

Luke 6:1-11

Introduction: All of the events in John 5 take place between Luke 5:39 and 6:1. Parallel accounts are in Matthew 12 and Mark 2. What is the fourth commandment for Israel (Exodus 20:8-11)?

First Sabbath confrontation—6:1-5 (controversy # 3; emphasizing His AUTHORITY)

- 1) The setting of innocence—6:1 ¹ *Now it happened on the second-first* (unclear what this is) *Sabbath that He went through the grainfields* (in Galilee), *and His disciples were plucking and eating the heads of grain* (wheat) *while rubbing them in their hands.*
 - a) This apparently takes place right after Passover
 - b) We know they are innocent because Jesus says so (cf. Matthew 12:7)
- 2) They include a question and a warning—6:2 ² *But some of the Pharisees said to them, “Why are you^{pl} doing what is not permitted to do on the Sabbath?*
 - a) They viewed the disciples to be harvesting, threshing, winnowing, and preparing food.
 - b) But God’s revelation **DID** permit this in Deuteronomy 23:25.
- 3) Jesus’s Godward response and rebuke—6:3-5 ³ *And Jesus, having responded to them, said,*
 - a) A question about Scripture—*“Have you^{pl} not read* (1st Samuel 21:1-7) *what David did when he was hungry, he and those who were with him; ⁴ how he went into the house of God, took and ate the bread of the presence, and gave also to those who were with him, which is not permitted for any to eat but the priests alone?*
 - i) Referencing Leviticus 24:5-9.
 - ii) Jesus acknowledges that this appears, on the surface, to be a violation of Scripture. But there is more to the story. If they want to condemn Jesus and His disciples, then they also need to condemn David and his men. But the Bible never condemns David and his men.
 - b) A clear theological statement—6:5 ⁵ *And He said to them, “The Son of Man is **Lord*** (emphatic) *even of the Sabbath.”*
 - i) He, as Lord of the Sabbath, granted permission to His disciples to do this. If the Sabbath is designed by God to serve God’s people, then Jesus has authority over it.
 - ii) If the Law could be set aside for David and his men in their urgent situation, how much more for Jesus and his men in a situation of even greater urgency (i.e. proclaiming the kingdom of God!).

Yet another Sabbath confrontation—6:6-11 (controversy # 4; emphasizing His AUTHORITY and MERCY)

- 1) The setting—6:6-7
 - a) The need for mercy exists—6:6 ⁶ *Now it happened on another Sabbath, also, that He entered into the synagogue and was teaching, and there was a man there whose right hand was withered* (paralyzed and shrunken).

- b) But Jesus is under merciless, sinister scrutiny—6:7 ⁷ *And the scholars and Pharisees were observing carefully if (1st class condition) He would heal on the Sabbath, so that they might find an accusation against Him.*
 - i) The man was not as bad off as he should have been to meet their qualifications. After all, he wasn't near death, he wasn't delivering a baby, and he didn't need to be circumcised. Thus it is wrong to heal him.
- 2) The deliberate challenge—6:8-10
 - a) The challenging command—6:8 ⁸ *But **He** (emphatic) knew their reasonings [διαλογισμός] (cf. 5:22), and said to the man who had the withered hand, “Get up and stand in the center.”*
 - i) Obedience—*And he got up and stood.*
 - b) The question—6:9 ⁹ *Therefore Jesus said to them, “I will ask you^{pl} (just the scholars and Pharisees, or perhaps the whole crowd?) something, is it permitted on the Sabbath to do good or to do evil, to rescue a life or to kill?”*
 - i) Doing good and rescuing a life are natural expressions of love.
 - ii) The original purposes of the Sabbath included: **reflecting** the image of God, **revealing** God's kindness by preventing people from working too many consecutive days with appropriate rest, providing time for rejuvenation, providing time to focus more on God without distractions; it also **served as an identity marker** for Israel among the surrounding nations.
 - c) The compassionate command—6:10 ¹⁰ *And when He had looked around at them all, He said to him, “Stretch out your hand.”*
 - i) Obedience of faith—*And he did so, and his hand was restored as healthy as the other.* (cf. God's power present with Jesus 5:17)
 - (1) He didn't argue with Jesus by saying, “I can't. My hand is withered.”
As he obeys in faith, he is healed.
 - ii) NB that Luke does not record Jesus' anger (Mark 3:5)
- 3) The sinful, irrational response—6:11 ¹¹ *But **they** (emphatic) were filled with insane fury [ἄνοια], and were deliberating [διαλαλέω] with one another what they might do to Jesus.*
 - a) Their irrational response “was caused by the frustration that God does not hear sinners or Sabbath violators like Jesus, and yet right there in front of them was a Sabbath healing!” (Bock) When people get frustrated, they often say and do irrational things.
 - b) “Jesus did no work on the Sabbath. He did not touch the man, or even speak a word of healing. No created being has such power, so God must have done the work. Jesus does good, and they discuss how to do evil to Him!” (MaGill)
 - c) Mark 3:6 and Matthew 12:14 reveal that they planned His destruction. They even began getting advice from their previous enemies the Herodians (Mark 3:6)

Take-home truth: how we respond to the authority of Jesus reveals what we are