could commit. Edersheim wrote, "The Mishnah includes Sabbath-desecration among those most heinous crimes for which a man was to be stoned. This, then, was their first care: by a series of complicated ordinances to make a breach of the Sabbath-act impossible." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 52).

Many of the conflicts between Jesus and the Jewish hierarchy centered around the Sabbath. In each case, Jesus masterfully uses scripture and Jewish law to refute their accusations. "This was the first Sabbath-controversy forced upon Christ. But it was the first time that Jesus allowed, and afterwards Himself did, in presence of the Pharisees, what was contrary to Jewish notion, and that, in express and unmistakable terms, He vindicated His position in regard to the Sabbath." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 53). Even so, that didn't stop the Jewish hierarchy from lodging additional allegations against Jesus for breaking the Sabbath. "Accordingly, this first Sabbath-controversy is immediately followed by that connected with the healing of the man with the withered hand. From St. Matthew and St. Mark it might, indeed, appear as if this had occurred on the same day as the plucking of the ears of corn, but St. Luke corrects any possible misunderstanding, by telling us that it happened 'on another Sabbath' – perhaps that following the walk through the cornfields." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 53).



- 5- through – The word "through" is translated from the Greek word "διὰ" or "dia". It means through a place, time, or means. "Mark's choice of grammar may rather reflect a desire to suggest (without pressing) the notion of the disciples clearing a path for Jesus. Although *hodon poien* can mean 'to make one's way, to journey', it usually signifies 'to create a road'. Mark may wish to play on this meaning." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 239).

The narrative in the three Gospels (Matthew, Mark and Luke) fail to explain why Jesus and the disciples found themselves passing through a grain field on the Sabbath. We must assume that the field was within 1,000 cubits (about 1,500 feet or 0.28 miles) of the city they lodged. Otherwise, the Pharisees would have accused them of breaking the Sabbath by taking too many steps.

The group was walking through a field, which might seem odd to us. It sounds as though they were walking on and amidst the crop. We must understand that **“in Palestine in the time of Jesus the cornfields and the cultivated lands were laid out in long narrow strips; and the ground between the strips was always a right of way. It was on one of these strips between the cornfields that the disciples and Jesus were walking when this incident happened.”** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 27). Edersheim explains, **“It was on the Sabbath after the Second Pascal Day that Christ and His disciples passed – probably by a field-path – through corn fields, when His disciples, being hungry, as they went, plucked ears of corn and ate them, having rubbed off the husks in their hands.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 55).

- 6- **the corn** – The word “corn” is translated from the Greek word “σπόριμος” or “sporimos”. It means fit for sowing, sown, sown fields, or growing crops. The Codex Sinaiticus translates the term “the corn” as “the fields of grain”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 01, page 28). Wheat symbolizes blessings, fertility, divine grace, food, prosperity, and righteousness. Wheat required fertile, well-tilled soil and abundant rains. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, pages 190-191). Barley has similar symbolism to wheat; however, since barley is the first grain to ripen, it also symbolizes spring and the first fruits. It is closely related to the feast of first fruits. Unlike wheat, barley was considered a more base grain, and symbolized poverty and beginnings. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 17). In general terms, grain symbolizes fertility, the seed of life, potentiality, and the nature of Jesus Christ. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 77).



There are two popular theories regarding the grain that Jesus and His disciples ate in this chapter. M^cConkie said that it is **“probably barley.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. M^cConkie, page 204). If the chronology of the event is at or around the Feast of Unleavened Bread, then M^cConkie is probably correct. The barley was the first grain to ripen, and consequently offered at the temple during the feast. The second theory is that the grain eaten by Jesus and the disciples was wheat. Wheat ripened shortly after the barley, and in my opinion is a less likely option. Even so, Skousen believes the grain to be **“Wheat”**. (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 322).

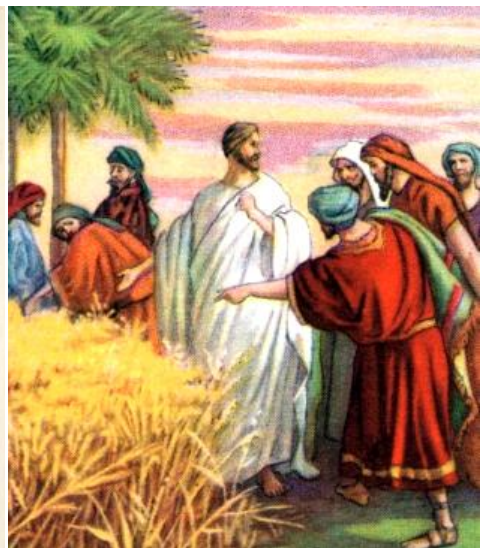
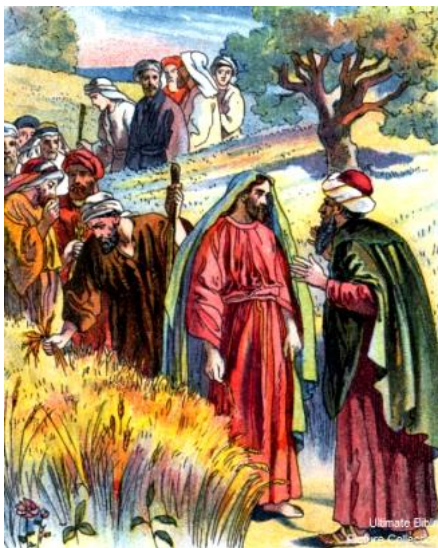
- 7- **disciples** – The word “disciples” is translated from the Greek word “μαθητής” or “mathētēs”. It means a learner, pupil, or disciple. Speaking of the sentence containing the term “disciples”, **“the grammar seems to put the emphasis on the disciples’ movement, not on the plucking of the grain.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 239).

The identity of the “disciples” is not disclosed. We assume that at least a few of the future apostle were with Jesus that day in the grain field. We might speculate that Philip and Nathanael were present as well as Peter, Andrew and the sons of Zebedee. By the very definition of the word, a disciple is a follower of a rabbi. The disciples could have been any number of devote believers.

One of the interesting twists of this chapter is the fact that the disciples seem to be the ones plucking and eating grain on the Sabbath. There is no accusation by the Pharisees that Jesus was plucking or eating. The Pharisees seem to be confronting Jesus regarding His disciples as though their actions were somehow His fault. **“In the ancient world the master was responsible for the behavior of his disciples... Seneca Troades 290: ‘He who forbids not sin when in control commands it. (‘Responsibilities’, 5).”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 240). It would appear that Jewish law made Jesus responsible for actions and behaviors of His disciples.

- 8- **an hungered** – The word “hungered” is translated from the Greek word “πεινάω” or “peinaō”. It means to hunger, be hungry, to suffer want, or to be needy. The word for starvation in Greek is closely related to the word hunger. The Greek word for “starvation” is “πείνα” or “peina”. If the disciples were starving, they would have been justified by the law to pluck grain and eat it on the Sabbath. Unfortunately, the choice of words in the three gospels would indicate that the disciples were hungry, but not starving. The disciples were therefore guilty of breaking the Oral Law.

One might wonder why the Pharisees didn’t accuse the disciples of stealing the grain. It does not appear to be a field that any of them owned, but rather a field that laid in their way. That being said, **“It was perfectly lawful for persons when hungry to help themselves to as much of their neighbor s growing grain as they wished for food. They were not allowed to cut any, but must simply gather what was needed with the hand. This ancient freedom of a handful of grain for a hungry traveler is still in existence in Palestine.”** (Manners and Customs of the Bible, James M. Freeman, page 355). The disciples were perfectly in their rights to take enough grain from any nearby field to satisfy their hunger.



- 9- **pluck** – The word “pluck” is translated from the Greek word “τίλλω” or “tillō”. It means to pluck, or pluck off. The official LDS scriptures (footnote under Mark 2:23) translate the Greek as “occasionally picking some grain”. The Codex Sinaiticus translates the phrase “began to pluck the ears of corn” as “began to pull the ears of grain”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 01, page 28).

The Lord has set a pattern for caring for the poor and needy. The Law of Moses dictates that the edges of all fields were to be reserves for the poor. Additionally, when owners harvested their fields they were required to leave some of the product in the field for the poor to glean. There are three passages in the Old Testament that outline these laws;

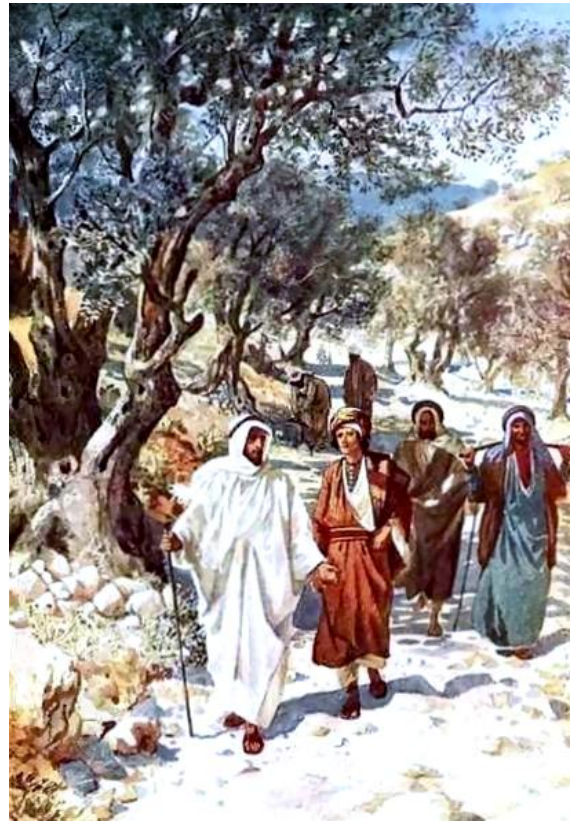
“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.” (Leviticus 19:9-10).

“And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.” (Leviticus 23:22).

“When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.” (Deuteronomy 24:19-21).

The ancient Israelites had a long history of honoring the laws of gleaning and sharing the edges of their crops with the poor. Ruth, who was the great-grandmother of King David, came to Israel from Moab as a poor widow. Together with Naomi, her mother-in-law from her deceased husband, Ruth found herself in need of food. She was familiar with the ancient law of gleaning. **“And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.”** (Ruth 2:2).

Gleaning was not the only law that the Lord gave to care for the poor. The Lord mandated that farmers left the edges of their fields so that the poor and hungry could take for their needs. He declared, **“When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s standing corn.”** (Deuteronomy 23:25). Obviously the use of a sickle would indicate the removal of large quantities of grain, which was not the spirit of the law. The disciples plucked grain, indicating that they conformed with the law. Their crime was not taking grain, but violating the Sabbath. Barclay explained, **“So long as the traveler did not put a sickle into the field he was free to pluck the corn. But this was done on the Sabbath and the Sabbath was hedged around with literally thousands of petty rules and regulations. All work was forbidden.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 63).



- 10 - **ears** – The term “ears” is implied in the translation and refers to kernels of grain or **“ears of grain”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 148).
- 11 - **of corn** – The term “ears of corn” is translated from the Greek word “στάχυς” or “stachys”. It means an ear of corn or of growing grain. **“Corn is a British English word meaning grain, which is the meaning also of the Greek term.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 270). Grain was a staple of living in ancient Palestine. **“There are various kinds of grain used in the Orient. The word ‘corn,’ as used in English translations of the Bible, is actually the family name for cereal grains, because the ‘maize’ or ‘Indian corn’ of modern days was doubtless unknown to Bible writers. The two principal (grains cultivated in ancient Palestine were wheat and barley. There is one mention in the Old Testament of the use of millet (Ezek. 4:9). The Revisers in the A. R. V. have changed the word ‘rye’ in Exodus 9:32 and Isaiah 28:25 to mean ‘spelt.’ In modern times, both rice and maize or Indian corn are used in Palestine, although the former is largely imported.”** (Manners and Customs in the Bible, Victor H. Matthews, page 232).



12- **eat** – The word “eat” is translated from the Greek word “ἔσθω” or “esthiō”. It means to eat, to take in food, eat a meal, or consume a thing.

The ancient Jews had two formal meals each day. Eating times can be summarized as follows;

Breakfast - It was customary among the ancient Hebrews, as among their contemporaries in the East in classical lands, to have but two meals a day. The “morning morsel” or “early snack,” as it is called in the Talmud, taken with some relish like olives, oil or melted butter, might be used by peasants, fishermen, or even artisans, to “break their fast”, but this was not a true meal. A true meal included wine. To “eat a full meal,” in the morning, was a matter for grave reproach (Eccl 10:16), as early drinking was unusual and a sign of degradation (of Acts 2:15).

First Meal - The first meal or “the time of eating,” according to general usage, was taken at or about noon when the climate and custom demanded a rest from one’s labors. Peter’s attended a meal at Joppa, interrupted by the messengers of Cornelius, at “the sixth hour,” i.e. 12 noon. It corresponded somewhat to our modern “lunch,” but the hour varied according to rank and occupation (Shabbath 10a). The Bedouins take it about 9 or 10 o’clock. Slaves often began their days with a morning morsel. Consequently, they had their first meal earlier as well.

Second Meal – This was the main meal of the day. It was taken around the setting of the sun, when the day’s work was over and the laborers had “come in from the field”. Properly defined as “supper time” or “dinner”, it is the important meal of the ancient Israelite day, when the whole family was together for the evening. There is some debate over which meal was the chief meal, the first or second meal. According to Jewish law, and for special reasons, the chief meal was at midday--“at the sixth hour.” At the second meal, it was customary to prepare a common dish for all, into which all “dipped the sop”. Consequently, the household who had prepared the meal had no further work to do.



The eating of grain was most commonly associated with the first meal of the day. During the time of harvest, eating of raw grain was customary. **“When the grain in the wheat field has passed the ‘milk stage,’ and has begun to harden, it is then called ‘fereek’ and is considered to be delicious to eat raw. Natives of the land will pluck the heads, and then rub them in their hand and eat them. For centuries the unwritten law of hospitality has been that wayfarers may eat of the wheat as they pass by or through a field, but they must not carry any away with them. The law of God allowed this same privilege.”** (Manners and Customs in the Bible, Victor H. Matthews, page 240). In a way, this law was a simple form of the law of consecration. The law of consecration required that all the blessings of God be shared amongst His children according to their need. **“It was the divine intent that any in Israel – for they were all brethren, and all things were the Lord’s – might freely satisfy his hunger by eating his neighbor’s grain.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 56).

13- **Pharisees** – The word “Pharisees” is translated from the Greek word “Φαρισαῖος” or “Pharisaios”. Translated literally, it means “separated ones”. The title of “Pharisee” originated at the time the Pharisees came into existence. In the days of the Maccabeus, a group of Jewish reformers believed that their religion had lost its way. They set out to return the people to the pure religion given by the prophets. They chose to separate themselves from the apostate religion, hence they took the title “separated ones” or “Pharisees”. The Pharisees were correct about their religion, it had fallen into apostasy. Unfortunately, apostasy had lost, distorted or adulterated the plain and precious truths of their religion. Without divine revelation, their reformation efforts only resulted in a different form of a still apostate religion. Unfortunately, they did not see the flaws in their reformations. In fact, they saw themselves as the leaders of the true religion. They were self proclaimed guardians of the law.

A group of Pharisees had apparently followed Jesus and His disciples to a grain field outside of town. The question is; **“What are the Pharisees doing in or near a grain field on the Sabbath? For E. Sanders, this is an example of ‘the extraordinary unrealistic settings of many of the conflict stories... Pharisees did not organize themselves into groups to spend their Sabbaths in Galilean cornfields in the hope of catching someone transgressing’** Casey, however, points out that rabbis or groups of rabbis are reported to be in fields on Sabbaths for a variety of reasons, so the Pharisees’ presence is not impossible. **Still, Sanders’ point is well taken; it is suspicious that, throughout this section of the Gospel, whenever Jesus is doing something a bit questionable, the Pharisees and/or their allies the scribes always seem to conveniently turn up, even in very unlikely places.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 240).

There are several theories as to why the Pharisees were in the field at the time of Jesus and the disciples.

1. Crowds of people often gathered around Jesus to hear Him preach. He was prone to leaving the city central and traveling outside the city to teach the people. He would have been limited on the distance He could walk on the Sabbath, but this journey appears to be within that distance (1,000 cubits or 1,500 feet). The theory is that the Pharisees saw Jesus and the disciples leaving the city. They either saw people following or assumed that there would be a gathering outside the city. In typical fashion, they followed to observe. This pattern is evident in several other New Testament stories. As guardians of the law, the regularly observed what was being taught.
2. The Pharisees had just been rebuked by Jesus only a week prior as they accused Him of breaking the Sabbath when He healed the man at the Pool of Bethesda. The theory is that the Pharisees followed Jesus on the next Sabbath with hopes of retaliation. They hoped to catch Him breaking the Sabbath and show once and for all that Jesus was a Sabbath violator. Elder McConkie explains, **“Behind them in the capital of Jewry are the rulers of the people—the leading Rabbis, the scribes, the Sanhedrinists – smarting under the rebukes received from Jesus at the Passover.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 55).
3. The last theory, and probably the weakest, is that the Pharisees just happened to be in the same area Jesus and His disciples were when they plucked grain. As unlikely as this theory is, it has some support among scholars. Skousen wrote, **“There must have been a few Pharisee spies in the vicinity because**



they immediately accused the Savior's disciples of violating the Sabbath day by threshing out kernels of wheat and eating them." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 322).

4. Elder McConkie theorized that the Pharisees had followed Jesus as spies, measuring His Sabbath steps and watching His every move looking to find some morsel of evidence whereby they might condemn Him. He wrote, **"Spying eyes – viewing, we suppose, with prosecutorial pleasure – observed the two sins, which they could argue were capital offenses. Perhaps those peering Pharisees were following to see if the disciples of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 56).

Regardless of how or why the Pharisees were present, it is interesting to note that there seems to be opposition to every act and move that Jesus made. This seems to be a constant with regards to mortal probation. The Book of Mormon teaches, **"For it must needs be, that there is an opposition in all things."** (2nd Nephi 2:11). Consequently, we assume that where there is greater righteousness, there must therefore be equal opposition in the form of greater wickedness. Since Jesus represents absolute righteousness, we would expect opposition without restraint.

As the Church of Jesus Christ was established in the Latter Days, it also faced opposition. The more it grew, the greater the opposition. Similar to the Pharisees opposing Jesus, our righteous actions will face opposition. There is a saying that says, "No good deed goes unpunished". Brigham Young explained, **"I pray that the Latter-day Saints will live so that God, Jesus Christ, and the angels will love them, and the devil and all his hosts will hate them. I have never yet been able to discover in all my researches in sacred history that a Gospel hater, a Jesus Christ hater, and a God hater ever spoke well of Saints, either in the former or in the latter days, but have ever sought occasion against them from the most trifling circumstances. We have an instance of this, when the disciples of Jesus, in passing through the cornfield, being hungry, began to pluck the ears of corn, and eat; the Pharisees, seeing this, said to Jesus, 'Behold, thy disciples do that which is not lawful to do upon the Sabbath day.' You may read at your leisure the answer of the Savior. This was a trick of the devil to bring evil upon Jesus and His disciples. Satan and his followers think no better of the Saints now than they did in the life time of the Savior, and I hope never to see the day when they will find favor in the eyes of the wicked. It is true, some will backslide, leave the Church of Jesus Christ, and receive the spirit of the world and the love of it, and, finally, be lost; but the great body of the Saints, I most fervently believe, will never amalgamate with Baal."** (Journal of Discourses, Volume 11, Brigham Young, January 8, 1865, page 41).

Just how far is the opposition willing to go in their attempts to destroy the works of God? Lucifer, and those that willingly follow Him, are only limited by our agency. They will stop at nothing to deceive us and thereby destroy God's sacred work; the work of our individual salvation. Lucifer uses the deceived to deceive others. He cannot operate beyond that which we allow him, and yet he will aggressively plant seeds of opposition anywhere that we allow. Consequently, mortal men are deceived on several levels.

There are many who deceive others because they live in a state of ignorance. These are those who have not been taught the principles and doctrines of salvation, and consequently live according to doctrines of men. Ignorance breeds deception. The doctrines of men at the time of Jesus were largely ignorant and apostate. **"They believed and practiced the law which Moses had revealed unto them, and so strict were they in observing many of its principles, that they were ready on one occasion to have a woman slain for the violation of the commandment respecting adultery; and at another time their wrath was kindled against the disciples because they plucked some ears of corn on the Sabbath day to appease their hunger. They considered that act a violation of the Sabbath, and their righteous souls were shocked thereat. They were shocked over at the idea of Jesus eating with unwashed hands, and at him, who professed to be a teacher, associating with publicans and sinners."** (Journal of Discourses, Volume 15, George Q. Cannon, March 23, 1873, page 370). Their profound ignorance as to the true meaning and purpose of the law had lead them to oppose the very author of the law; the Great Jehovah. They lived in a state of ignorant apostasy.

There are those who deceive because they have a deep seated belief in false and evil doctrine as truth. When the Lord sent the prophet Samuel the Lamanite to call the people unto the truth, they rejected him, assuming that their beliefs were true and Samuel could not speak truth if he contradicted them. Their response is worth noting. They said, referring to Samuel's words, **"But behold, we know that this is a wicked tradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot witness with our own eyes that they are true."** (Helaman 16:20). They could not believe, because it was contrary to their limited understanding. They rejected the truth and violently opposed Samuel. Things have not changed in our age. There are many whose minds are closed to further light and knowledge. They oppose any whose beliefs do not align with theirs. There were many Pharisees in Jesus' time who followed this pattern. They were blinded by their own wisdom. Of the people in this state, we learn that, **"Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come."** (Helaman 16:22).

There are those who deceive because they have chosen to do wrong, knowing that it is sinful, but want the mortal benefits of sin. These are not sinning because they are ignorant or have a false sense of righteousness. These sin because they have traded the blessings of eternity for mortal power, wealth, and possessions. Satan uses the allure of carnal wealth to deceive. There are those who willingly sacrifice righteous behaviors and deeds to obtain wealth. The Book of Timothy teaches, the **"Love of money is the root of all evil"** (1st Timothy 6:10). **"In the Old Testament, Balaam could not resist 'the wages of unrighteousness' offered him by the Moabites. So he convinced himself to believe a new truth and helped the Moabites get the Israelites to curse themselves through immorality and disobedience."** (CES Devotional, "What is Truth?", Dieter F. Uchtdorf, January 13, 2013). Though wicked living might yield immediate gratification and rewards, the benefits are temporary and fleeting. The end result is the loss of true happiness and lasting reward. Paul taught, **"For to be carnally minded is death; but to be spiritually minded is life and peace."** (Romans 8:6).



- 14 - **saw** – The word “saw” is translated from the Greek word “εἶδω” or “eidō”. It means to see, perceive with the eyes, perceive by any of the senses, notice, discern or discover.

One of the challenges with mortality is the temptation to see what we want to see, rather than to see things as they really are. The Lord defined truth as a “**knowledge of things as they are, and as they were, and as they are to come.**” (Doctrine and Covenants 93:24). The Pharisees lacked a knowledge of things as they really were. They saw things as they wanted rather than the truths that stood before them. They were blinded by their carnal wants and desires.

The Pharisees were protective of their positions and their self-created religion. Jesus was a threat to their ways. Therefore, they saw, in Jesus, the breaking of the Oral Law rather than the salvation that He brought. They looked at the disciples of Jesus and instead of seeing prophets and apostles, they saw law breakers. **“By plucking the corn they were guilty of reaping; by rubbing it in their hands of threshing; by flinging away the husks of winnowing; and the very fact that they ate it showed that they had prepared food on the Sabbath. To us the whole thing seems fantastic; but we must remember that to a strict Pharisee this was deadly sin; rules and regulations had been broken; this was a matter of life and death.”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, pages 69-70).



We must all use caution when considering our view of life and eternity. We must use the lenses of the spirit to see things as they really are. Should we use the lenses of greed, revenge, jealousy, hatred, or any other impure or unrighteous motive we will see a skewed and inaccurate view of things.

- 15 - **Behold** – The word “Behold” is translated from the Greek word “ἴδου” or “idou”. It means behold, see, and lo. It is used to convey the idea of revealed truth. It can also be used to introduce new ideas and information. Here the Pharisees are announcing that the actions of the disciples are illegal according to the Oral Law, at least according to their interpretation thereof. According to the Pharisees present, the **“Lord’s fellow travelers were guilty of two violations, but not biblical, but Rabbinic law. They had both reaped and harvested. The plucking of the ears of corn constituted reaping, and the rubbing off of the husks fell under the sabbatical prohibition against sifting in a sieve, threshing, sifting our fruit, grinding, or fanning.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 56).
- 16 - **lawful** – The word “lawful” is translated from the Greek word “ἐξῆστι” or “exesti”. It means it is lawful. In this instance, the Pharisees are accusing Jesus’ disciples of doing that which is “not lawful”, or “breaking the law”.

The term “lawful” can have differing meanings and applications. There are several worth reviewing in reference to this chapter. First, there are the legitimate laws of government. These would be laws established through the accepted channels of the land for which the law was created. These laws are binding because the law givers have proper authority by virtue of the government to create laws. Second, there are the laws of custom or society. These laws are established by the people living in the land; however, they are not binding because the law givers have no authority to create laws. These laws are enforced through social discrimination and consequence. Finally, there are the laws of heaven. These laws come from God, but are generally revealed through His authorized representatives: i.e. the prophets. Such laws are binding; however, judgment is not always immediate. Often God will withhold judgment, sometimes deferring it to the next life.

The law of government is often difficult to reconcile with the law of heaven. A devotee believer may be tempted to reject the laws of man in favor of the higher laws of heaven. This was especially true of the early saints of the restoration. At times, the laws of man were in direct opposition to the saints way of life. The Lord taught the early saints, **“Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth.”** (Doctrine and Covenants 58:21-23). Though this was difficult to accept, the early church put forth great effort to honor the laws of the land. This principle was so important that when Joseph Smith was asked what the church believed in, one of the 13 articles he provided describes that our faith believes in obeying the law of the land. It reads, **“We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”** (Article of Faith, 12).



At the time of Jesus, the ruling government was Rome. The Roman Caesar and Senate were the authorized agents for the laws of the Empire and its provinces. The Jews were allowed some autonomy so long as it did not interfere with Roman law. The Romans reserved all matters of capital punishment to authorized Roman officials. Additionally, any Jewish law that caused insurrection, unrest, or interfered with Roman law was considered to be a violation of Roman law itself. Such was the case with Paul. We read, **“And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuadeth men to worship God contrary to the law.”** (Acts 18:12-13). The Jews wanted judgment against Paul, but knew that a Roman governor was needed for such an act. Of course, we learn that Paul was a Roman citizen, and therefore was given special accommodations with regards to the Law. Jesus had no special privilege according to Jewish law. At the same time, the Jews had no legal right to seek capital punishment, without Roman interaction.

Even so, the Jews felt that they were within their rights to pronounce judgment against Jesus, and to a certain point the Romans could care less. The Pharisees justified their actions with Old Testament Law.

The Law of Moses reads, **“Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.”** (Leviticus 24:22). To this extent, they felt like Jesus, who was a Jew, needed to be held to a higher Jewish law. Unfortunately, the laws that they accused Jesus of breaking were not the actual Law of Moses but rather appendages that they had added to the Law. The Oral Law (appendages or hedges to the actual law) was not given by God or any of His authorized representatives. The Oral Law was created largely by the Pharisees who believed that they were clarifying and protecting the actual law by the adding their own protective laws. Unfortunately, they had no authority to do so. Therefore, the Oral Law was neither the law of the land nor the law of heaven.

The law of heaven, on the other hand, is the will of God. That which is God’s will becomes law regardless of the circumstances or the logic of man. In our progression through mortality, we learn to control our physical appetites, desires, and wants. Consequently, the Lord gives us laws to aid and assist in this process. Additionally, the Lord allows man to create laws that help us regulate our behaviors towards each other. The Lord taught, **“And thus all things shall be made sure, according to the laws of the land.”** (Doctrine and Covenants 51:6). This can be confusing when we consider that the laws of the land are primarily temporal in nature. Since we often equate the laws of heaven to spiritual

things, how can temporal laws have anything to do with God? The Lord clarified, **“Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.”** (Doctrine and Covenants 29:34). This means that the laws of men, if properly obeyed, serve a spiritual purpose. As we become law abiding citizens, we learn humility, patience and respect. The Lord taught, **“And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.”** (Doctrine and Covenants 98:4).



The Pharisees of Jesus' time had created a significant amount of Oral Laws (hedges) surrounding the Sabbath. There are 39 major hedges created that restrict the actions of man. Barclay elaborates, **“So thirty-nine basic actions were laid down, which were forbidden on the Sabbath, and amongst them were reaping, winnowing and threshing, and preparing a meal... By plucking the corn they were guilty of reaping; by rubbing it in their hands they were guilty of threshing; by separating the grain and the chaff they were guilty of winnowing; and by the whole process they were guilty of preparing a meal on the Sabbath day, for everything which was to be eaten on the Sabbath had to be prepared the day before.”** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 24). Though it is clear to us that the Oral Laws were nothing more than the vain ambitions of self-righteous men, they considered them the Law. Breaking any of the hedges was incorrectly considered a violation of God's Sabbath Law. And according to God's Law, **“each of these sins merited punishment and required a sin offering on the great altar in the house of the Lord in Jerusalem.”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 56). In the more blatant and intentional cases, the consequence was death by stoning.

Jesus was arguing that the Sabbath was not a rest from God's work, nor was it to be a hindrance from the necessities of life. The Sabbath was to be liberating not confining. By the fourth century CE, the apostate Christian church had adopted the same Pharisaic doctrine of the Sabbath. Chrysostom, the arch bishop of Constantinople in the fourth century wrote, **“For because they could not have borne it, if when He was giving the law for the Sabbath, He had said, ‘Do your good works on the Sabbath, but do not the works which are evil, therefore He restrained them from all alike: for ‘Ye must do nothing at all!’”** (The Homilies of St. John Chrysostom, Archbishop of Constantinople on the Gospel of St. Matthew, Part II, Matthew 8-18, Translated from the works of John Chrysostom from the 4th Century C.E., Baxter Printer, Oxford, 1854, page 562).

17 - not read – The word “read” is translated from the Greek word “ἀναγινώσκω” or “anaginōskō”. It means to distinguish between, to recognize, to know accurately, or to acknowledge. It can also mean to read.

The Pharisees and Scribes prided themselves on their scriptural knowledge. Many had dedicated their entire life to a knowledge of ancient scripture and consequently a study of the law (to them they were one and the same). Surely Jesus' rhetorical question, “Have ye not read?” would have bruised their egos. They had of course read the passages that Jesus would refer to. That was not the implication. Jesus was not questioning their dedication to study, but rather their understanding of the things they had read. Barclay explains, **“This passage contains a great general truth. Jesus said to the Pharisees, ‘Have you not read what David did?’ The answer of course was, ‘Yes’--but they had never seen what it meant. It is possible to read scripture meticulously, to know the Bible inside out from cover to cover, to be able to quote it verbatim and to pass any examination on it--and yet completely miss its real meaning. Why did the Pharisees miss the meaning--and why do we so often miss it?”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 70). The answer lies in the fact that the teachings contained in scripture are spiritual in nature. Spiritual “things” can only be understood by the spirit. A temporal understanding will more often than not miss the meaning that God intended when the scripture was revealed.

In the last chapter, Jesus defended His Sabbath activities by providing three witnesses. The ancient law of witnesses requires that all truth be established in the testimony of two or more witnesses. In this chapter, Jesus follows the same pattern of witnesses; however, the witnesses He chooses are from Israel's history. The witnesses Jesus chose are all from the law, **“I.e. the scriptures... He implies that the action of the disciples is even justified by Scripture itself.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 608). The three scriptural witnesses that He sites are;

1. King David and his men breaking the Sabbath by entering the temple on the Sabbath to eat the sacred bread of the temple and yet it was justified,
2. The priests of the temple offered sacrifice and performed the rites of temple without profaning it, and
3. The scriptures themselves teach that mercy is preferred by God over sacrifice.

The witness of King David is found in the Book of 1st Samuel. David and his mighty men had been on the run from King Saul who sought to kill them, though David was his prime target. David led them in the Judean Wilderness, a hot and harsh area, which was very familiar to him. As the story progresses, David and his men had been in the wilderness for at least three days, away from any civilization. Hungry and tired, David led his men to the town of Nob.

Nob is near the mount of olives and just north east of Jerusalem. The Temple in Jerusalem had not yet been built and therefore the furniture of the ancient tabernacle was not yet housed in Jerusalem. At this time point, it was placed in Nob. We assume that a structure, similar to Moses' tabernacle, was used to protect the sanctity of the sacred furnishings.

David knew that the sacred structure, which served as a temple, would have bread and wine. The scriptures clarify, **“Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a**



business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. Now therefore what is under thine hand? Give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.” (1st Samuel 21:1-6). The question is implied; what is more sacred than the life of man, or the showbread of the temple. Under normal circumstances, one would never think of defiling the sacred emblems and using them for an ordinary meal. This however was not normal circumstances. David and his men were starving. The priests realized that the sanctity of life is far more important to our Father in Heaven than bread. In fact, the bread was only sacred because of what it represented to men.

Jesus uses the story of David and the shewbread to illustrate that the well being of His disciples is far more important than the Sabbath law. This would have been blasphemy to the Jews, but as Jesus points out, if they had read the law, or the scriptures, they would have received a witness of this truth in the story of David.

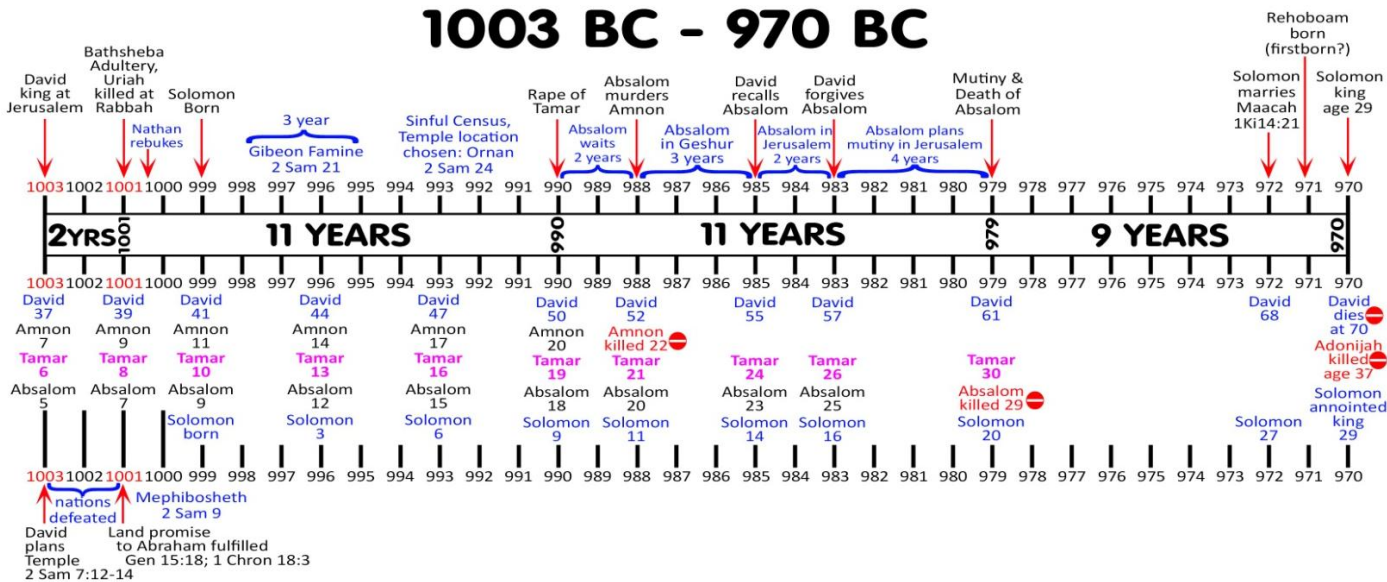
The second witness Jesus uses is that of the Priest in the temple. Eating corn on the Sabbath was not a sin, but any form of harvest was a sin. The disciples had technically worked on the Sabbath. Jesus once again points the critics to the witness of the scriptures. He points out that while general work was against the Sabbath Law, the Lord's work was not. The priests of the Old Testament worked in the Temple on the Sabbath, while never defiling the sacred day. Chrysostom wrote, “**Seest thou how many points He has stated? The place, for he saith, In the Temple; the person, for they are the priests; the time, for He saith, the Sabbath; the act itself, for they profane; (Not having aid, 'they break,' but what is more grievous, they profane;) that they not only escape punishment, but are even free from blame, for they, saith He, are blameless.**” (The Homilies of St. John Chrysostom, Archbishop of Constantinople on the Gospel of St. Matthew, Part II, Matthew 8-18, Translated from the works of John Chrysostom from the 4th Century C.E., Baxter Printer, Oxford, 1854, page 560). If the disciples were about God's sacred work on the Sabbath, then wouldn't it naturally follow that the plucking of the corn on the Sabbath was no more a sin than the priest working the sacrifices on the Sabbath.

Had the Jews read the scriptures with spiritual eyes and spiritual hearts, they would see that every law and every doctrine is designed to teach man God's ways. The center of which is the atoning sacrifice of His son. Every sacrifice made in the temple taught of Jesus' mercy and love. They are designed to bring people unto Christ, so that they may be saved. The Lord taught, “**Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.**” (Doctrine and Covenants 42:28). The last witness that Jesus uses is the fact that the scripture testify of mercy. It was this mercy that the disciples taught. They taught of repentance. The harvest of some grains of corn was insignificant compared to the message they taught.

- 18 - **David** – The word “David” is translated from the Greek word “Δαβίδ” or “Dabid”. The Greek name is a transliteration of the Hebrew word “דָּוִד” or “David”. The Hebrew word, translated literally, means “beloved”. David was an icon of Jewish history. The Jews looked to David's line for the Messiah. It would have been very powerful for Jesus to draw upon a story about David to teach and defend His disciples. Even so, there is some evidence to suggest that the story was actually added sometime later by scribes and copyist. Fitzmyer records, “**It has often been thought that the David story was only secondarily added to the tradition of Jesus' defense of his disciples and the saving about the Sabbath.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 610). This theory is unproven, and even if it is true the story still proves to be a valid witness and defense of truth.

Upon evaluation of David's timeline, we find that the story of David and the priests of Nod takes place around 1006 BCE. It is at this time that David flees to Nob and is helped by Ahimelech the priest (1Sam 21). Ahimelech gives David the consecrated bread, and the sword of Goliath. Below is a timeline for David's life.

David's 33 Jerusalem Years 1003 BC - 970 BC



- 19 - **did** – The word “did” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, prepare, acquire, or do. The word is used in reference to David's actions when he and his men were hungry. They went to the sanctuary in Nob where He knew the sacred Shewbread was kept. David knew the significance of the bread, and surely revered it. Even so, he appears to have deliberately and intentionally traveled to Nob to partake of it. There was no accident here, what he did was premeditated.

- 20 - **were with him** – The phrase “that were with him” is translated from the Greek word “αὐτός” or “autos”. It means himself, herself, themselves, itself, he, she, or it.

David had apparently gathered around him loyal men who were skilled in the art of warfare and battle. They are referred to in scripture as the mighty men of David. The reference is made to their heroic actions in battle. There were three mighty men who served as David's principle officers. The scriptures then add that there were an additional thirty who claimed the title "David's mighty men". Over time, we assume that the number grew. We are not sure how many "mighty" men accompanied David to Nob when he retrieved the Shewbread, but we assume that the number was about thirty three. We know the names of the principle three as they are recorded in the Old Testament. Second Samuel records, "These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory. And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim." (2nd Samuel 23:8-13).



21 - entered – The word “entered” is translated from the Greek word “εἰσέρχουμι” or “eiserchomai”. It means to go out or come in. The sanctuary of the temple was sacred, and therefore only ordained priests were allowed to enter. It was in the sanctuary, or as it is sometimes called “the holy place”, that the showbread was kept. The fact that David “entered” the house of God was a defilement in and of itself and furthers Jesus’ point that if God permitted David in the sanctuary of the tabernacle surely His disciples would be permitted to pluck corn on the Sabbath.

It appears that Ahimelech (the High Priest) and the ordained priests didn’t just allow David to enter, but first questioned the worthiness of him and his men. Because they found them to be worthy they chose between two conflicting rights. Their choice was to take care of God’s children over the bread that was set apart of God’s house. Some scholars have struggled with this conflict and have consequently justified the act by saying that the bread became just ordinary bread once it was removed from the table of showbread. Fitzmyer wrote, “Ahimelech, the priest at Nob, having no other bread to feed David and his companions, gave them the ‘holy bread,’ once he had learned that they ‘had kept themselves from women’, a detail on which David insisted, ‘when ever I go on an expedition’. In recounting the story of David at Nob (Naba), Josephus says that he received from ‘Abimelech the high priest’ some ‘provisions,’ making no mention of the ‘holy bread’. This treatment of the biblical narrative is also found at times in later rabbinical literature, which sought to defend David’s act (e.g. by explaining that it was showbread already removed from the table, or that it was profane bread.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 610). Jesus obviously refutes this false theory. The story is accurately portrayed in scripture.

Fitzmyer quibbles over the term “entered the house of God.” He explains, “This anachronistic detail is derived from Mark; the Solomonic ‘house of God’ had not yet been built.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 609). Of course this is just semantics. David entered the tabernacle; a temple in every right. The tabernacle was not a house by definition; it was a tent. Even so, it served as the house of God.

22 - house of God – The word “house” is translated from the Greek word “οἶκος” or “oikos”. It means a house. The house of God, we assume, is a metaphorical phrase. God lives in a Celestial state, in circumstances beyond our current comprehension. Surely, He doesn’t live in a house or even a mansion within the confines of earthly standards. As a symbol, the house of God represents any place where the spirit of the Lord can dwell unrestrained. Such locations are called temples, and are not limited to buildings with walls and a roof. In fact, a temple is defined by God’s presence rather than brick and mortar. One recognizes a temple by elements that are indicative of God.

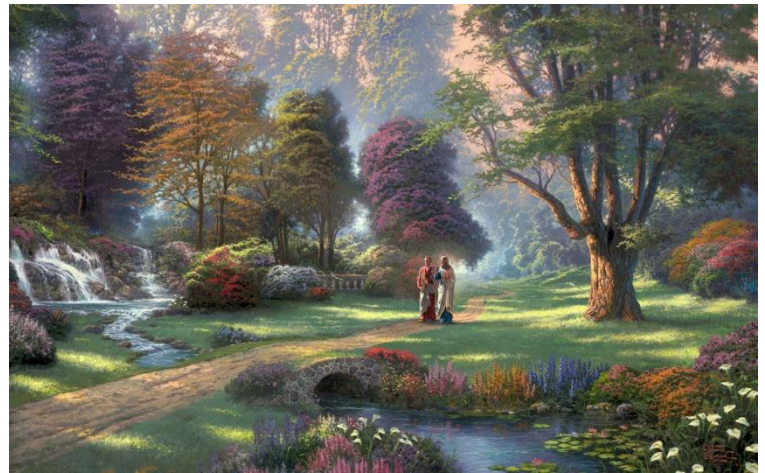
Essential elements of a temple are;

Element #1: The temple clearly **teaches the difference between good and evil**. It is a place of learning, especially regarding spiritual matters. It is represented by “the tree of knowledge of good and evil”. In later temples, the tree of knowledge was represented by the “menorah”; an 8 branched lamp stand resembling a tree.

The light of the tree represents knowledge. There are several references to this temple element, Genesis 2:9. 16-17; Genesis 3:22-24, Exodus 25:31-37, Revelation 2:7. Hence, **the temple is a place of revelation.**

Element #2: The temple offers protection from **the dangers of mortality; including spiritual and physical death.** There are several references to this temple element; James 2:26, Jacob 3:11, Alma 12:32, Helaman 14:18, Alma 12:16, Alma 40:26, Alma 42:9, Doctrine & Covenants 29:40-43, Alma 42:6-7, Revelation 2:11, 1 Corinthians 15:22. In later temples, spiritual death was illustrated by the veil which separated man from God (Exodus 26:31-33). Additionally, later temples illustrated physical death and Jesus' subsequent conquering of death by sacrifices (Exodus 27:1-8). **Temples represent safety and protection.**

Element #3: The temple teaches **the necessity of spiritual nourishment as provided by Jesus Christ.** This is represented by bread. Jesus is often referred to as the bread of life (Matthew 26:26, John 6:51). In later temples, the bread of represented as manna (Exodus 16:31; 3rd Nephi 20:8; and Genesis 3:17-19) and as showbread (Exodus 25:30).



Element #4: The temple **teaches of priesthood and dominion as it is authorized by God.** It teaches the proper authority and order of things. In later temples, it is represented by Aaron's rod which was contained in the Ark. There are several references to this element; Genesis 1:28, Revelation 2:26, and Genesis 2:19.

Element #5: The temple is associated with **sacred clothing** that teaches the removal of the temporal state and the complete envelopment of the spiritual or divine state. There are several references to this element; Genesis 3:21, Revelation 3:5, Galatians 3:27, Romans 13:12, 1st Corinthians 16:53, Ephesians 4:24, John 1:29, 1st Peter 1:19, 1st Corinthians 5:7. The "covering" with clothing is portrayed in the Hebrew word "kaphar" meaning to cover. The same word is translated as atonement in modern scriptures. It conveys the message that sins are covered through the sacrifice of Jesus Christ.

Element #6: The temple **teaches of expulsion.** Those who are not worthy to be in the presence of God or expelled from his presence. There are several references to this temple element, Genesis 3:22-24; 2nd Nephi 2:22, and Revelation 3:12. Purity/Worthiness was required to remain in the Garden (Genesis 3:23)

Element #7: The temple **teaches of adoption into the house of God and receiving a new name.** There are several references to this temple element; Genesis 2-3; Revelation 2-3; Genesis 5:1-2, Doctrine & Covenants 130:9-10.

Element #8: The temple **teaches of and requires patrons to enter into sacred covenants with God.** There are several references to this temple element; Exodus 25:10-22, and Genesis 2:16. In later temples, covenants were symbolized in many ways. The Ark of the Covenant and the Tablets of Moses are a few. In temples, holy ordinances are performed which "**confirm all things**" (Moses 5:59).

Element #9: The temple is associated with **angels who stand as guards and witnesses to those that worship there.** The Garden of Eden was equipped with angels or cherubim to guard the way (Genesis 3:24).

Element #10: The temple **faces east,** symbolically looking towards the coming of Jesus and the end of mortality. The Garden of Eden had a specified Eastern Entrance (it faced east) (Genesis 2:8, 3:24)

Element #11: The temple is associated with **sacrifice; preparatory to entering the temple.** Adam build an altar outside the Garden represented in future temples which built altars outside of the temple itself. (Moses 5:5-6)

Element #12: **God is found** in the temple. The presence of God was literally in the Garden of Eden (Moses 5:4).

Element #13: The temple is **referred to as a mountain,** even if it is not located on one. It symbolizes its status relative to the institution of the earth; the mountain being figuratively higher.

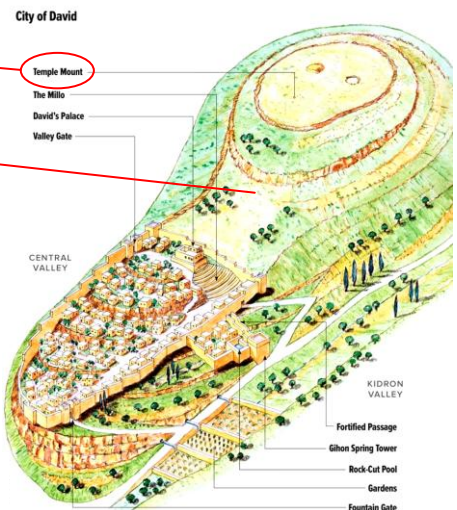
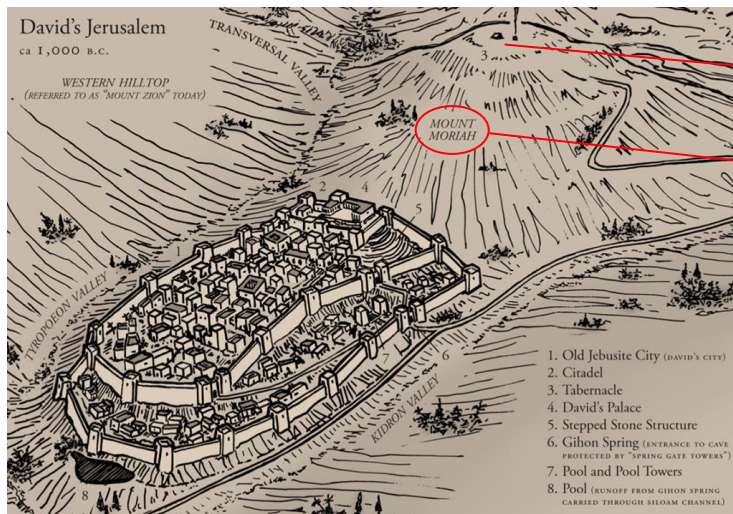
Element #14: The temple **teaches the proper method of prayer.**

Element #15: The temple centers around the **atonement of Jesus Christ.**



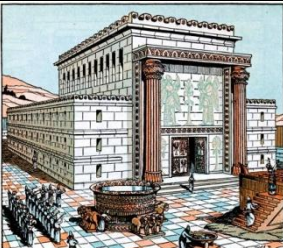

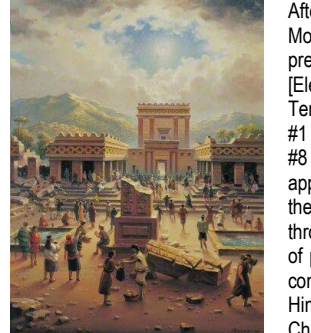
Temples always contain these elements. Throughout time, righteous men have built temple according to God's template. Some are listed below;

The Garden of Eden	Most of us do not see the Garden of Eden as a temple; however, it is the original temple and serves as a type for all temples that would be built thereafter. The Garden of Eden defines temples in all future ages. It contains all the elements of all temples [Elements #1 - #15]. In fact, it can be argued that all temples are designed after the Garden of Eden. In the Garden, God taught Adam all the things that were necessary for him to return home to God. This included overcoming Satan, repentance, sacred covenants, sacrifice, and the eternal gift of Jesus Christ. In the garden, Adam had his nakedness (a symbol for sin) covered by garments made from the skins of a sacrifice (symbolic for the fruits of the atonement). He learned that overcoming sin is eternally connected to and dependent upon the atonement of Jesus Christ. All temples center around this great and eternal doctrine.
Enoch used a mountain as a Temple	When physical temples are not available, the Lord uses natural locations that are typically separated from the natural dwelling places of man. Often the Lord uses the tops of high mountains. Enoch spoke of being in a "high mountain" wherein he was "clothed" and saw the "world for the space of many generations" (Moses 7:2-4) [Element #5 & #13].
Noah's pre-flood temple	Prior to the Flood, Noah entered the highest "order" of the temple, whereby he also became a "son of God" with some of his children (Moses 8:13, 19) [Element #7].
Noah's Ark	The ark served as a temple. It provided protection from mortality and death. It was only accessed by the worthy individuals who made and kept sacred covenants [Elements #2 & 8]. Undoubtedly, it contained all the other elements found in a temple.
Noah's post-flood temple / Melchizedek's Temple	After the Flood, Noah built "an altar unto the Lord," and God "established [his] covenant" with Noah and his sons, giving them priesthood dominion over the earth and also seed (Genesis 8:20-22; 9:1-17). We believe that one of Noah's sons, Shem, was consequently given a new name; Melchizedek. Scriptural tradition indicates that Melchizedek was tested by the "violence of fire" and ultimately was "approved of God" and thus entered into the highest order of the temple and became a "Son of God" (JST of Genesis 14:26-28). As a member of this highest temple order, Melchizedek received an endowment of power by means of an oath from God (JST of Genesis 14:30-31, Helaman 10:6; D&C 84:35-39) and obtained supernal titles such as "prince of peace," "king of heaven," and "high priest" (JST of Genesis 14:33, 36-37).
Mount Moriah	Abraham was also taught upon a mount, whereupon he made sacred covenants. When his son Isaac was about 33 years old, God commanded Abraham to take his first born son, a beloved son, and kill him as a sacrifice to God upon a somewhat distant mount called Moriah. The symbolism is striking. Jesus was 33 years old upon His death, and he was offered up on Mount Moriah (or at least very near by). When Abraham was about to kill his son, God provided a scapegoat to take his place. Abraham learned, in a very personal way, how crucial the atonement of Jesus Christ is. Mount Moriah served as a temple for Abraham [Elements 2, 11, 12, 13 & 15]. Many believe that Mount Moriah is site of Solomon temple (subsequently Zerubbabel's and Herod's temple).



Mount Bethel	Subsequent to Jacob meeting Rachel, and marriages that ensued thereafter, Jacob ascended Mount Bethel. Whether the mount had a name prior to Jacob is debatable, but after his visit it was called Bethel; which means house of God. It was on this mount that Jacob received temple covenants. He received promises of a kingdom, power, and seed, in connection with a ladder that "reached to heaven" that Jacob stated "is none other but the house of God" and "gate of heaven" (Genesis 28:10-22 and Moses 7:53). These covenants are associated with a new name that Jacob received. No longer would he be called Jacob, but rather, Israel. The name Israel means "God prevails". After a period of testing and struggling, symbolized by a culminating wrestle with "a man," Jacob was called a "prince," having "power with God and with men" because he "prevailed" (Genesis 32:28). The temple covenant blessings were repeated with an oath by God, making sure his promises (see Genesis 35:9-15). In this context, Jacob poured out drink and oil libations. These symbols all point to the redeeming sacrifice of Jesus Christ.
Mount Sinai	After the Israelites made the commitment to follow Moses out of the Land of Egypt, God led them to Mount Sinai. One of the basic teachings of temples is the progression of man. The Israelites progressed in their commitment to follow God's anointed and therefore were led to a mount where they could receive further instruction and greater promises. They had not progressed far enough to ascend the mountain themselves, so Moses did. On the mountain of Sinai, Moses spoke with God. He received commandments, instruction, and greater understanding for the Israelites as a whole. Sinai was a temple. God appeared there, and covenants were issued from that sacred place.



The Tabernacle of Moses	<p>After Mount Sinai, the Lord commanded Moses to build a portable temple, often referred to as the Tabernacle of Moses. Once they experienced the blessings of a temple, the Lord commanded them to remain close to the temple. The tabernacle served as a type of the Garden of Eden. It was; (1) a place where God could dwell, (2) a place of learning and instruction, (3) a place where holy ordinances were performed and covenants were entered, (4) set-up facing east, (5) constructed with an altar just outside of the sanctuary, (6) decorated with cherubim (angels) symbolically guarding the way, and (7) a place where worthy and qualified priests were washed, anointed and clothed with sacred clothing. The Old Testament records, “And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:” (Exodus 29:4-5).</p>	
Solomon’s Temple	<p>Fashioned after the Tabernacle of Moses, the Lord instructed King David, and subsequently his son King Solomon, to construct Temple. It was constructed about 832BCE and was destroyed by the Babylonians in 587BCE. It is commonly referred to as Solomon’s Temple.</p> <p>The children of Israel were limited in their temple worship because they struggled to keep covenants. Their worship was generally limited to sacrifices, and washings. The ordinances and covenants inside the temple were limited to the priests and the High priest himself. Had the children of Israel followed the designed pattern of progression, they would have experienced the fullness of temple blessings.</p>	
Nephi’s Temple (in the City of Nephi)		<p>After arriving in the promised land, and separating from the Lamanites, Nephi was commanded to build a temple (2nd Nephi 5:16). The temple was patterned after Solomon’s temple; which Nephi would have been familiar with since he lived outside of Jerusalem and obviously frequented the city. Nephi’s temple, we are told, contained all the necessary elements contained in Solomon’s temple. It only lacked the precious metals and dazzle of the Jerusalem temple. The Nephites obviously had access to the same covenants, promises, and teachings contained in previous temples.</p>
Zerubbabel’s Temple	<p>After the destruction of Solomon’s Temple, the temple site sat in ruins for 70 years. In fact, the Babylonians had destroyed the temple to such a degree that the location of the temple foundation was lost. After the destruction, the Jews were held captive in Babylon. There after, King Cyrus came to power and authorized the Jews to return home and rebuild the Temple. The temple was rebuilt on the site of Solomon’s Temple, and built in the same fashion though it lacked the precious metals and some of the relics that were found in Solomon’s Temple. The man responsible for its construction was named Zerubbabel. Hence, it was referred to as Zerubbabel’s Temple rather than Solomon’s. The Temple of Zerubbabel was dedicated on March 12, 515BCE. Zerubbabel’s Temple had the same elements and functions as Moses’ Tabernacle.</p>	
The Zarahemla Temple	<p>The ancient Book of Mormon city of Zarahemla contained a temple (Mosiah 2:1-7). King Benjamin gathered the people to the temple in Zarahemla so that he might teach them the word of God. One element of a true temple is that it is a place of instruction and learning. It is a place where revelation can be given and received [Element #1].</p>	
The Bountiful Temple		<p>After the Resurrection of Jesus Christ, there was massive destruction in the new world. Most cities were in rubble, if they existed at all. The temple in Bountiful seemed to be preserved. One element of the temple is the fact that it is a place of refuge and safety [Element #2]. The people gathered to the temple for that reason. It was at the Bountiful Temple that they heard the voice of the Father and Jesus appeared unto them [element #1 and 12]. At the temple, Jesus taught the people about him and His doctrine [Element #8 and #15]. They made sacred covenants, and priesthood power was conferred upon appointed righteous men [Element #4]. The Father himself bore testimony that Jesus was the Christ. The people learned that there was no way to return home to the Father except through Jesus Christ. The bountiful temple became a starting point for many generations of peace and righteousness among the Nephite people. Surely, the temple of Bountiful conducted animal sacrifices, but from the visitation of the Savior, sacrifices were fulfilled in Him. Temples would cease to offer animal sacrifices and focus of the sacrifice of Jesus Christ. Patrons would be require to sacrifice the things of the world.</p>
Other unnamed Nephite Temples	<p>Alma and Amulek travelled through all the Nephite lands in and around the land of Zarahemla, “preaching repentance to the people in their temples” (Alma 16:13). This brief passage gives us the indication that most of the Nephite cities, surely of any notable size, had a Temple of the Lord. There could very well have been numerous Nephite temples.</p>	
Herod’s Temple	<p>Herod’s Temple is not a new construction, but rather the renaming of Zerubbabel’s Temple after Herod ordered its remodeling. Herod added pomp and decor to the Temple, and consequently it bore his name. Though the Jews were in a state of apostasy, generally speaking, Jesus referred to the Temple of Herod as His Father’s House.</p>	

23 - shewbread – The word “shewbread” is translated from the Greek word “ἄρτος” or “artos”. It means food composed of flour mixed with water and baked. It used for bread or food of any kind. The Codex Sinaiticus translates the “showbread” as “the loaves of the presence”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 02, page 29). Bread symbolizes atonement, good luck, labor, partnership, prosperity, survival and sustenance. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 25). Cooper says that bread symbolizes life, the body of Jesus, and the atonement of Jesus. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 24). Fitzmyer explains, **“In Hebrew *lehem hapanim*, literally ‘the bread of the face’, denotes the loaves set out in Yahweh’s presence. The Mosaic instructions for the desert-tabernacle included the setting of it out on a table of acacia wood before Yahweh and the continual renewing of it. In the Solomonic Temple the ‘continual bread’ was placed on a golden table spread with a blue cloth. Because twelve loaves were arranged in two rows with frankincense, they were also called ‘the bread of the row’... It was set out every Sabbath, when the loaves of the preceding week were to be consumed by ‘Aaron and his sons’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 609).





At all Jewish holidays, except Passover and Yom Kippur, an elaborately braided bread called "hallah" is featured on the festive table. Every Friday evening (Shabbat or Sabbath) the table was graced by two braided loaves. This egg rich bread comes in many varieties. One could have seen hallot (plural) with three braids, four braids, six braids, with raisins, with sesame seeds, poppy seeds, using white flour or wheat flour. No matter which style is chosen, it is always a special part of the Shabbat meal. Jewish families take great pride in preparing the bread.

The hallah is covered with a beautifully decorated cloth and is a focal point on the table. Before the bread is eaten, it is salted and a special blessing, called the "HaMotzi," is said: **"Blessed art Thou, oh Lord our God, King of the Universe, who brings forth bread from the earth."** A portion is eaten by each person present before the meal begins.

Jewish scholars have ascribed much symbolic meaning to the Shabbat hallah. One frequently asked question is: "Why are there two loaves?" Interestingly enough, there are two popular answers. The first compares the hallah to the perfect miracle food, manna, that the Jews collected and ate in the Sinai desert before entering the Promised Land. The hallah cover has been compared to the dew that surrounded the manna. In Exodus 16:5, the children of Israel were commanded to gather a double portion of manna for the Sabbath. "On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days." Thus, according to this tradition, the two loaves are symbolic of the double portion of manna given to the Israelites on the sixth day.

A second tradition relates to the Temple. The salt is reminiscent of the sacrifices and the bread is a reminder of the loaves of shewbread (Lev. 24:5-9). In the Temple, there were twelve loaves of shewbread which were displayed in two rows on a table covered in pure gold. Each Shabbat, the loaves were replenished. The twelve loaves are sometimes symbolized by braiding two hallot so that six "humps" show on top of each one, or by braiding each loaf with six strands of dough. This may be somewhat contrary to the literal reading of Leviticus regard in the showbread, which reads, **"And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute."** (Leviticus 9:5-9).

The Israelites were required to give a small portion of the dough from each large batch of homemade bread as an offering to the Lord which was offered to the priests of the Temple (Num.15:17-21). Since the destruction of the Second Temple, observant bakers have symbolically carried on this practice by removing an olive-sized piece of dough and burning it in the oven as they say a special blessing. This act is known as "taking hallah," and from it comes the name of this treasured loaf.

Just as the Shabbat (Sabbath) is set aside as a special day, so the hallah bread is a special bread reserved for this day and special biblical holidays, where a special meal is eaten.

The Shewbread of the temple was presented to the Lord, in the holy place within the temple itself. It would appear that after the showbread finished its symbolic purpose, it was replaced with new bread. The old bread was placed in a basket for the priest to partake of. Like the sacrament bread of today, the shewbread was designed to sanctify the priests. Through this sanctification, they received a more pure knowledge of God. Hence, they were shown God and the bread was called shewbread. **"A better name for it is the Bread of the Presence. Every Sabbath morning there were laid before God twelve wheaten loaves baked of flour sieved no fewer than eleven times. There was one loaf for every tribe. In the time of Jesus these loaves were laid on a table of solid gold, three feet long, one and a half feet broad, and nine inches high. The table stood lengthwise along the northern side of the Holy Place. The bread stood for the very presence of God and none but the priests might eat of it."** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 70). The Book of Exodus reads, **"And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy."** (Exodus 29:32-33).



A stranger to God was forbidden to eat of the showbread. Surely David was not a stranger? One familiar with God, would have a reverence and humility for God. He would know of God's ways, and have utmost respect for them. He would approach the Lord in admiration. Perhaps this is why the Lord required the priest to eat the shewbread upon the ground, as a sign of their humility. Elder Talmage taught, **"They"**, the loaves of showbread, **"were allowed to remain there for a whole week, at the end of which period they were removed, and eaten by the priest upon holy ground, i.e. within the precincts of the sanctuary. For other persons than priests to eat of the loaves of the shewbread was regarded as sacrilegious, for they were 'holy.'**" (Jesus the Christ, James E. Talmage, page 166). Even today, those that partake of the sacrament are required to do so with a broken heart and contrite spirit, both indications of true humility before the Lord. To partake of the sacrament with a contrary spirit is an offense to God.

The shewbread was very sacred to the Jews, and any misuse of the bread would have been profane. One of the early Christian scholars, Chrysostom, wrote, **"For it is by no means the same, to break in upon a day, and to touch that holy Table, which it was not lawful for any man to touch."** (The Homilies of St. John Chrysostom, Archbishop of Constantinople on the Gospel of St. Matthew, Part II, Matthew 8-18, Translated from the works of John Chrysostom from the 4th Century C.E., Baxter Printer, Oxford, 1854, page 559). An ordinary man was not allowed to enter the holy place of the temple where the shewbread was placed, nor was he allowed to touch the table where the showbread was placed. He was also prohibited from eating the bread itself. **"These loaves were changed every week, and the old loaves became the perquisite of the priests and could only be eaten by them. On this occasion, in their hunger, David and his young men took and ate those sacred loaves, and no blame attached to them. The claims of human need took precedence over any ritual custom."** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 26). How can this be when the scriptures are so clear. Leviticus reads, **"There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing."** (Leviticus 22:10). The answer to this question might be found in the general purpose of the temple itself. The temple is designed to assist in saving the Lord's children from the evils of the world and bringing about their exaltation and eternal life. David was a worthy servant of the Lord at this point, and came seeking refuge from the evils of the world. He and his men were hungry and came to the temple to be feed. The Lord provided for David and it was not counted against him as evil. The cares for those that are in His service, and does not reward diligence with retribution.

Jesus uses the story to illustrate that His disciples were no different from King David, at least in the case of allowing His servants to receive the necessary substance to continue their righteous service. **“Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, pages 56-57).

We don’t know the exact recipe for the showbread of the ancient tabernacle and temple; however, this is the traditional recipe.

Callah or Showbread Bread Recipe

Cooking time: 1 hour
Makes: 2 loaves

3	Tbs.	sugar
1	oz.	dried yeast (2 envelopes of American style dried yeast)
2 1/2	cups	warm water
2 1/4	pounds	sifted flour (Approximately seven cups)
3	tsp.	salt
3	each	eggs, lightly beaten
4	Tbs.	oil

Glaze:

1		egg yolk
2	Tbs.	water
		poppy or sesame seeds for sprinkling

Mix sugar, yeast and scant 1/2 cup warm water and set aside. Sift dry ingredients into a warm bowl. Add eggs, yeast mixture and remaining water and mix. Knead on a floured board until smooth and spongy. In a warm place set aside, covered with a towel, to rise for about 1 hour. Knead again and return to rise until doubled in bulk. Divide dough into two and cut each half into three parts. Roll into ropes. Fasten three ropes at one end and braid together, fastening when finished. Place on greased baking sheets or in loaf pans, cover again and set aside once more to double in bulk. Brush with glaze; sprinkle with seeds and bake in a moderate oven (375 degrees) until golden, about one hour.

24 - only – The word “only” is translated from the Greek word “μόνος” or “monos”. It means alone (without a companion), forsaken, destitute of help, alone, only or merely.

The Lord had reserved the shewbread for those who had been ordained priests. Only the priests were authorized to partake of the bread according to the Mosaic Law. The Jews were quite fanatic about the letter of the Law. Marcus says, **“On these loaves, called ‘the bread of the presence’ in Exodus 25:30 and Numbers 4:7, see especially Leviticus 24:5-9. Twelve loaves were placed on a table in the sanctuary in the Tabernacle and Temple every Sabbath as an offering to God (hence the NT term ‘loaves of presentation’); the old loaves were then removed and given to the priests to eat.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 242). Even with their rigid approach to the Law, the Jews were forced to accept the fact that David had eaten the bread worthily. To think otherwise would have condemned David, who the scriptures taught was a prophet and king to the Jews. Even so, David was not considered a priest. Likewise, Jesus’ disciples were not Priests according to scribal interpretation. Chrysostom wrote, **“But they are not Priests. Nay, they are greater than Priests. For the Lord of the Temple Himself is here: the Truth, not the type.”** (The Homilies of St. John Chrysostom, Archbishop of Constantinople on the Gospel of St. Matthew, Part II, Matthew 8-18, Translated from the works of John Chrysostom from the 4th Century C.E., Baxter Printer, Oxford, 1854, page 561).

25 - priests – The word “priests” is translated from the Greek word “ἱερεὺς” or “hierous”. It means a priest, one who offers sacrifice and in general is busied with sacred rites. Priest were authorized servants of the Lord. The scriptures give us some insight into the divine qualifications for the office of a priest.

1. They are called of God (Hebrews 5:4).
2. They must be a male (Exodus 28:1).
3. They must be a descendant of Aaron (Exodus 28:1), with documented lineage.
4. Must be at least 30 years of age (the age of adulthood) and no more than 50 years of age (Numbers 4:3).
5. Must be unblemished (not lame or blind) (Leviticus 21:19-23),
6. Must be a married man of a proper marriage (Leviticus 21:9,14). Cannot be married to a woman of sin; i.e. a harlot, a divorced woman.
7. Must have no uncleanness; i.e. leprosy (Leviticus 22:3-9).
8. Must have an untrimmed beard with well trimmed (but unshaven hair) (Ezekiel 4:20, Leviticus 21:5).
9. Must be properly dressed in priesthood robes (Exodus 28:1-4; Ezekiel 44:17-19).
10. Must be washed and anointed to serve in this capacity (Exodus 40:12-15).

Albright felt that **“the work of the temple clergy is not analogous to what the disciples were doing.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 149). I suppose on a very literal sense he is right; however, the disciples possessed a higher priesthood and a greater call than the priests of old. They were both called to the service, but the disciples were working as special witnesses of Jesus Christ. Elder McConkie wrote, **“As the priests who serve in the temple are blameless because their labors on the Sabbath day are for the salvation of men, so are my disciples, who serve me, blameless, for I am the Living Temple, through whom salvation comes.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 57).

26 - law – The word “law” is translated from the Greek word “νόμος” or “nomos”. It means anything established, anything received by usage, a custom, a law, or a command. The word “law”, in this context, refers to the “law of Moses”. The Law of Moses consists of many ceremonies, rituals and symbols that remind people of their covenant duties and responsibilities. The law included temporal commandments and directives associated with the basic laws of the gospel. The higher laws of the gospel were held back due to their inability to keep the basic laws. Among these basic laws, were laws that governed the temple. The general population of covenant Israelites practiced only the temple ordinances outside the temple, and were held back from the internal workings of the temple until their progression qualified them. Their inability to fully comprehend and obey the law was a stumbling block to their receiving more from the Lord.

27 - temple – The word “temple” is translated from the Greek word “ἱερόν” or “hieron”. It means a sacred place or a temple. The Codex Sinaiticus translated the phrase “That in this place is one greater than the temple” as “something greater than the temple is here”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 06, page 29).

A temple of God is considered a sacred place. It is a physical structure designed and dedicated to house the spirit and presence of deity. In similar fashion, our mortal bodies were designed and dedicated by God to house our spirits. Our spirits are holy, being the literal offspring of God Himself. Therefore, our mortal bodies become sacred and holy edifices. In a sense, we are all temples of the Lord. If kept clean and pure, the spirit of the Lord may also rest upon us.

When Jehovah came to earth, He too took upon Himself a mortal body. His spirit was housed in a body that can be called a holy temple.

There is an interesting play on words as Jesus relates the supposed defiling of the temple by eating the showbread, and the fact that our bodies are temples and must be cared for so as to maintain them holy and capable of fulfilling their missions upon the earth. The direct implication being that Jesus is holier than all. President Taylor said, **“I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His disciples to pluck ears of corn on the Sabbath day. He told them ‘The Sabbath was made for man, and not man for the Sabbath.’ What else? I will say that man was not made for temples, but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.”** (Journal of Discourses, Volume 25, John Taylor, October 19, 1884, page 356). The priesthood is the authority to act in His holy name.



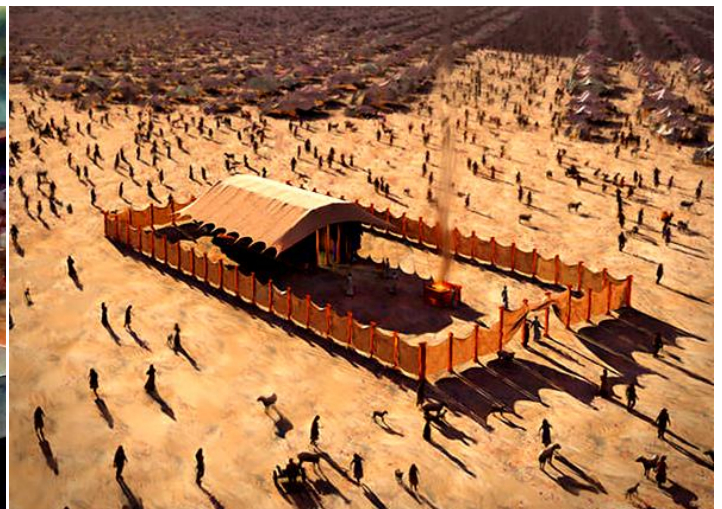
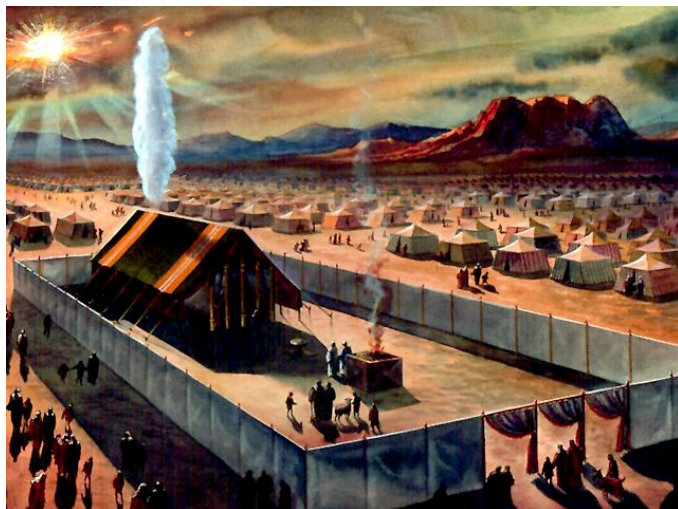
The reference to the temple in the days of King David must be clarified. Barclay clarifies the scriptural account when he says, **“David and his young men were so hungry that they went into the tabernacle--not the Temple, because this happened in the days before the Temple was built.”** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 25).

Long before King David, Joshua entered the land we call Israel with the covenant people known by the same name. After the conquest and division of the land among the tribes, the Tabernacle was moved to Shiloh in Ephraimite territory (Joshua's tribe) to avoid disputes among the other tribes (Joshua 18:1; 19:51; 22:9; Psalm 78:60). It remained there during the 300-year period of the biblical judges (1 Kings 6:1; Acts 13:20). According to Judges 20:26-28, the ark and tabernacle were at Bethel while Phinehas, grandson of Aaron, was still alive. Apparently it was moved from Shiloh to Bethel.

The subsequent history of the structure is separate from that of the Ark of the Covenant. After the Ark was captured by the Philistines, King Saul moved the Tabernacle to Nob, near his home town of Gibeon, but after he massacred the priests there (1 Samuel 21-22), it was moved to Gibeon. (1 Chronicles 16:39; 21:29; 2 Chronicles 1:2-6, 13).

The Ark was eventually brought to Jerusalem, where it was placed “inside the tent David had pitched for it” (2 Samuel 6:17; 1 Chronicles 15:1), not in the Tabernacle, which remained at Gibeon. The altar of the Tabernacle at Gibeon was used for sacrificial worship (1 Chronicles 16:39; 21:29; 1 Kings 3:2-4), until Solomon finally brought the structure and its furnishings to Jerusalem to furnish and dedicate the Temple. (1 Kings 8:4). The temple in Jerusalem was not built during David's life time, but under the reign of his son Solomon. There is no mention of the Tabernacle in the Tanakh after the destruction of Jerusalem and the Temple by the Babylonians in 587 BCE.

Unfortunately, the Jews at the time of Jesus had transformed their religion into an apostate form of worship that centered on the law and the temple rather than the God of heaven. The law of the Sabbath was absolute; however, the law also directed the functioning of the temple. The two were conflicting, as the temple operated on the Sabbath. **“If their own Rabbis had laid it down that there was ‘no Sabbatism in the Temple;’ that the priests on the Sabbath might hew the wood, and light the fires, and place hot fresh-baked showbread on the table, and slay double victims, and circumcise children, and thus in every way violate the rules of the Sopherim about the Sabbath, and yet be blameless – nay, if in acting thus they were breaking the Sabbath at the bidding of the very Law which ordains the Sabbath – then if the Temple excuse them, ought not something greater than the Temple to excuse these? And there was something greater than the temple here.”** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., pages 336-337).

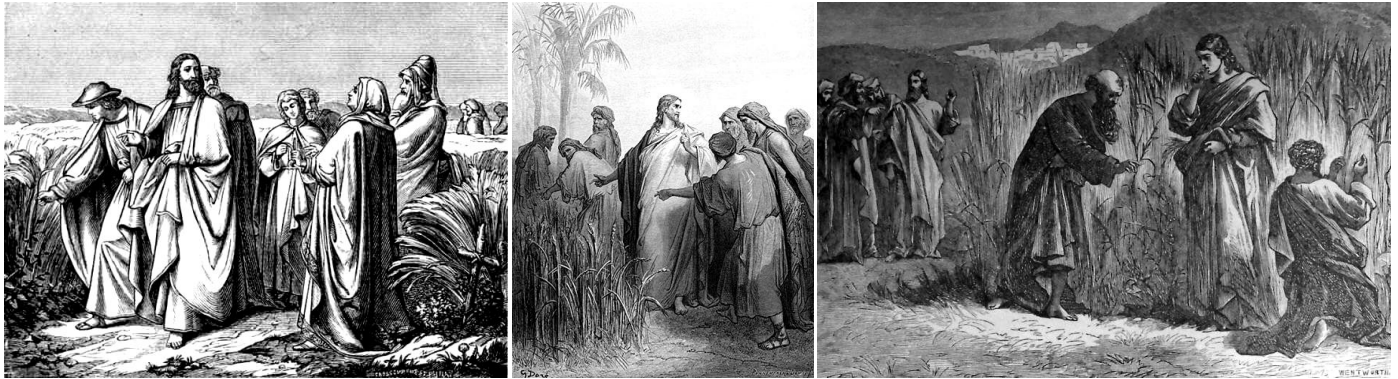


28 - profane – The word “profane” is translated from the Greek word “βεβηλόω” or “bebēloō”. It means to profane or desecrate. It carries that idea of making something unclean or violated.

The work performed in the temple on the Sabbath was a holy work, dedicated to the Lord, and therefore was not considered a violation of the Sabbath. **“The Temple ritual always involved work--the kindling of fires, the slaughter and the preparation of animals, the lifting of them on to the altar, and a host of other things. This work was actually doubled on the Sabbath, for on the Sabbath the offerings were doubled (compare e.g. Numbers 28:9). Any one of these actions would have been illegal for any ordinary person to perform on the Sabbath day. To light a fire, to slaughter an animal, to lift it up on to the altar would have been to break the Law, and hence to profane the Sabbath. But for the priests it was perfectly legal to do these things, for the Temple worship must go on. That is to say, worship offered to God took**

precedence of the Sabbath rules and regulations." (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, page 26). There is nothing profane about doing God's will and work on His holy day.

The disciples plucked grain on the Sabbath because they had been occupied with the work of salvation on the Sabbath. There was no violation of God's will, but rather a group of humble servants receiving required nourishment.



29 - blameless – The word “blameless” is translated from the Greek word “ἀναιτίος” or “anaitios”. It means guiltless, or innocent.

The Jews had developed an apostate oral law, which they felt properly defined the law of God. The Mishnah, or the oral law, has an entire section dedicated to defining what the Lord meant by worthiness, blamelessness, cleanliness, and blemishes. None of it centers around spiritual issues, but rather outward appearance. In other areas of the oral law, it places blame on those who commit the least bit deviation from prescribed protocols. In both cases, the oral law ignores the weightier matters, and places huge emphasis on the smaller and outward matters. The prophet Micah faced this same struggle. He wrote, **“Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or 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? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”** (Micah 6:6-8). The Jews were eager to pass blame on the disciples for plucking grain on the Sabbath, but failed to notice the faults of their own stony hearts. Elder McConkie wrote, **“Micah, struggling to combat the same ‘form of godliness’ that was devoid of the true spirit of worship, was even more severe in his denunciations – not, of course, of the true order of sacrifice, but of its perverted substitutes. A denunciation of false baptisms performed without authority is no condemnation of true ones done at the Lord’s behest.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 57).

30 - this place – The phrase “in this place” is translated from the Greek word “ᾧδε” or “hōde”. It means here, or to this place. The implied meaning is that in our very presence, or among us today.

31 - one – The word “one” is translated from the Greek word “ἔστι” or “esti”. It is a third person singular of ‘to be’. The name “Jehovah” means “I am” or “I exist”. The two are related. Jehovah, whose mortal name is known as Jesus, is the Holy One of Israel.

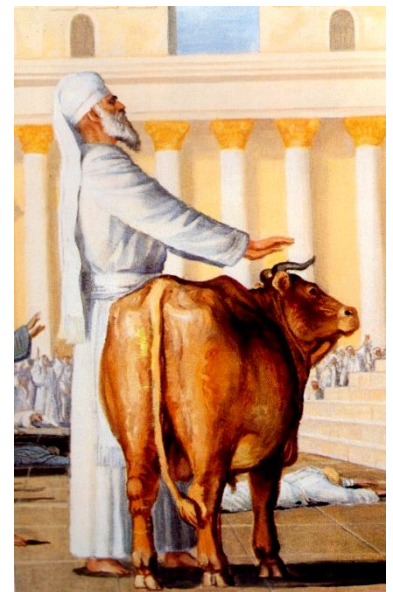
32 - greater – The term “greater than” is translated from the Greek word “μεῖζων” or “meizōn”. It means greater, larger, elder, or stronger. The greater one has reference to the Savior Himself. Who is greater, the giver of the law or the men who try to interpret it? **“But the larger question was simply who established the law of the Sabbath in the first place? He told them they had in their midst someone greater than the temple, even the Son of Man, and he is the Lord of the Sabbath! Should not the Lord of the Sabbath decide whether or not it is acceptable to do good on the Sabbath day?”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 322). **“Just as the law of the Sabbath must give place to the demands of sacrificial worship, by so much more it may be set aside by the Messiah’s activity.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 150). The great God Jehovah, who created the Sabbath day, stood before them and they questioned his interpretation of His own law. Ignorance was never more clear.

33 - meaneth – The word “meaneth” is translated from the Greek word “ἔστι” or “esti”. It is a third person singular of ‘to be’.

34 - I will have – The phrase “I will have” is translated from the Greek word “θέλω” or “thelō”. It means to will, to have in mind, or intend.

In typical fashion, Jesus uses Old Testament scriptures to clarify doctrine. In this passage, He directly quotes the prophet Hosea who said, **“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”** (Hosea 6:6). Hosea is speaking as the Lord’s spokesman. The message is the word of God. It is therefore very significant that the beginning of the passage starts with “I desire” or “I will have”. The Lord is being very clear with His wishes. We know that what follows is of most importance to the Lord.

35 - mercy – The word “mercy” is translated from the Greek word “ἔλεος” or “eleos”. It means mercy, as in kindness or good will towards the miserable and the afflicted, joined with a desire to help them. Regardless of what great deeds and feats we perform in mortality, if we fail to have mercy, we have missed the mark. **“There is a higher law. Mercy is greater than sacrifice. The ‘letter’ as it were, of sacrificial performances, or of Sabbath observance, or of tithe paying, or of keeping the Word of Wisdom, or of any act or performance, ‘killeth’; only the spirit giveth ‘life’.** Sabbath restrictions are not to be compared with Sabbath acts involving mercy and goodness and grace. The lesser law is superseded by the higher.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 57). When the two are in conflict, it is always mercy that defines the right. **“The Sabbath was expressly designed for mercy, and therefore not only might all acts of mercy be blamelessly performed thereon, but such acts would be more pleasing to God than all the insensate and self-satisfied scrupulosities which had turned a rich blessing into a burden and a snare.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 337). The Jews counted their steps on the Sabbath to assure that one did not walk too much, the Savior would have disregarded any number of steps necessary to bless the life of a widow or someone in need on the Sabbath.



- 36 - **not sacrifice** – The word “sacrifice” is translated from the Greek word “θυσία” or “thysia”. It means a sacrifice or a victim. Here it is used in reference to the law of Moses which centered around sacrifice. The law was an important tool in the Old Testament, but that is exactly what it was; a tool. The Lord is not interested in the tool beyond its ability to bring people unto Christ. The Jews were confused and placed the tool above the work. The labor of love became just an arduous work.
- 37 - **condemned** – The word “condemned” is translated from the Greek word “καταδικάζω” or “katadikazō”. It means to give judgment against someone, to pronounce guilty or to condemn.
- 38 - **guiltless** – The word “guiltless” is translated from the Greek word “ἀνάτιος” or “anaitios”. It means guiltless or innocent. The Codex Sinaiticus translated the word “guiltless” as “blameless” (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 12, Verse 07, page 29).
- 39 - **Son of man** – The word “Son” is translated from the Greek word “υἱός” or “huios”. It means a son, generally used of the offspring of men. The prophet Joseph Smith clarified this passage as he translated this verse as follows; **“Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of man made the Sabbath day, therefore the Son of man is Lord also of the Sabbath.”** (Joseph Smith Translation of Mark 2:26-27).

The term “son of man” can take on different meanings, with significant differences. The term “son of man” with no capitalization refers for mortal men, the son of mortals. By capitalizing the word “man”, the term becomes proper and references the “Man of Holiness” or God the Father. By capitalizing the word “son”, the term also becomes proper and references the first born of God; Jesus Christ. The difficulty with this is that the distinction between lower case and upper case is a modern invention as the ancient languages often lacked the ability to capitalize letters. Barclay wrote, **“To this we must add the fact that in Hebrew and Aramaic the phrase son of man is not a title at all, but simply a way of saying a man. When the Rabbis began a parable, they often began it: ‘There was a son of man who...’; when we would simply say, ‘There was a man who...’ The Psalmist writes, ‘What is man that thou art mindful of him? and the son of man that thou dost care for him?’ (Psalms 8:4). Again and again the Ezekiel God addresses Ezekiel as son of man. ‘And he said to me: ‘Son of man, stand upon your feet and I will speak with you’ (Ezekiel 2:1; compare Ezekiel 2:6; Ezekiel 3:1; Ezekiel 3:4; Ezekiel 3:17; Ezekiel 3:25). In all these cases son of man, spelled without the capital letters, simply means man. In the (early and best) Greek manuscripts of the New Testament all the words were written completely in capital letters. In these manuscripts (called uncials) it would not be possible to tell where special capitals are necessary. Therefore, in Matthew 12:8, it may well be that son of man should be written without capital letters, and that the phrase does not refer to Jesus but simply to man.”** (The Gospel of Matthew, Volume 2, The Daily Study Bible Series - Revised Edition, William Barclay, pages 29-30).

Often critics of the Bible argue that Jesus never declared Himself to be the Son of God. Fitzmyer wrote, **“Because of this collection in the earlier tradition, ‘Son of Man’ may have meant no more than ‘human being’ (in the general sense). In this sense it would suit the context and be an apt answer to the disciples’ critics.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 610). A thoughtful study of the Bible will find that Jesus not only declared Himself the offspring of deity, But He did so regularly. He consistently bore testimony of who He was. Here He ties himself to the Sabbath, a day the Jews recognized as God’s day. Elder McConkie explained. **“Thus, Jesus tied the Sabbath into his own divine Sonship. And we must know – as the scribes, Pharisees, and Sanhedrinists who opposed him knew – that by objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 58).



- 40 - **Lord** – The word “Lord” is translated from the Greek word “κύριος” or “kyrios”. It means he to whom a person or thing belongs, about which he has power of deciding; master, or lord. The term is often used in reference to God or the Messiah. In this passage of scripture, the term “Lord” is being equated with “the Son of Man”. The God of Heaven is commonly referred to as the “Lord of the Sabbath”. The Old Testament is full of examples connecting the Lord with the Sabbath. The Jews would have recognized a connection with passages like **“...keep my sabbaths: I am the Lord your God.”** (Leviticus 19:3) or **“...Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”** (Exodus 31:13). The Lord uses His sacred day to sanctify His people, **“Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.”** (Leviticus 26:2).

The Lord proclaimed on multiple occasions throughout the Old Testament that the Sabbath day was His day. It was a day dedicated to His work, and that work is clearly defined in scripture as the work of salvation. The Book of Moses records, **“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”** (Moses 1:39). It then stands to reason that Jesus’ most productive work days would be that of the Sabbath. It is a day when people are more focused on spiritual matters. **“Perhaps the best justification for the present position of The Man is Lord of the Sabbath lies in the fact that there can be no more appropriate day than the Sabbath on which Jesus can fulfill his Messianic work.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 150).

- 41 - **And it came to pass** – The phrase “And it came to pass” is translated from the Greek word “γίνομαι” or “ginomai”. It means to become, come into existence, begin to be, or to come to pass. It is derived from a single Greek word, as it is in Hebrew. The Hebrew equivalent is “וַיְהִי” or “Hayah” sometimes transliterated as “wayah”. The term is very common among the ancient cultures of the Middle East and the Mediterranean. It is used to introduce a new thought, or convey the passage of time. Note that Hebrew had no periods. We don’t use this phrase in our modern culture, and have no single word translation. We might use phrases like, “and then” or “after that”. What is absolutely fascinating is that the ancient Mayans had a single word that translates a “And it came to pass”. The Mayan word is written to the right and pronunciation in transliterated English is “Utchi”. A Hebrew idiom finds itself in the new world.
- 42 - **fields** – The term “com fields” is translated from the Greek word “σπορίμος” or “sporimos”. It means fit for sowing, sown, sown fields, or grown crops. A field is used to symbol the earth. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 66).



43 - **he went** – The word “went” in Mark 2:23 is translated from the Greek word “παρὰπορεύομαι” or “paraporeuomai”. It means to proceed at the side, go past or pass by. Later in Mark 2:23, the word “went” is translated from the Greek word “ὁδός” or “hodos”. It means a way, a road, or a traveler’s way. Finally, the word “went” in Mark 2:26 is translated from the Greek word “εἰσέρχομαι” or “eiserchomai”. It means to go out or come in; to enter. The three words all give varying clues to the setting. We can deduce that Jesus and His disciples were on an established road, which we might consider more of a dirt road or path. They passed by or along side of a field of grain; which they then entered.



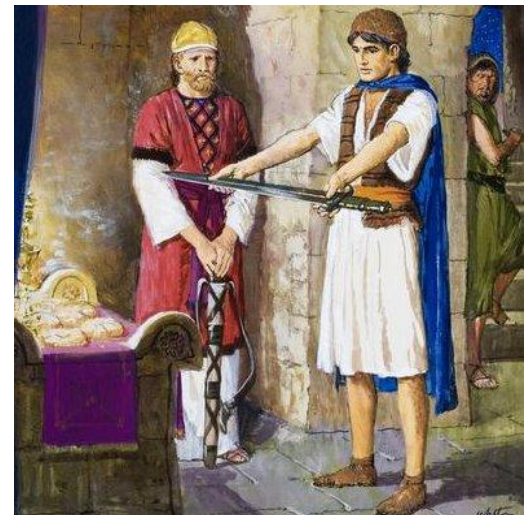
44 - **days of Abiathar** – The name “Abiathar” is translated from the Greek word “Ἀβιάθαρ” or “Abiathar”. Translated literally, it means “father of abundance”.

The term “days of” is a reference to a period of time. The “days of Abiathar” would reference the days in which he lived, but not necessarily his entire life. It most probably references the time in which he is known to history. Biblically, most people read the name “Abiathar” in the Gospel of Mark and readily assume that he was a High Priest associated with David and continue reading. I myself have read the passage many times and never paused to find out who this man really was; until now.

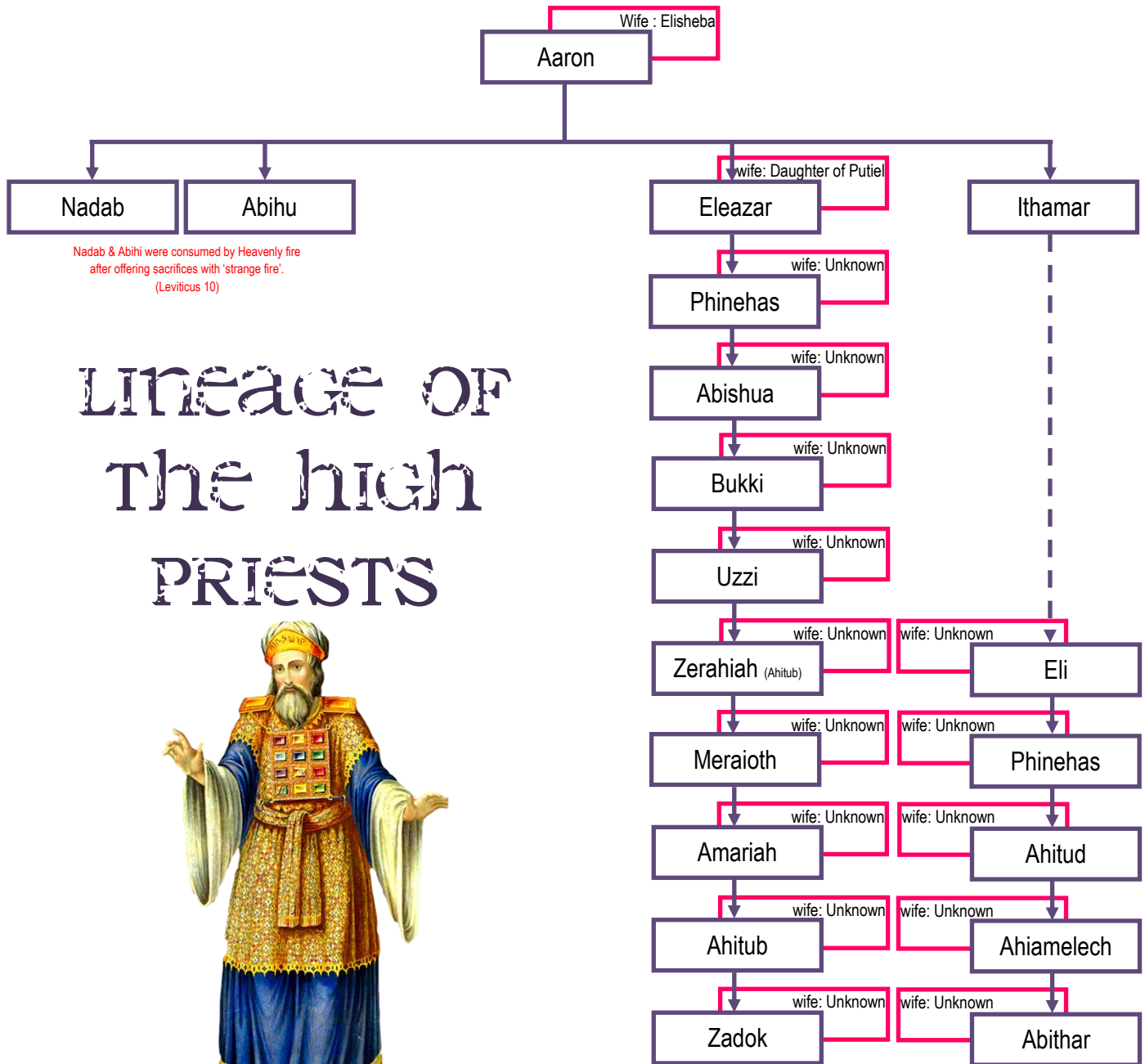
As it turns out, Abiathar was never the high priest in Israel. He was of the priestly line, and his Father was the High Priest. In fact, even if he were in line for the sacred position; his lineage was terminated before he would have been given the chance. The bottom line is that Abiathar could not have been the high priest that David dealt with. It is highly unlikely that Jesus used the wrong name. Marcus explained, “**Actually, the high priest with whom David dealt in 1st Samuel 21 was Abiathar’s father, Ahimelech. Some manuscripts of our passage, as well as the Mathean and Lukan parallels, deal with the problem simply by omitting *epi Abiathar archiereos*. Modern scholars have also tried to save Mark’s accuracy in various ways. Wenham, for example, noting the way in which *epi* + the genitive is used in 12:26, suggests that the meaning is ‘in Abiathar does not appear until 1 Samuel 22. Similarly questionable is Derrett’s suggestion that *epi Abiathar archiereos* means ‘in the presence of Abiathar the high priest’ and anticipates Abiathar’s future office. As Gundry notes, there is no indication in 1 Samuel 21 either that Abiathar is present along with Abiathar of that ‘high priest’ is meant prospectively.**” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 241).

Many believe that it was “**at the sanctuary of Nob the priest Ahimelech ‘gave him’ (David) ‘the holy bread’.** Luke omits Mark’s erroneous identification of the priest as Abiathar.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 609). I would add that it may not have been Mark who made the error. It is very possible that a scribe erroneously added the name hoping to give clarification, but unfortunately confused the entire matter.

There is another matter that should be discussed regarding Abiathar and his father Ahimelech. Aaron was called to be the High Priest in the days of Moses. He had four sons, who inherited the right to the priesthood. As is requisite with the priesthood, hereditary lines are dependent upon personal worthiness. Two of Aaron’s sons transgressed the covenant of the priesthood and worshipped false Gods. As consequence the Lord killed them. This left two sons to carry forward the priesthood; Eleazar and Ithamar. Until the time of Ahimelech these two houses competed for the High Priest position. It was through Ithamar that the most noteworthy High Priest were descended. One of his descendants was Eli, who Hannah delivered her son to. Then there were two generations of wicked descendants of Eli; Phineas and Abiathar. It is generally believed that the Lord extinguished the line of Ithamar, because of the wickedness of these two men. This brings us to the relative time period of David. It is recorded that David, who had been chosen to be King of Israel, fled for his life from King Saul. David fled to Nob. Nob was a sacred place because the tabernacle, or at least the remnants of it, were housed there. It was in Nob that the High Priest and the temple rites resided. It was also where the sword of Goliath was kept (1st Samuel 22:6-11). When David came to Nob, he sought the High Priest, Ahimelech. He sought him for two reasons. First, he and his men were fugitives and they were very hungry. They desired bread. Secondly, David left without weapon. For Ahimelech to give David showbread and the sword of Goliath would have been a choosing of sides. He clearly chose to follow David as the King of Israel instead of Saul.



This infuriated Saul. He wanted Ahimelech dead. The Israelites, including Saul, understood the Law of Moses with regards to murder. Even so, there was an ancient belief that if you did not directly commit the murder the sin would not be upon you head. Therefore, Saul devised a plan. He had entered into pacts with the Gentile nations, against the direction of God. In his courts were unsavory men who lived outside the covenant. One of these men was a man named Doeg. He was an Edomite from Syria. Under ‘ direction, Doeg Killed Ahimelech and all the other Priests at Nob. He then killed all the women, children, and animals in Nob (1st Samuel 21-22). It didn’t end there. They systematically killed every member, whether close or distant, of Ahimelech’s family. We would assume that Abiathar, Ahimelech’s son, was also killed. However, Josephus and subsequent verses of scripture indicate otherwise. Josephus recorded, “**When the high priest had spoken thus, he did not persuade Saul, his fear was so prevalent, that he could not give credit to an apology that was very just. So he commanded his armed men that stood about him to kill him, and all his kindred; but as they durst not touch the high priest, but were more afraid of disobeying God than the king, he ordered Doeg the Syrian to kill them. Accordingly, he took to his assistance such wicked men as were like himself, and slew Ahimelech and all his family, who were in all three hundred and eighty-five. Saul also sent to Nob, the city of the priests, and slew all that were there, without sparing either women or children, or any other age, and burnt it; only there was one son of Ahimelech, whose name was Abiathar, who escaped. However, these things came to pass as God had foretold to Eli the high priest, when he said that his posterity should be destroyed, on account of the transgression of his two sons.**” (Antiquities of the Jews, Book 5, Flavius Josephus, Chapter 12, Verse 6, Page 536).



Both Zadok and Abiathar were functioning in tandem as high priests at the time of David's hasty exit from Jerusalem. But, when King David sought advice from the Urim and Thummim, by way of Abiathar, a divine response was not given, leading to his dismissal from the high-priesthood. Subsequently, when Adonijah endeavored to secure the throne, Abiathar sided with him, leading king Solomon (David's son) to expel him from Jerusalem and reinforce the sole high-priesthood of Zadok, who, along with Nathan the Prophet, supported King Solomon's accession to throne.

After the annihilation of Ahimelech's family, Abiathar must have been most desperate for protection. It is obvious that David was the obvious choice. **"But Abiathar, the son of Ahimelech, who alone could be saved out of the family of priests slain by Saul, fled to David, and informed him of the calamity that had befallen their family, and of the slaughter of his father; who hereupon said, He was not unapprised of what would follow with relation to them when he saw Doeg there; for he had then a suspicion that the high priest would be falsely accused by him to the king, and he blamed himself as having been the cause of this misfortune. But he desired him to stay there, and abide with him, as in a place where he might be better concealed than any where else."** (Antiquities of the Jews, Book 5, Flavius Josephus, Chapter 12, Verse 8, Page 536). There is a subtle suggestion that Abiathar was not a righteous man, perhaps not worthy of the priesthood.

The idea that Abiathar was not a worthy priesthood holder is reinforced as David later turned to him for spiritual guidance. Seeing Abiathar as a Priesthood holder, even the heir to the office of High Priest, David expected him to poses the gifts of the Priesthood. When David faced severe losses and his direction seemed unclear, he turned to Abiathar for

divine clarity. Josephus records, “Now when David found that Ziklag was laid waste, and that it was all spoiled, and that as well his own wives, who were two, as the wives of his companions, with their children, were made captives, he presently rent his clothes, weeping and lamenting, together with his friends; and indeed he was so cast down with these misfortunes, that at length tears themselves failed him. He was also in danger of being stoned to death by his companions, who were greatly afflicted at the captivity of their wives and children, for they laid the blame upon him of what had happened. But when he had recovered himself out of his grief, and had raised up his mind to God, he desired the high priest Abiathar to put on his sacerdotal garments, and to inquire of God, and to prophesy to him, whether God would grant; that if he pursued after the Amalekites, he should overtake them, and save their wives and their children, and avenge himself on the enemies.” (Antiquities of the Jews, Book 5, Flavius Josephus, Chapter 14, Verse 6, Page 545). Abiathar failed to receive any answer from God, and convinced David that He was not the Lord’s chosen High Priest.

This sentiment followed Abiathar, the last of the line of Ithamar. Solomon knew of Abiathar but chose to place Zadok, a descendant of Eleazar, in the position of High Priest. “Abiathar and Zadok apparently shared the high priesthood between them when David ordered the ark to be brought to Jerusalem. It may be that Saul had appointed Zadok high priest after the murder of Abimelech. The two men are mentioned together as high priests a number of times in the story of the rebellion of Absalom. Abiathar rendered David loyal service during Absalom’s rebellion, but he joined Adonijah when the latter sought to seize the throne from Solomon. After Solomon’s accession to the throne Abiathar again favored Adonijah, and for this the king deprived him of the high priesthood and banished him to his estate at Anathoth. Zadok became sole high priest.” (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 3).

45 - the high priest – The term “high priest” is translated from the Greek word “ἀρχιερεύς” or “archiereus”. It means a chief priest or a high priest. Regarding the Jewish high priests at the time of Jesus, these comprise, in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs.

The High Priest of the Old Testament can be difficult to understand. This is due to the fact that the office was often occupied by corrupt and apostate men. Therefore, the divine intent of the office and the pattern set forth by many of the men that held the office were often in conflict. The true intent of the office can be readily seen in the symbols associated with the High Priest’s sacred attire. It should be recalled that the Lord Himself specified the attire that the High Priest should wear while serving in the temple. We will look at a small sampling;

The Breastplate: The High Priest wore a cloth breastplate specifically adorned with stones representing each of the twelve tribes of Israel. The breastplate was bound to him by covenant. It was worn over his heart. He was the protector and caretaker of the Lord’s covenant people. He was to hold them dear to his heart. He was to love them as the Lord does.

The Stone on his shoulder: The High Priest had two stones mounted on gold onches fastened to his shoulders. The stone had the names of six of the twelve tribes engraved on them respectively. The two stones were fastened to the rest of his attire. The robes of the High Priest were sown with gold thread and weighed about 70 pounds. They were a significant burden to be born, but the High Priest was required by the Lord to bear the burdens of the Lord’s covenant children, no matter how great.

White Undergarments without Hem: The white linen undergarments worn by the High Priest were placed upon him after he was washed, anointed and pronounced clean. They were made without seam representing an eternal and everlasting state. They were bound to his waist, ankles and wrists representing a covenant that committed his actions, work, and posterity to the Lord. The hem was not sown representing an absence of pride.

Golden Bells: The outer garment of the High Priest was sown with a broad hem representing his authority from God. It also had golden bells that hung from the hem. Bells represent thunder and lightning. Which in turn represent the power and might of God.

Bows and knots: The attire of the High Priest was held together by sashes that bound the authority and power of God by the High Priests ability to remain unspotted before the Lord and keep His commandments.

Diadem: Anciently, people would tattoo or adorn their forehead with symbols representing their Gods. Those that worshipped Zeus, for example, tattooed a lightning bolt on their forehead. It represented their total allegiance. The High Priest had a golden crown on his head with the words “Holiness to the Lord”. His allegiance was totally committed to the living God of heaven.



The presiding High Priest of the Church in our day is Thomas S. Monson. One can easily see the qualities and attributes in him that are outlined in the symbols of the ancient High Priest. He represents what the ancient High Priests should have been. The High Priest should have been the great protector of the Lord's children, and their shining example.

- 46 - **was made for man** – The word “made” is translated from the Greek word “γίνομαι” or “ginomai”. It means to become, to come into existence, begin to be or receive being. The “why” is critical in understanding God’s laws for man. Elder Boyd K. Packer taught, **“True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the Gospel will improve behavior quicker than a study of behavior will improve behavior. Preoccupation with unworthy behavior can lead to unworthy behavior. That is why we stress so forcefully the study of the doctrines of the Gospel.”** (General Conference, “Doctrine Changes Behavior”, Boyd. K. Packer, October 1986).

The Sabbath is a principle of the Gospel associated with the doctrine of salvation. The Doctrine of Salvation consists of God’s plan for the exaltation and eternal life of His children. One of the principles God established to bring about His divine work of salvation was the implementation of the Sabbath Day. To place the principle of the Sabbath before the Doctrine of Salvation is like marveling over a single puzzle piece without looking at the completed picture of the puzzle. This concept had been lost to the ancient Jews. The Sabbath was in many ways became greater than man itself. Somehow they felt that man was created for the Sabbath. Modern scholars have even shared this false belief. Abrahams wrote, **“In this higher sense then, man was made for the Sabbath, the destined purpose of his being was the establishment of harmony with the divine. God kept the Sabbath before man kept it, and man was made that he might fulfill on earth the custom of heaven.”** (Studies in Pharisaism and the Gospels, first series, Cambridge, I. Abrahams, pages 129). This is not the purpose of man; man is that he might become as God is. Joseph Smith Clarified this verse with his divine translation of the Bible. He wrote, **“Wherefore, the Sabbath was given unto man for a day of rest, and also that man should glorify God, and not that man should not eat;”** (Joseph Smith translation of Mark 2:23).



- 47 - **not man** – The word “man” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female. **“This term is not gender specific, and in 1:17 its plural is translated ‘people’.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 394)

- 48 - **the second** – The word “second” is translated from the Greek word “δευτερόπρωτος” or “deuteroprōtos”. It means the second of the first Sabbaths after the feast of the Passover. The Codex Sinaiticus translates the phrase “on the second Sabbath after the first” as “on the first Sabbath after the second day of the feast”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 01, page 113). **“A strange variant, en sabbato deuteroproto, which is almost untranslatable (lit. ‘on [the] second-first Sabbath’).”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 607).

Luke gives us some very important clues that help us date the events of this chapter. We are to understand that the events of this chapter take place during the Passover. Because there is no other event where the term second passover was used. Edersheim explained, **“Assuming, then, that it was probably the first – possibly, the second – Sabbath after the ‘reckoning,’ or second Pascal Day, on which the disciples plucked the ears of corn, we have still to ascertain whether it was in the first or second Passover of Christ’s Ministry.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 54). Most biblical scholars agree that it was the second Sabbath, the first being in 27CE and this one occurring on April 1, 28CE.

There are three major theories on the meaning behind the term “second” Sabbath.

1. The Passover, regardless of the day of the week, was considered a High Day or a special Sabbath Day. If it was adjacent to the actual Sabbath, it became a double Sabbath day. Chrysostom, an early church father in the 4th century, believed that Luke spoke of a double Sabbath. He wrote, **“But Luke saith, On a double Sabbath. Now what is a double Sabbath? When the cessation from toil is twofold, both that of the regular Sabbath, and that of another feast coming upon it. For they call every cessation from toil, A Sabbath.”** (The Homilies of St. John Chrysostom, Archbishop of Constantinople on the Gospel of St. Matthew, Part II, Matthew 8-18, Translated from the works of John Chrysostom from the 4th Century C.E., Baxter Printer, Oxford, 1854, page 557). Unfortunately, the calendar for 28CE doesn’t support a double Sabbath, and most agree that a double Sabbath would unlikely be referred to as a first and second Sabbath day.
2. Another theory is that the weeks between the Passover and Pentecost were counted. The second Sabbath was counted on account of the special days that were celebrated between the two holidays. Edersheim explains, **“St. Luke describes the Sabbath of this occurrence as ‘the second-first’ – an expression so peculiar that it cannot be regarded as an interpolation, but as designedly chosen by the Evangelist to indicate something well understood in Palestine at the time. Bearing in mind the limited number of Sabbaths between the commencement of the barley and the end of the wheat-harvest, our inquiry is here much narrowed. In Rabbinic writings the term ‘second-first’ is not applied to any Sabbath. But we know that the fifty days between the Feast of Passover and that of Pentecost were counted from the presentation of the wave-omer on the second Pascal Day, at the first, second, third day, &c., after the Omer. Thus the ‘second-first’ Sabbath might be either ‘the first Sabbath after the second day’ which was that of the presentation of the Omer, or else the second Sabbath after the first day of reckoning, or ‘Sepirah’ as it was called. To us the first of these dates seems most in accord with the manner in which St. Luke would describe to Gentile readers the Sabbath which was ‘the first after the second’, or Sephirah-day.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 53-54).
3. The last theory, and the least supported, is that Luke is counting the Sabbaths of the year. This would not tie it to the Passover or any significant event. Fitzmyer wrote, **“interpret it to mean ‘on the second Sabbath of the first month’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 608).

In my opinion, Luke is placing the date for this chapter on the second Sabbath after Passover in the year 28CE.

- 49 - **after the first** – The term “after the first” is translated from the Greek word “δευτερόπρωτος” or “deuteroprōtos”. It means the second of the first Sabbaths after the feast of the Passover.

Many consider Luke’s wording to be odd and confusing. That is until one recognizes that the Jews referenced a Priestly calendar to designate Holy days and days of worship. The verbiage in Luke references **“a Semitic expression derived from an ancient priestly calendar once in use among Palestinian Jews and preserved among the Essenes of Qumran. This interpretation would take it to refer to the Sabbath of the wave-offering of firstfruits, the Sabbath from which Pentecost was to be reckoned.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 607). **“Those using the old priestly calendar would explain the ‘second-first Sabbath’ as the first Sabbath after the feast of unleavened bread, but the second after Passover itself.”** (The Gospel according

to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 607). If this is the case, the date for this chapter is April 8th, 28CE, as shown on the calendar below.

The Jewish Month of **Nisan** in the Jewish year **3,788**

Monday	Tuesday	Wednesday	Thursday	Friday	The Sabbath Saturday	Sunday
14 (March 27, 28CE)	15 (March 28, 28CE)	16 (March 29, 28CE) 2nd Day of the Feast - The Day of First Fruits - The Day of Omer	17 (March 30, 28CE)	18 (March 31, 28CE)	19 (April 01, 28CE) First Sabbath After	20 (April 02, 28CE)
PASSOVER	Feast of Unleavened Bread	- Feast of Unleavened Bread	Feast of Unleavened Bread	Feast of Unleavened Bread	Feast of Unleavened Bread	Feast of Unleavened Bread
21 (April 03, 28CE)	22 (April 04, 28CE)	23 (April 05, 28CE)	24 (April 06, 28CE)	25 (April 07, 28CE)	26 (April 08, 28CE) Second Sabbath After	27 (April 09, 28CE)
Feast of Unleavened Bread			Jesus' 31st Birthday			

50 - rubbing – The word “rubbing” is translated from the Greek word “ψύχω” or “psōchō”. It means to rub, or to rub to pieces. **“I.e. to separate the kernels from the chaff. This is a Lucan addition to the inherited text.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 608). Many believe that Luke used Mark’s gospel as a template for writing his.

Threshing and winnowing grain was a process of separating grain from chaff. It is also used to remove weevils or other pests from stored grain. Threshing, the loosening of grain or seeds from the husks and straw, is the step in the chaff-removal process that comes before winnowing. Threshing removes the chaff and winnowing separates them. Threshing was done by taking the harvested grain to a threshing floor, which was typically a large stone floor, and beating the grain with a flail. Then winnowing began. This was done with a large winnowing fork. The grain is tossed in the air, where the wind would carry away the light chaff and the separated grain would fall to the threshing floor. **“Jesus and disciples rubbed grain in their hands, which some rabbis considered threshing, and blew the chaff away, which the same rabbis considered winnowing, causing Jesus and his disciples to desecrate the Sabbath – according to those Jewish leaders.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 270).

This seems ridiculous since the act of the disciples seems to be on such a small scale as to be unrelated. It would be like comparing the plucking of an apple from a tree to the process of harvesting, packing and shipping of boxes of apples. Even so, there appears to be case precedence in the Oral Law. Edersheim explains, **“The following Talmudic passage bears on this: ‘In case a woman rolls wheat to remove the husks, it is considered as sifting; if she rubs the heads of the wheat, it is regarded as threshing; if she cleans off the side-adherences, it is sifting of fruit; if she bruises the ears, it is grinding; if she throws them up in her hand, it is winnowing.’**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 56).



51 - in their hands – The phrase “in their hands” is translated from the Greek word “χεῖρ” or “cheir”. It means by the help or agency of any one, or by the means of any one. It means that they individually plucked grain into their hands. **“After rubbing the chaff from the heads of wheat, they ate the kernels.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 322).



52 - **certain** – The word “certain” is translated from the Greek word “τις” or “tis”. It means a certain, a certain one, some, some time, or a while. The Codex Sinaiticus translates the word “certain” as “some”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 06, Verse 02, page 113).



53 - **alone** – The word “alone” is translated from the Greek word “μόνος” or “monos”. It means alone (without a companion, forsaken, destitute of help, alone, only or mere).

