1. **Luke 6:6-8**
	* + Where did this event take place?
		+ What do you believe were the “intentions” of the Pharisees and Scribes?
		+ **John 9:1-3, Exodus 20:5, Exodus 34:5-7, Numbers 14:18**
		+ Do you believe some in the synagogue might have questioned whether it was the man’s own sin or his father’s sin that caused his ailment (similar to the apostles’ perception in **John**)?
		+ Have you ever observed someone act in the same manner as can be seen in **John**, or is this just a thing of the past?
		+ **1 Kings 12:1-20, 26-33, 13:1-10**
		+ What is the name of the man with a withered hand in this **Old Testament** story?
		+ Ultimately, what was the sin of this King of Northern Israel, which led to his hand being withered?
		+ Do you believe that those in the synagogue who knew these stories of the **Old Testament** and the History of Israel might have made presumptions about what type of sin this man in the **Gospel** was guilty of, if any, please explain?
2. **Luke 6:9-11**
	* + How does Jesus prepare the audience in the Synagogue before the healing, and even us today, to better interpret the Sabbath Law?
		+ How did the Pharisees and Scribes respond to Jesus’ healing action?
		+ **Mark 3:1-6**
		+ What additional information do you find in **Mark’s** account, in regard to the response to Jesus’ healing?
		+ **Exodus 20:8-11**
		+ Do you think the Pharisees were angrier about Jesus’ work on the Sabbath, or about what type of person he healed on the Sabbath, or was it a combination of both. Notice this is not the first miracle he has performed on the Sabbath, but this time they want “to put him to death” because of it?
		+ **Jeremiah 31:29-30, Ezekiel 18:18-20**
		+ After reading **Jeremiah** and **Ezekiel**, do you believe God is holding the children of sinners accountable for their parents’ sin? Explain why or why not?
		+ See the **Catechism** sections about the Law **345-349**, **574-576** and **1166-1167**
* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 5.39-40*

“Therefore, in the place He bedewed with the salutary strength of good works the hand which Adam stretched out to pluck the fruit of the forbidden tree, so that the hand had withered through a crime, was **healed by good deeds**. Christ thereby rebuked the Jews, who violated the precepts of the Law with evil interpretations, **thinking that they should rest even from good works on the Sabbath**, since the Law prefigured in the present the form of the future, in which indeed the days of rest from evils, not from blessings, would come. For although **worldly activities cease**, the deliberate performance of the good work is to rest in the praise of God. You who think that you have a healthy hand beware lest it is **withered by greed** or **by** **sacrilege**. Hold it out **often**. Hold it out to the **poor person** who **begs you**. Hold it out to **help your neighbor**, to **give protection** to a widow, to **snatch from harm** one whom you see subjected to unjust insult. Hold it out **to God for your sins**. The hand is stretched forth; then it is healed. **Jeroboam’s hand withered** when he **sacrificed to idols**, then it stretched out when he entreated God.”

* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 23*

“For the **miracle** sometimes **converts unto faith those who had disbelieved** the word. But the Pharisees watched Him, to see if He would heal on the sabbath, for such is the nature of **the envious man**, that he makes the praises of others food for his own disease, and wickedly is maddened by their reputation. And what once more said He to this, Who knows all things, Who searches the hearts and understands what is within? ‘For with Him is the light’ as Scripture declares. ‘He spoke to him that had the withered hand, Stand forth into the midst.’ And why did He do this? It might perhaps be to move the cruel unpitying Pharisees **to compassion**, the man’s malady perhaps might shame them, and **persuade them to put at rest the flames of envy**.

Most wise in very deed is this question, and a statement most suitable to meet their folly. For if it be lawful to do good on the sabbath, and nothing prevents the sick being pitied by God, cease thus picking up opportunities for faultfinding against Christ, and bringing down on your own head the sentence which the Father has decreed against those who dishonor the Son. For you have heard Him where He says of Him by voice of David ‘And I will cut off His enemies from before His face, and put to flight those who hate Him.’ But if it is not lawful to do good on the sabbath, and the law forbids the saving of life, you have made yourself an accuser of the law, you have slandered the commandment, for which the ministry of Moses is regarded with admiration. No, he replies, the **God of all did not enact the law of the sabbath for Himself, but rather for us**, whose neck is bowed to it.”

* Please share a final thought that stood out to you today with the group.