



# PITWM VERSE BY VERSE

## LUKE 6:1-11

### LESSON: HEALING ON THE SABBATH—April 21, 2024

#### INTRODUCTION:

Jesus speaks a parable to them: No man puts a piece of a new garment on an old garment; no man puts new wine into old bottles, or else the new wine will burst the old bottles and spill. But new wine must be put into new bottles for they will both be preserved. And no man having drunk old wine wishes new, for he's saying the old wine he's been drinking is better because he's content with the old' it seems better; he's accepted it as better than something new (5:36-39).

#### LESSON:

#### I. LUKE 6:1-5

**6:1** And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. The very point Jesus is making in this passage is that men have the tendency to institutionalize religion, to make it full of form and ritual, rules and regulations, ceremonies and services. This event takes place on the second Sabbath. This referred to the regular Saturday Sabbath that followed the special Sabbath of the week on which it fell. On this Sabbath day, <sup>1</sup>possibly the next day after the feast at Matthew's house, another problem is brought up by the Pharisees. Jesus and His disciples are passing through some grain fields and being hungry they pluck some of the grain (barley or wheat) and ate it. "... *rubbing them in their hands*" meant they did this to shed the husks, and then would eat the grain raw, which was quite common at that time.

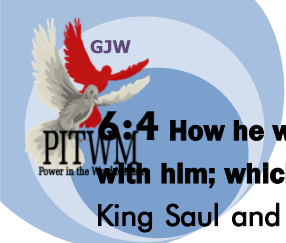
*To call Sunday "the Sabbath" is to confuse the first day and the seventh day and what each signifies. The Sabbath is a reminder of the completion of "the old creation", while "the Lord's Day" is a reminder of our Lord's finished work in "the new creation" (2Corth.5:21; Eh.2:10; 4:24). The Sabbath speaks of rest after work and relates to the Law, while the Lord's Day speaks of rest before work and relates to grace. The Lord's Day commemorates the Resurrection of Jesus Christ from the dead as well as the coming of the Holy Spirit and the birthday of the church (Acts2).*

**6:2** And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?— These Pharisees who saw them did not raise any objection to the grain being taken from the field of another, for this was permitted by the Law (Deuteronomy23:25). In such cases it was lawful for a Jew to eat from a neighbor's vineyard, orchard, or field, provided he did not fill a container or use a harvesting implement. However, they condemned the disciples for doing it on the Sabbath day which they said was breaking the law. Thereby, the Pharisees considered this to be harvesting, winnowing, and preparing food.

**6:3** And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;— Jesus uses David's experience to illustrate His point. Have you not heard when David had eaten the showbread in the tabernacle when he was hungry? (1Sam.21:3-6). Jesus was appealing to the same principle: human need. Human need was more important than petty laws about Sabbath observance. By comparing the illustration of Himself and His disciples, with David and his companions, He was saying, if you condemn me, you must also condemn King David. David was Israel's great king, God's anointed soon to be king, but here they were really speaking to Jesus – **the Anointed One**; the Lord of the Sabbath!

<sup>1</sup> <http://www.family-times.net/commentary/jesus-works-and-heals-on-the-sabbath/>  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

**6:4** How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?— This referred to when David was fleeing from King Saul and came to the Tabernacle in the city of Nob (1Sam.21:1-6). He went there alone and lied to the priest about King Saul sending him on a private mission. He was really running from the king, and he and his men at this point were tired and hungry. But they were not to eat the bread that was for the priests of the Holy Place (Lev.24:8-9). Ahimelech, the priest made an exception because David was on the king's business (which was a lie) and he did not want to refuse David's request. He asked if his men had not slept with any women for awhile; being ceremonial clean was the point. David said no, so the priest gave David the hallowed bread (which had just been baked, meaning, it was for the Sabbath); the consecrated bread, the showbread (five loaves) in which David and his men did eat.

*"Shewbread" means "the bread of the face" or "the bread of the Presence." The showbread was twelve loaves of bread brought to the house of God as a symbolic offering to God. It was a thanksgiving offering expressing appreciation and praise to God for food. The loaves were to be taken to the Holy Place by the Priest and placed on the table before the Lord. The loaves symbolized an everlasting covenant between God and His people. The loaves were to be changed every week. This was the food for the priests and was to be eaten by them alone.*

**6:5** And he said unto them, That the Son of man is Lord also of the sabbath. Jesus refers to Himself as the Son of man and lets them know that **He**, the Son of man is Lord of the Sabbath! <sup>2</sup>Jesus is the One who exercises authority even over their rules and regulations that govern the Sabbath day. He was greater than the Law and above the laws of the Mosaic Covenant because, as God in flesh, He is the Author of those laws. Since the Lord of the Sabbath had come, He who is the only true *"Sabbath rest"* made the old Law of the Sabbath no longer needed or binding. When He said *"The Sabbath was made for man, not man for the Sabbath"* (Mark 2:27), Jesus was attesting to the fact that just as the Sabbath day was originally instituted to give man rest from his labors, so did He come to provide us rest from laboring to achieve our own salvation by our works. Because of His sacrifice on the cross, we can now forever cease laboring to attain God's favor and rest in His mercy and grace.

## II. LUKE 6:6-11

**6:6** And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. On another Sabbath Jesus entered the synagogue and began to teach. Amongst the people was a man with a withered right hand. <sup>3</sup>We see, here, a continuation of the teaching on the law of sabbath, even though this was at least a week later than the teaching of going through the corn field. One of the main differences, in this and the eating of the corn, is that the first one is outside the church, and this one is in the synagogue.

**6:7** And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. In a most dramatic moment Ezra the scribe took the Law (Genesis-Deuteronomy) and read it aloud to the handful of people who had returned from exile. He then led the people to rededicate themselves to being the people of God's Law. Therefore, the law became the greatest thing in the people's lives. These rules and regulations were called the *"Scribal Law."* Now on the other hand, the Pharisees were born as a group several hundred years later. They dedicated themselves at all cost to keep every detail of the Law (Scribal Law). These men soon became professionals at the practice of preserving the Law. They had a consuming devotion to see that the Law was being taught and practiced among the people. Therefore, they were really anticipating whether Jesus would heal on the Sabbath Day. They were ready to accuse Him of breaking the Law,

<sup>2</sup> <http://www.gotquestions.org/Lord-of-the-Sabbath.html>

<sup>3</sup> <http://www.lovetheLord.com/books/luke/14.html>

<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

even though the man's hand was withered and useless.

**6:8** But he knew their thoughts, and said to the man which had the withered hand, **Rise up, and stand forth in the midst. And he arose and stood forth.** Jesus did not hesitate even though He knew their thoughts. He still said to the man which had the withered hand, Rise up, and stand! How awesome are those words to hear, to the one needing healing; to the one who had not used both hands in years? Jesus purposely did His miracle openly before all, as if to demonstrate His contempt for the Pharisees' man-made regulations, for a man could be put to death for violating the Sabbath. The man stood up before them all.

## THE MAN WITH THE WITHERED RIGHT HAND:

**6:9** Then said Jesus unto them, **I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?**—<sup>4</sup>Jesus' question had two parts. He first asked if it was lawful to do good on the Sabbath or if it was lawful to do evil. Then He asked if it was lawful to save a life or to destroy it? The obvious answer would be to do good and save a life. This would never abuse the Sabbath. In fact, there is no better day to help and minister than on the Lord's Day! If we do not help people, no matter the day, even on the Sabbath, then we are withholding good and doing evil to our neighbor. The old saying says *"Don't put off tomorrow what you can do today."*

**6:10** And looking round about upon them all, he said unto the man, **Stretch forth thy hand. And he did so: and his hand was restored whole as the other.** Jesus had asked the question, and looks around at them waiting for their response, however, there was only stone silence. He told the man with the withered hand to stretch forth his hand. Jesus' point was clear, and that was to do good and save a life! The man might not ever stand before the Lord again; might not ever have this chance again, so he did as he was told, and his hand was restored whole as the other!

**6:11** And they were filled with madness; and communed one with another what they might do to Jesus. Oh it's on now, they were insanely mad, now they're plotting how to kill Jesus.

## SUMMARY:

On the second Sabbath Jesus and His disciples went through the corn fields plucking and eating the grains, which according to the Pharisees was unlawful on the Sabbath days. Jesus led them to read the scriptures of what David did on the Sabbath; how he and his men ate the showbread from the temple on the Sabbath which was to be only eaten by the priests. The point to be made was that Jesus, the Son of man is as great as David and greater, for He is the Lord of the Sabbath (**6:1-5**).

On another Sabbath Jesus entered into a synagogue and began to teach. There in the midst was a man with a withered right hand. The Scribes and Pharisees were watching and waiting to see if Jesus would heal this man on the Sabbath so they could accuse Him of breaking the Law! He knew what they were thinking, however, this was His chance to teach them about doing good or doing evil; about saving a life or destroying one. Jesus called out to the man to rise up and stand before Him. Looking at the Scribes and Pharisees, He asked them a question to challenge them, but they didn't respond. Jesus commanded the man to stretch forth his hand, and the man did, and his hand was made whole as the other hand. Now the Scribes and Pharisees were not filled with joy. They weren't happy at all that the man's hand was restored. No, they were filled with madness, and discussed among themselves as to what to do with Jesus (**6:6-11**).

<sup>4</sup> <http://www.family-times.net/commentary/jesus-works-and-heals-on-the-sabbath/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

