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Episode 112 - Son of David — Lord of the Sabbath

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Hi, I'm Scott Stanley with DTG Ministries. In this episode, I unpack Matthew 12 and explain why Jesus uses David as a type of the Messiah to answer accusations about breaking the Sabbath.

We trace Jesus' argument that the temple and sanctuary parables override a literal reading of the Sabbath law, showing that Messiah is greater than the temple and therefore "Lord of the Sabbath." I connect this to Hebrews 9 to show the sanctuary service as a figure pointing to spiritual realities.

The talk explores how heavenly things are understood in the mind, how Christ's ministry in the heavens is on our behalf, and how believers are invited to be seated with Christ through repentance and faith. I also discuss Revelation 7 and the sealing of the 144,000 as the redeemed truth and call listeners to open their hearts to the parables and mysteries of the kingdom.

Throughout, I emphasize the need for humility, ears to hear, and willingness to let the Spirit transform understanding so we can live in the truth Jesus came to reveal.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries, exploring the deep things of God, looking at the book of Revelation, and unearthing things. It's a good term, unearthing things that maybe are hard to understand, but as the Lord gives us wisdom and understanding, we can grow thereby, and hopefully our lives will change, and we can overcome the problems we have in our lives. We can be a part of the teaching of the apostles, our foundation being the prophets and the apostles, combating the apostasy that took place in the first century that lasts to the second coming (Eph 2:20, 2Th 2:7-8).

There is a scripture I want to read out of Matthew chapter 12, and I have contemplated how to go about sharing this because there's just something about this that may be hard for some people to grasp what I'm trying to say. But I think overall, if you listen to the whole podcast and then go back and listen again, I think it'll make a lot more sense to you. I want to start reading in Matthew chapter 12, verse 1.

Mat 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were hungry and began to pluck the ears of corn, and eat.

Mat 12:2 But when the Pharisees saw it, they said unto him, Behold, your disciples are doing that which is not lawful to do on the sabbath day.

Mat 12:3 But Jesus said unto them, Have you not read what David did, when he was hungry, and they which were with him?

Now, the question should come up. Why is he bringing up David? For me, reading this in the past, I thought what he was saying here actually was something different than what I'm going to tell you now, because I'm realizing now what he's getting at. Let's turn to Matthew 22, verse 41.

Mat 22:41 While the Pharisees were gathered together, Jesus asked them,

Mat 22:42 Saying, What think ye of Christ? whose son is he? (And what did they say?)

They said, The Son of David.

Now, it was just common understanding that this Messiah who was to come, that one of his names would be the Son of David, and I always thought, "Well, that was taken from

Psalm 89, a promise to David, that he would always have someone on the throne," and God says, "He'll be my Son." So it's interesting that they are accusing Christ of breaking the Sabbath, and he brings up David. Why? Well, because they knew the Son of David would be the Christ. So what? You know, what does that have to do with anything? Well, look at the Gospel of John, chapter 5, verse 32.

Jhn 5:32 There's another that bears witness of me; and I know the witness which he witnesses of me is true.

Jhn 5:33 You sent unto John, and he bore witness to the truth.

Now, what did John witness to? Well, John said, "I came baptizing, and the one who sent me to baptize said, 'When you see the heavens open, and the dove come down, that's the guy. That's the Messiah.'" So John says, "I bear witness," and he points to Jesus. He says, "This is the Son of God. This is the Lamb, which takes away the sin of the world." Now, we're very familiar with John's testimony, so let me read this again, verse 33.

Jhn 5:33 You sent unto John, and he bore witness to the truth.

Jhn 5:34 But I don't receive testimony from men: but these things I'm telling you, that you might be saved. (See, I'm going to turn you to a man's testimony. I myself don't receive testimony from men, but I'm turning you to him that you might be saved.)

Jhn 5:35 He was a burning and shining light: and you were willing for a season to rejoice in his light.

What do you mean by "You were willing for a season to rejoice in his light of pointing out Messiah"? ... *Messiah - there's one who stands among you, whose shoes I'm not worthy to unlatch, and I'm telling you, I saw the heavens open and the dove came down. They were willing for a season to rejoice in that.*

So now here, you're Jesus Christ. You're being accused of breaking the Sabbath, and it's the way he answers them. He brings up David. Why? Because the Son of David was understood to be Messiah, and John had pointed to him and said, "That's your Messiah." So he's bringing up David, and he is going to compare David to himself. Why? Because the Son of David was Messiah. He was Messiah. So he can legally, rightfully, use David as an explanation of his actions.

So what he's actually getting ready to do is describe something that we could call a parable that is in the Old Testament, but it isn't a parable. This actually happened with David, but David was a type of Christ. So maybe we could call this story of David an allegory. He was a type of Christ. Let's read it. Matthew 12, verse 3.

Mat 12:3 But he said unto them, Have you not read what David did, (Again, what difference does it make what David did? Because he is a type of Christ.) when he was hungry, and they that were with him;

Mat 12:4 How he entered into the house of God, and ate the shewbread, which was not lawful for him to eat, neither for them, which were with him, but only for the priest?

Now, if you go back to Leviticus 24, verse 9 says that the shewbread was for Aaron and his sons. For some reason, when David shows up with his men, and he's hungry, these priests have it on their hearts to allow him to eat the shewbread and the men with him, which is totally against the laws of that sanctuary. This is against the law. But I believe God laid it on their hearts, gave them a soft heart toward David and his men to do that, to put this in the scripture, because it teaches a valuable lesson.

Again, David's a type of Christ. David enters the house of God and eats the shewbread, which is what? Well, that's actually a symbol of the 144,000 - the redeemed truth. So get the picture, get the allegory, get the similitude, understand what's going on. Jesus, realizing David was a symbol of himself, said that he and his men ate shewbread, which, according to the literal law, isn't lawful to do. But God laid it on these priests' hearts to allow it to be done and put it in the Bible. Verse 5.

Mat 12:5 Or have you not read in the law, how on the sabbath day the priests in the temple ...

Stop. *The priests in the temple...* what is that spiritually? The priests in the temple are the last generation church. Those who enter into the temple, he'll make them a pillar in the temple (Rev 3:12). Remember 1 Peter chapter 2. Let me just start reading at verse 7.

1Pe 2:7 Unto you therefore, which believe he is precious: unto them which are disobedient, the stone which the builders disallowed, the same is made the head of the corner.

1Pe 2:8 A stone of stumbling, and a rock of offense, to them which stumble at the word. They're being disobedient, whereunto also they were appointed.

1Pe 2:9 But you guys are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light.

You're a chosen generation. You're a royal priesthood, spiritually speaking. Applying this allegory to what Christ is saying in Matthew 12, verse 5,

Mat 12:5 Have you not read in the law how on the sabbath days, the priests who are in the temple will profane the sabbath, and they're blameless?

Now, what I found interesting about this is Numbers 28:9-10, because every marginal reference I see, everything I look up, always points to Numbers 28:9-10 to explain this verse, how they profane the Sabbath. I'm going to read this to you, Numbers 28:9.

Num 28:9 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 of it.

Num 28:10 This is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering.

Now, what does that have to do with profaning the Sabbath? Because there was a certain amount of work that had to be done to prepare those lambs and the meal offering and the drink offering to get all of this ready. And you're not supposed to work on the Sabbath. The Sabbath laws have to take a back seat to the rules of the sanctuary. The Sabbath tells you not to work. You can't do anything. But what if somebody needs to be circumcised on that day? It just happens to be the eighth day. Well, the rules of that sanctuary override the law.

So when the law says not to do any work, yeah, but we've got to prepare two lambs, and we've got to get these meal and drink offerings out here, and we've got to get all this done. Well, then there's a certain amount of work that needs to be done. So, the rules of the Sabbath would give way to the rules of the temple. So again,

Mat 12:5 Have you not read in the law, on the sabbath day the priests in the temple...

The priest in the temple is the last generation church. But there were laws they had to follow that caused them to profane the literal Sabbath law as a picture of the last generation church. They profaned the Sabbath in order to keep the rules of the temple. The last generation church, according to their Sabbath law, will profane that Sabbath because you have received the truth of the cross. You have received the Holy Spirit. You've received a higher understanding of truth, and as far as their definition of Sabbath laws, you're profaning it. In reality, you're not, because they don't even know what the Sabbath is in the first place. So again, let me read,

Mat 12:5 Have you not read in the law, how on the sabbath days the priests in the temple profane the sabbath, and they're blameless?

Therefore, the rules of the Sabbath give way to the rules of the temple. But now look at what he says.

Mat 12:6 But I'm saying to you, That in this place there's one greater than the temple.

See what he's saying? He is telling them a parable, for goodness' sake, and he is using David as a picture of himself. *You're accusing me of breaking the Sabbath. Well, guess what? Did you not see what David... well, David's a type of Messiah. He ate that shewbread. He wasn't supposed to. Not just him, but those who were with him. And by the way, the priests in the temple profane the Sabbath, keeping the rules of the temple.*

Now get it. The law has rules. The temple's rules override the law. And then he says, *"And there's one greater than the temple here."* Therefore,

Mat 12:8 The Son of man is Lord even of the sabbath.

I've got the law, the rules of the law, the rules of the temple, and then I've got Messiah. Messiah is greater than the temple, therefore he's greater than that law. He is Lord of the Sabbath. The way they were interpreting their law (and remember the law was always spiritual, but they took it literally), they were trying to keep this literally and the temple literally.

It was also literal. But to explain why they're picking corn, he could have just said, *"Look, I'm Lord of the Sabbath. I'm greater than the temple. The temple rules are greater than your Sabbath rules. I'm the Lord of the Sabbath."* I want to read something to you from Hebrews chapter 9. This is just kind of to make my point. In Hebrews 9:6,

Heb 9:6 When these things were ordained, the priest went into the first tabernacle, and accomplished the service of God.

Heb 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb 9:8 The Holy Spirit was signifying (or was declaring) that the way into the holiest of all was not made manifest, while the first tabernacle was standing (which, by the way, was a parable).

That whole sanctuary service was a parable. Do you understand the picture? I've got the rules of the law; they are not as great as the rules of the temple, and that whole temple thing was a parable. Now somebody comes along claiming to be Messiah. He's had people bear witness that he's the Messiah, and he realizes who he is. He realizes that this whole thing that these guys are portraying and living out every day is simply a parable. And using your reasoning of the law and the temple and Messiah, the law gives way to the temple. Messiah is greater than the temple. Therefore, *"I've got to be Lord of the Sabbath."*

Was the Sabbath an actual thing? No. The sixth day hasn't even happened yet, and he is using their own reasoning to explain to them how: *If you guys say Messiah is the Son of David, and you believe John the Baptist, hey, that makes me Lord of the Sabbath.* Really, it's that simple what he's saying. But I want to read, too... I'm still in Hebrews 9. I want to start at verse 19.

Heb 9:19 When Moses had spoken every precept to all the people (and remember this whole thing was a parable, a figure) ... When Moses had spoken every precept to all the people according to the law, he took the blood of the calves and the goats. He took water in scarlet wool, and hyssop, and sprinkled the book and all the people,

Heb 9:20 He said, This is the blood of the covenant (That has to be the first covenant. The blood of the second covenant is Jesus. If Jesus knew that, then he is able to see

himself in what we're reading). This is the blood of the covenant which God enjoined unto you.

Heb 9:21 Moreover he sprinkled with blood the tabernacle, and all the vessels of the ministry.

Heb 9:22 And almost all things are by law purged with blood. Without the shedding of blood, there's no deliverance (not forgiveness), there's no deliverance.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Question right now to you: Where does your mind go about heavenly things? Are you off in the 'by and by, blue sky... pie in the sky,' up in heaven somewhere? Everything's got to be purified. Well, he isn't talking about that. He's talking about your mind. He's talking about your understanding of the heavens. Verse 24,

Heb 9:24 Christ has not entered into the holy places made with hands, which are figures of the true; but he's gone into heaven itself...

"Well, there it is, Scott. He's off in heaven." I'm telling you it's between your ears, and it's only going to be to those who believe it. This is what God's offering to those who believe.

Heb 9:24 He is there now to appear (King James put "in the presence of God for us," but literally is) before the face.

He is there. He's entered into the heavens to appear before the face of God in our behalf. Now, how many times have I read that? And you get this picture of him literally going to heaven, and he's literally standing before God in your behalf. Well, I want to tell you what that means.

When that man died on the cross, you could say he did that in your behalf. He did that so you could do that. He did that so you could be told the truth – get off of the literal understanding and apply his death to your iniquity, your struggles, your crown of thorns, all of the things he portrayed. He was raised from the dead in your behalf, because if you can believe with him on the cross and enter into his death, you too will

be raised from the dead or have a new life before God, to serve God in a new and living way.

It all happens in your mind. That whole thing takes place in your understanding. But then he ascended into the heavens. Well, what does that mean? He ascended in your behalf to show you your ascension into higher heavenly truth. You keep going higher in God's understanding. So now what's he doing? Well, he is in the heavens itself, now, before the face of God in your behalf, because that's where you should be.

Every single thing about Christ applies to the believer. This is how much God loves us. When he brought forth his Son, he gave his Son to us as an offering that we could believe, and apply the truth and be found before the face of God ourselves. Without going back and reading it all, this is what he is saying in Ephesians 1 and Ephesians 2. In Ephesians 2, Paul literally says that you're seated with Christ in the heavens (Eph 2:6). This is what he's talking about.

It's all in your behalf. It's in behalf of us, because if we can believe it... and I don't know what that does to you. I know I myself, I struggle. And sometimes the passions of lust and anger can just overcome me, and I find myself coming before God, realizing, Scott, you're so vulnerable. And you've got these problems. And just because you're understanding the truth, you're going to have to learn to respect that truth and find repentance.

Without repentance, you never overcome. You just keep doing the same things over and over. You find that repentance and go to God and confess this to him, and he's faithful and just to forgive you and to cleanse you. But you've got to be willing to do that.

So God has used parables and similitudes to help us understand that we are standing before the face of God. We're standing before the face of God. How do you know? Because Jesus is. If he is, we are, if we can believe it. Can we believe it? I've got to read something, too, in Matthew 13, verse 10.

Mat 13:10 The disciples came, and said, Why are you speaking in parables? (Why are you doing this?)

Now, remember, that whole sanctuary thing was a parable, and what I just read to you is Christ ministering in the true sanctuary, and that he is appearing before the face of God in our behalf... because we're before the face of God if we can believe it. Your imagination wasn't given to you for sin. It's given to you for actions of love, righteousness. So in Matthew 13,

Mat 13:10 ... Why are you speaking in parables?

Mat 13:11 Jesus answered, Because it's given to you to know the mysteries of the kingdom of heaven (of God's understanding). To them, it isn't given. (Why isn't it given?)

Mat 13:12 Whosoever has ears (to hear), to that guy will be given (more understanding) and he will have more light in abundance...

So why isn't it given to them? Because they don't have ears to hear. Why? Well, let's keep reading.

Mat 13:12 Whosoever does not have ears to hear, from him shall be taken even what he has.

Mat 13:13 Therefore, I'm speaking to them in parables: because they seeing see not; and hearing they hear not. Neither do they consider.

Well, he told another similitude. *Don't give that which is holy to the dogs.* You see, a dog will just go back and eat his own vomit, so don't give that which is holy to the dogs (Mat 7:6). Well, that which is holy would be an explanation of the kingdom, so he only spoke in parables.

Again, when the Pharisees came to him and said, *"Look, you guys are breaking the Sabbath,"* he gave them a parable. He explained a parable about David and those who were with him, and the priest in the temple... and the rules of the law succumbed to the rules of the temple. *"I'm greater than the temple. Therefore, I'm Lord of the Sabbath."*

Mat 13:14 In them is fulfilled the prophecy of Isaiah, which says this...

Now, what you're getting ready to hear, Jesus was applying it to the Jews in his day. But when you read Isaiah 6, which is where this is taken from, it applies to the Jews in the

book of Revelation 11. It's at the end of the world, and they're being told the truth by the two witnesses.

Mat 13:14 In them is fulfilled the prophecy of Isaiah, which says, By hearing you're going to hear, but you're not going to consider; seeing, you're going to see, but you're not going to perceive it: (Why?)

Mat 13:15 Their heart is waxed gross. Their ears are dull of hearing. Their eyes they have closed...

They're making a choice. One thing I've learned is that when you tell somebody the truth, they may not have such a hard time believing what you're saying. What they disagree with is where it's headed if they believe it. When you share the Godhead... I remember my mother. I read 1 Corinthians 8 to her, and she goes, "Scott, that is simple. There's only one God." But what did that mean? That means your church is wrong. I didn't tell her that, but she began to realize it. She can't believe it because she doesn't like where it takes her. She's fearful of where she's going to go with it. So,

Mat 13:15 Their heart is waxed gross. Their ears are dull of hearing. Their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and consider with their heart. (What would happen?) They would be turned around, and I would heal them. I should heal them.

Who is stopping him from healing? They are. They're stopping themselves from any healing to take place. He cannot heal them unless, of course, he just overrides their free will and makes them believe it and lap it up and, "Okay, now you're saved." God doesn't do that. He has never done that. He is only going to speak in parables to these people because the truth is, they don't really want it.

You speak the parable, they come to you, and they say, what did that mean? This reminds me of Revelation chapter 7. In Revelation 7, starting at verse 1,

Rev 7:1 After these things, I saw four messengers, earthly messengers, standing on the four corners of the earth (And the corners are the turns of the earth. Each turn you make, each earthly turn in your walk with God, they're standing on those four turns), and they're restraining the four winds (the earthly wind of the earth. They're not letting

anybody give them any more information) so that the wind shouldn't blow on the earth or on the sea or any tree.

They think they're protecting themselves, and they're hurting themselves. Why?
Because,

Rev 7:2 There's another messenger who's ascending from the east. He has the seal of the living God (and they're trying to stop him from sharing the truth). And he cries with a loud voice to these earthly messengers, and he says, to whom (by the way) it's given to hurt. (This word "hurt" is "to act unjustly.") They're going to act unjustly to the earth and the sea.

Rev 7:3 And he says, Don't do that. Don't hurt the earth...

In other words, allow the wind. Allow the Spirit. Don't hurt the earth, the sea, because, see, God is not going to destroy the sea. He's going to give life to the things in the sea, and when he does, eventually, the sea will be dried up. But don't hurt the earth, the sea, or the tree. The trees are the counselors. The trees are the scriptures, the laws of God.

Rev 7:3 Don't hurt them (In other words, allow the wind) until we've sealed the servants of our God in their foreheads.

The servants of God, you'll see, are the 144,000. The servants of God are the truth. The truth will bring healing to the individual. It is the 144,000 you're trying to get in your heart. It's the redeemed truth.

Now I've got to make this statement. What I'm reading in Revelation 7 is something I have lived. I have lived and experienced this very thing. And you know what? Going through and sealing the 144,000 truths, God did that with me and others, using the King James. Think about it. I'm not arguing about the versions of the Bible because I possess the 144,000. I got here using the King James.

That is a tried-and-true method to get there. Whatever version you want to use is meaningless unless you can determine the 144,000. If you can't get there with your version of the Bible, I'm telling you, I'm bearing witness, I'm there. I've got that, and I use

the King James Bible to get there. I know it works, and I can help you get there. I can help anybody get there if you will allow the Spirit to blow on your understanding.

Or your other option is to shut your eyes, close your ears, and don't even consider it. You make your decision to go on your own way, because for some reason, you've got something you've got to hang on to. That's okay. That's okay. Just don't come over to me and try to put that worm in my apple, because I'm telling you right now, it doesn't work. I've been there, done that, and got the T-shirt. I'm telling you, as a Bible teacher, I know what the 144,000 are, and I can show you in the Bible how to find them.

I can help you get there, and that's really all that matters. But you know what? Without humility, what does it matter? Doesn't matter at all. It's interesting how Jesus knew exactly who he was. He knew they had been given that testimony from John, and they had believed it and rejoiced in it for a season.

So when they approach him about the Sabbath, he is basically... just to cut to the chase: *I'm Lord of the Sabbath. Prove it. Look at David and his men. Look at the priest in the temple. Look at how the Sabbath laws give way to the temple laws, and I'm greater than the temple. Your whole sabbath thing is nothing but a parable. Your whole sabbath thing is death unless you see it spiritually.*

I pray God give us understanding. I pray God help us to grow in his understanding because we desperately need it.

Most gracious Heavenly Father, I worship you. I thank you for love and grace and mercy. I pray that we can lay down... May the scales of our eyes fall off, and we be joined together and united in your Holy Spirit and glorify you in Jesus' name. Amen.