

[Sunday, April 9, 2017] Luke Series, Luke chapter 6, verses 1-12 – Craig Thurman

It was because the Pharisees had begun to take notice of our Lord Jesus in Judaea that He decided to come into Galilee, and to His hometown of Nazareth.

Jn.4.1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John ...

...

3 He left Judaea, and departed again into Galilee.

After being cast out of his hometown in Nazareth our Lord dwells in Capernaum and probably uses the house of Peter and Andrew as his homebase. (Mk.1.29) Many with diseases and demons were brought to Christ while He was here. He cured their diseases and cast out those demons. But among those that came were also the Pharisees and *doctors of the law*. These from all over the country of Israel in the guise of *God's protectors of Israel*.

Lk.5.17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem ...

It is these men that level against the Lord Jesus the charge of blasphemy because He claims to have the right (ἐξουσία, authority) to do what only God can do, which is to forgive sins.

Lu 5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can (δύναμαι) forgive sins, but God alone?

But Jesus proves that He has the power, δύναμαι, to declare that sins are forgiven by the fact that He has the power to heal. (cf. Lk.5.23, 24) While they cannot deny this claims, they certainly do not believe Him.

Now, what is said concerning forgiveness of sin to this man, at this time in history, applied to all of the elect before the death of Jesus Christ. The palsied man's sins were pronounced forgiven by the Lord. He did not say to the man, 'I will forgive,' but that his sins *are forgiven*. (perf. ind. pass. verb)

*Lu.5.20 And when he saw their faith, he said unto him, Man, thy sins **are forgiven** thee.*

Mt.9.2 Son, be of good cheer; thy sins be forgiven thee.

Both texts, whether it read *are forgiven* or *be forgiven* have the same Greek verb: ἀφέωνταιί, 3rdpl. **perf. ind. pass.** of ἀφίημι, ἀπό forth, of + ἴημι, to send (Thayer); **v.23.**

‘The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product.’ *A Manual Grammar of the Greek New Testament*, by H. E. Dana and Julius R. Mantey, p.200.

This man’s sins, and the sins of those who lowered him into the presence of Christ, were already *counted* forgiven. First of all, we read of the *faith* which Jesus saw in them. Faith is a fruit of life. And since they had eternal life, then their sins must have been forgiven. In what sense was it that their sins were forgiven? Their sins, as it was for all of the elect of God before the death of Christ, were *passed by*. We’re going to look at the word *remission* in just a moment, which means in *one instance*, and only one, passed by. God *passed by* their sins and *bare with* them during this time [the time of the Old Testament], based on the certainty of Christ’s death in the future. This passing by sins in this way was so for Adam, Abel, Noah, Abraham, Moses, David, Ezekiel, and for all of those which had believed in God through to the time of the death of Christ on the cross. That is, during the Old Testament period God passed by the sins of all of the elect, and endured the non-implementation of His wrath upon them until the death of His Son.

*Ro 3:25 Whom [referring to Jesus Christ] God hath set forth [in other words, God has set or established before, in all of the O.T.], Jesus Christ to be a propitiation through faith in his blood, to declare his righteousness for [διά, through, by, because of] the **remission** of sins that are past [the O.T. elect],*

that are past, προγεγονότων, gen. pl. neut. part. perf. of προγίνομαι, πρό before + γίνομαι, to become; so, sins which took place before Christ's death.

through (ἐν, by) the forbearance of God ...

forbearance, ἀνοχή, dat. sing.; (noun) only twice in the N.T., Ro.2.4, Ro.3.25 *forbearance*; 1Mac.12.25, *respite*; the verb, ἀνέχομαι, KJV, *enduring, suffering, forbearing, bearing with* [in love]:

Mt.17.17, how long shall I suffer you?

Acts 18.14, would that I should bear with you

2Co.11.1, Would to God ye could bear with me a little in my folly: and indeed bear with me.

Eph.4.2 forbearing one another in love

2Thes.1.4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure ...

26 To declare, I say, at this time [the N.T. elect] his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

It is here that *remission* is used in the one sense of *passing by*. Otherwise, in N.T. Scripture *remission* and *forgiveness* are translated from the same Greek Word, ἀφίημι. ἀφίημι means *to send forth* or *to send from*. So, to forgive or remit sins would mean to *send* them away. All but once *forgiveness* and *remission* are synonymous terms. But here, in Ro. 3.25 *remission* carries a slightly different meaning. This meaning is because it uniquely applies to the O.T. elect. In Ro.3.25 *remission* is translated from the Greek, παρίημι. The difference is found in the prepositions which constitute the first part of these compound words. As you can hear or read there is a common root between ἀφίημι and παρίημι. Where ἀφίημι, *aph-* with **hí ēmi** mean *to send from* and παρίημι, *par-* with **hí ēmi** means *to send by* (or better, *to pass by*).

Jesus Christ told them that day that He had the *authority* and therefore the *power* to declare before all those men publically that day that He had *passed by* the sins of this man. It is on account of this that these wicked men raised their objection

and showed their unbelief by stating that none but God could do this. Faith sees the Son of God; unbelief sees a blasphemer.

Chapter 6

(parallel texts are Mt.12.1-8 ; Mk.2.23-28)

1 ¶ And it came to pass on the second sabbath after the first, that he went through the corn fields;

corn fields, σπορίμων, gen. pl. of σπόριμος, [George Wigram, σπόριμα, neut. pl.]; this Greek noun is only used in the following three Scriptures: Mt. 12.1, *corn*; Mk.2.23, *corn fields*; Lu.6.1, *corn fields*; Robert Young's Concordance, *fields of grain*; not the traditional corn (maize) that we would think of; this would not be eaten green.

My opinion to the term *second Sabbath after the first* means that there was an occasion, much like that which occurred the week of our Lord's death, that two Sabbaths fell one right after the other. In other words a Sabbath holiday came and then the 7th day Sabbath also right after it, or visa versa, a 7th day Sabbath and then a holiday. On account of this the disciples may have ministered themselves into a desperate situation of hunger.

and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. (cf. Deu.23.25)

plucked, ἔτιλλον, 3ppl. imperf. act. of τίλλω; like the above noun, this verb is found only in those same three Scriptures (Mt.12.1; Mk.2.23; Lu.6.1).

ears, στάχυας, acc. pl. of στάχυς; add to the above three references Mk.4.28; Mt.12.1; Mk.2.23; Lu.6.1, *ears of corn*; Mk. 4.28 twice, *ear*.

rubbing, ψώχοντες, nom. pl. masc. part. pres. of ψάχω; only this once in the N.T.

hands, χερσίν, dat. pl. of χεῖρ.

The reason for the disciples' doing this:

Matthew's gospel tells us that the disciples did this because they *were an hungred*. (Mt.21.1)

were an hungred, ἐπείνασαν, 3rdpl. aor. ind. of πεινάω; always translated with the English word *hunger*; the sing and pl. aor. ind. is found ten times in the N.T. (Mt.4.2; 21.1, 3; 21.18; 25.35, 42; Mk.2.25; 11.12; Lk.4.2; 6.3); *hungred* and *hungered* mean the same things: *hungre* is an obs. form for hunger, hungry. (cf. O.E. D.)

So the need to eat because they are hungry This is the word that was used with reference to our Lord fasting during His forty day trial. Hunger in Scripture is real hunger. (23 times in the N.T. = death.)

1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἡσθιον ψώχοντες ταῖς χερσίν

2 *And certain of the Pharisees said unto them, some*

certain, τινές, nom. pl. masc. indef. of τίς; most often translated *some, certain; divers* (Mk.8.3).

Here Luke has the Pharisees complaining directly to the disciples for what they did. Matthew and Mark have the Pharisees complaining to Jesus for what *'his'* disciples. As far as Jesus' involvement in this it is not revealed. The sense seems that they are holding Jesus accountable for the actions of His disciples.

Why do ye *that which is not lawful to do on the sabbath days?*
(referring to the disciples)

is ... lawful, ἔξεστιν, impersonal participle; related to this is the Greek, ἐξουσία, for authority or right; KJV, *is ... lawful*, the idea translated also *may I or let me*; is it right, is it proper; cf. **vss. 2, 4, 9.**

Was this the law of Moses or tradition. I am not sure, and I am not sure that it really makes any difference.

2 τινές δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν

3 And Jesus answering them said,

Jesus steps in to answer what the disciples very likely are not yet prepared to give for themselves.

Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαβὶδ, ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες

εἰς τὸν οἶκον τοῦ θεοῦ

4 How he went into the house of God,

Mark tells us that this was *in the days of Abiathar the high priest.* (Mk.2.26)

This says that David came *into the house of God*, εἰς τὸν οἶκον τοῦ θεοῦ. I think that this means that David came to where God dwelt because there at this place were the tabernacle and the priests of God. In the twenty-eighth chapter of Genesis it is written,

Ge.28.17 And he

Jacob, when fleeing to his uncle Laban's house in Padanaram.

was afraid,

After seeing this great vision of the ladder set up on the earth and reaching to heaven, seeing the angels of God ascending and descending on it.

*and said, How dreadful is this **place!** this is none other but **the house of God,***

LXX – ἡ οἰκος θεου,
Heb – אֵם־בַּיִת אֱלֹהִים

and this is the gate of heaven.

By Jacob's referring to the house of God means that this was the place of God's dwelling. Yet, as far as we know, there was no structure there at that time. The place is called *Bethel*. The name *Bethel*, Hebrew, בֵּית אֱלֹהִים, beth [house], אֱלֹהִים, el [God]. The O.T. text to which our Lord refers, 1Sa.21.1-10, never states that David went into the tabernacle. David came to the place where the tabernacle and the priests were and so came into the house of God. Otherwise it is very doubtful that either David would presume to enter into the tabernacle itself, or that the priests would have allowed him to.

[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?*

is ... lawful, ἔξεστιν, impersonal participle; related to this is the Greek, ἐξουσία, for authority or right; KJV, *is ... lawful*, the idea translated also *may I* or *let me*; is it right, is it proper; cf. **vss. 2, 4, 9; the right of eating the shewbread was not David's, but the priesthood of Aaron's.**

This historical event to which our Lord refers appears to have been on a Sabbath day. It was on this day that the bread was changed on the table of shewbread. (Lev.24.8) Twelve loaves of hot shewbread were baked every Sabbath day and placed on the table. (1Sa.21.6) The shewbread which was

not eaten through the week was removed and, it is my opinion, that it was placed upon the altar and consumed by the fire. It seems to be only this bread that David appeals to the priest to give to him and those men that are with him. (1Sa.21.3) Doubtless he knows the record of Moses well enough that every 7th day Sabbath a fresh dozen loaves are set upon the table. David isn't asking for this. He is virtually asking for whatever *is left over* as a matter of kindness or mercy. Was it wrong for him to do this?

Matthew's gospel brings in at this place one other point to establish the truth that Christ uses to rebuke the wicked, but to instruct His people.

Mt.12.5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

The Lord Jesus points out how that the priests, and therefore his disciples, are blameless to the law for the works that they do even though Israel was commanded by the law to cease from their own works. As the priests ministered about the things of the tabernacle or temple, they kindled a fire, baked the loaves, and even ate of it in the same day, and here are my disciples ministering to the children of Israel day after day and come into need to eat. How can it be wrong for them to do this thing, to gather some grain into their hands and rubbing them of the husks and eating them? Except you do not believe who I am? That really is the issue here. Had these men had a proper view of Christ they would not have condemned the innocent.

The priests did all sorts of work on the Sabbath day and were guiltless under the Law. They kept the fire of the brazen altar kindled [they killed the sacrifices, flayed, cut, burned] and the fire of the altar of incense, and the lamps of the candlestick trimmed even on the Sabbath day being blameless. (Ex.30.7)

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Considering the service of my disciples, when they come into need, they should have mercy of others, not judgment.

This seems to apply to this.

*Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin (pronounced, 'come'-in'; both of the carrot family), and have omitted **the weightier matters of the law, judgment, mercy, and faith**: these ought ye to have done, and not to leave the other undone.*

The law's only weakness was in that it could not impart to human flesh the power to keep it. But the law in the hearts of those who have the spirit of God is proper judgment, mercy, and faith.

*Lu 11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, **and pass** (by-pass, παρέρχεσθε, to go by) **over judgment and the love of God**: these ought ye to have done, and not to leave the other undone.*

Lu 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind (Deu.6.5); and thy neighbour as thyself. (Lev.19.18)

Mk.12.32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Mark adds,

Mk.2.27 And he said unto them, The sabbath was made for man, and not man for the Sabbath ...

The Sabbath was given to help men, not hurt.

Remember that our Lord was in the nation of Israel. The law was given to them. The Sabbath was for them, not the gentiles. There is no such thing as a 7th Day Sabbath for Christians. And certainly Sunday is not a Christian Sabbath. Those who say this are polluted with the doctrines of Protestantism. Of these you'll see poor brethren trying to feign some adherence to the dietary laws of Israel as well. So much for the New Covenant and the doctrines of *grace*.

4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς

5 And he said unto them, That the Son of man is Lord also of the sabbath.

John Gill said it best,

'Christ's argument is, that if the temple, and the service of it, excused the priests from blame, in doing things in it on the Sabbath-day, which otherwise might not be done; then much more might his presence, who was greater than the temple, excuse his disciples from blame in this action of rubbing and eating the ears of corn ...'
Exposition of the Old and New Testaments, vol. 7, p.127

5 καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου

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.

withered, ξηρά, nom. sing. fem. of ξηρός; land (2); dry (1), wither (4).

Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά

7 And the scribes and Pharisees watched him,

they watched, παρατήρουν, 3rd pl. imperf. act. of παρατηρέω, παρά preposition by, near, pass + τηρέω to preserve, watch, keep.

These wicked men were closely observing what the Lord Jesus was doing. Mantey and Dana's Greek grammar of the imperfect tells us that *'it dwells on the course of an event instead of merely stating its occurrence ...'* These men kept our Lord under observation.

whether he would heal on the sabbath day; that they might find an accusation against him.

Rather than blessing God for the great things that He was doing, and rejoicing in the blessings that the people were receiving at His hand, they looked for whatever they could find so that they might bring an accusation against Him. They didn't know that God had come to them in human flesh. The same rebellion that the children of Israel manifested against the Lord historically was being manifested by these men.

7 παρατήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὕρωσιν κατηγορίαν αὐτοῦ

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.

This episode is not concerning any faith in the man. This man has not come to Christ for healing. He is simply there can called upon to stand in the midst of those in the synagogue. This matter concerns the proper uses of Israel's Sabbath.

8 αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἔγειραι καὶ στήθι εἰς τὸ μέσον ὁ δὲ ἀναστάς ἔστη

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?

is it lawful, ἔξεστιν, impersonal participle; related to this is the Greek, ἐξουσία, for authority or right; KJV, *is ... lawful*, the idea translated also *may I* or *let me*; **is it right**, is it proper; cf. **vss. 2, 4, 9**.

Mark's gospel records (2.4) records, *But they held their peace*.

9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς Ἐπερωτήσω ὑμᾶς τί ἔξεστιν τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι ψυχὴν σῶσαι ἢ ἀπολέσαι

10 And looking round about upon them all,

Mk.3.5 ... with anger, being grieved for the hardness of their hearts ...

he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

That is, in that very instant the man's hand was restored as whole as the other hand.

10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου ὁ δὲ ἐποίησεν οὕτως καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιής ὡς ἡ ἄλλη

11 And they were filled with madness;

madness, ἀνοίας, gen. sing. of ἀνοια, ἄ negative particle + νοῦς, *mind, understanding*; the verb νοέω, to think, understand, perceive, consider; **without the ability to think, understand, perceive, or consider**.

ἄνοια is found only in one other place and translated **folly**. In 2Ti.3.1, notice the similarity between the experience of our Lord to that of Moses.

2Ti.3.1 ¶ This know also, that in the last days perilous times shall come.

*2 For **men** shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

*8 Now as Jannes and Jambres withstood Moses, so do **these also resist the truth**: men of corrupt minds, reprobate concerning the faith.*

*9 But they shall proceed no further: for their **folly** [madness] shall be manifest unto all men, as theirs also was.*

These men had become so angry that they could not reason or think.

Pr 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression. (Imagine what becomes of a group of this sort. This is what *religion*, even the best religion produces when there is no work of grace. It isn't the righteous, but sinners that are called to repentance. It is the sinner who receives grace, knows grace, and can show grace to others.)

Pr 27:4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

*[And they were filled with madness;]
and communed one with another what they might do to Jesus.*

ποιήσκειαν, 3ppl. aor. optat. of ποιέω, to do; while these men certainly wished that they could do something against the Lord Jesus they could not. This is about as bad as the natural mind can be without the very act being committed. They wished for His destruction.

*Mt.12.14 ... how **they might destroy** him.*

*Mk.3.6 ... and straightway took counsel with the **Herodians** against him, how **they might destroy** him.*

they might destroy, ἀπολέσωσιν, 3ppl. aor. subj. act. of ἀπόλλυμι.

If there was a way to destroy Him right now, they would. That is their purpose. But they cannot because the hour of our Lord was *not come*.

*Joh 7:30 Then they sought to take him: but no man laid hands on him, **because his hour was not yet come**.*

*Joh 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; **for his hour was not yet come**.*

*Joh 13:1 Now before the feast of the passover, **when Jesus knew that his hour was come** that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*

Now, what is the argument here that Jesus raises in a question to these religious hypocrites? If David could eat of that which he had no right to eat, then, then how can these disciples be faulted for taking a few grains of wheat, rubbing them in their hands on the Sabbath day and eating? Such judgment would have to be unjust.

This is a message particularly directed to the Israelite and to Israel. It is not a church related topic. There is no 7th day Sabbath or Christian Sabbath in

the churches of Christ. In this we see how far removed had the religious leaders had come from a proper understanding of the intent of this day which the LORD had given to them in Exodus chapter 20. The Sabbath was made for man, not man for the Sabbath. It was not given to destroy the lives of the children of Israel, or to add grief upon grief. If there was a day in which men could be helped it should have been on this day. And Christ reset the Sabbath to its original purpose. Being that He was the One who gave them the Sabbath He certainly knows the purpose for it. But because these men rejected Him they rejected this message which He taught concerning this day.

11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ