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LUKE—The Gospel of Certainty

No. 15 – Jesus...Makes Himself Known, Pt. 6

Luke 6:1-11, page 862 in the ESV PEW BIBLE

ESV is The English Standard Version of the Bible published by Crossway Publishers

Review

1:1-4 Luke wrote his Gospel narrative in order to help Theophilus have *certainty* about the things he had been taught about the things that had been accomplished...

Is Jesus really the way? Is this really Jesus's way?

Why does certainty matter? What does certainty look like?

1:5-2:52 **God Has Not Forgotten His Promise of Salvation**

3:1-4:13 **God is Preparing the Way for His Salvation**

How does the rest of Luke's Gospel unfold?

A "Geographic" Outline:

Luke (vol. 1) – *Becoming a Witness Who is Certain of Jesus Christ*

- Beyond Jerusalem—**Galilee** (4:14-9:50)

- On the 'WAY' to Jerusalem—Samaria/Judea (9:51-19:44)

- In Jerusalem (19:45-24:53)

Acts (vol. 2) – *Being a Confident Witness of Jesus Christ*

- Jerusalem (1:12-8:3)

- Judea/Samaria (8:4-16:10)

- End of the earth (16:11-28:31)

4:14-9:50 **Jesus Proclaims the Good News of God's Salvation...**

...and Makes Himself Known

GALILEE

4:14-44 An Overview of Jesus' Ministry

5:1-6:49 Jesus Calls Disciples to Himself

5:1-11 Jesus Invites a Fisherman to Catch People

5:12-26 Jesus Heals a Leper and a Paralytic

5:27-39 Jesus Invites a Tax-Collector to Follow Him

6:1-11 Jesus Demonstrates His Authority Over the Sabbath

6:12-49 Jesus Prepares His Disciples for Discipleship

Who is Jesus? What does it mean to hear and follow Him?

Jesus...Makes Himself Known, Part 6

Luke 6:1-11

Jesus Responds to Questions About the Sabbath:

- This passage (6:1-11) contains two scenes, back-to-back that appear to run together; both scenes are about the Sabbath and involve more controversy

with the Pharisees, specifically with regard to what is "lawful" (to do) on the Sabbath

- Luke's account is very similar to Matthew's (Matthew 12:1-14) and Mark's accounts (Mark 2:23-3:6); their content is similar and all three Gospel writers include both scenes back-to-back and in the same order; all three accounts include Jesus' statement that **"the Son of Man is Lord of the Sabbath,"** and Jesus' command to the man with the withered hand to **"stretch out your hand"**

- Matthew's account includes additional words by Jesus in both scenes and, with regard to his context, seems to relate Jesus' controversy with the Pharisees over the Sabbath to his statement that he will give **"rest"** to all who come to him; Mark's account is nearly identical to Luke's but includes additional words by Jesus right before the "Son of Man" statement, where he asserts that **"the Sabbath was made for man, not man for the Sabbath"**

- Luke's account uniquely includes the following:

a) Jesus' disciples were **"rubbing (some heads of grain) in their hands"** (6:1)

b) No additional words before **"the Son of Man is Lord of the Sabbath"** (6:5)

c) The man's **"right hand was withered"** (6:6)

d) The Pharisees were **"filled with fury"** after the man's hand was restored by Jesus (6:11)

e) The Pharisees **"discussed with one another what they might do to Jesus"** (6:11)

Who really determines what is "lawful"? Jesus is Lord of the Sabbath (6:1-5)

What really is "lawful"? Doing Good to People (6:6-11)

- **Jesus defends his disciples satisfying their hunger on the Sabbath, and demonstrates that he is Lord of the Sabbath (Luke 6:1-5)**

What is the scenario? (v. 1-2a)

What are the Pharisees saying?

Why are they saying so?

What is "the Sabbath"?

Exodus 20:8 "Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the LORD made heaven and earth, the sea, and all that is in them, and

rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.”

What was (not) allowed on “the Sabbath”?

How does Jesus reply?

What does Jesus mean?

The Sabbath is not absolute

He is more authoritative than the Sabbath

What does this have to do with us?

When you care more about (your) ‘rules’ than other people’s needs...

When (your) ‘rules’ are more authoritative in your life than Jesus is...

- **Jesus restores a man’s withered hand on the Sabbath, and demonstrates that doing good is lawful on the Sabbath** (Luke 6:6-11)

What is the scenario? (v. 6-7)

How does Jesus respond?

What does Jesus mean?

The Sabbath is not absolute

Doing good is perfectly in line with the Sabbath

What does this have to do with us?

When following (your) ‘rules’ is more important than doing good...

When others following (your) ‘rules’ is more important than you following ‘rules’...

- you care more about insisting on being right about your ‘rules’ than for understanding any legitimate exceptions to your ‘rules’...thus, you refuse to acknowledge the authority of the word of God
- you care more about anticipating people breaking your ‘rules’ than for looking for ways to lessen the burdens of others...thus, you refuse to acknowledge that others around you could use your help
- you care more about what it means that *others* might be doing something than what it means that *you* aren’t doing anything...thus, you refuse to acknowledge that your lack of doing may be causing others harm
- you care more about responding *against* what others have done than rejoicing that good has been done *for* someone else...thus, you refuse to acknowledge that your reaction is out of place
- you care more about *others* breaking your ‘rules’ than you do about *you* breaking any ‘rules’...thus, you refuse to acknowledge that *your* ‘doing’ might actually be worse than theirs

You are well on your way to being a Pharisee—and, you can be quite sure that you *aren’t* actually following Jesus—when:

- you care more about the enforcement of your ‘rules’ than for the needs of other people...thus, you refuse to acknowledge needs of others as a priority
- you care more about the ‘letter’ of the law than for the ‘spirit’ behind and at the end of the law...thus, you refuse to acknowledge the purpose of the ‘law’ in the first place