

SERMON

LUKE - ACTS

SERIES





LIFE GROUP QUESTIONS



HEAD

- ✚ Jesus is Lord of the Sabbath!
- ✚ The law of love requires that we address human need, suffering, and injustice – “doing nothing” is essentially “doing evil”.
- ✚ May the consequences of doing what is unlawful, but is actually right, never deter us from doing what is right for the glory of God and the good of our neighbor.

– Luke 6:1-11 –



HEART

✚ (1) The sermon argues that Billy Graham's silence during the Civil Rights Movement was a failure of love toward his neighbors – do you agree that inaction in the face of injustice constitutes doing evil, and how does that challenge the way you define your own calling?

– Luke 6:1-11 –



HEART

✚ (2) Jesus declared himself Lord of the Sabbath and intentionally violated religious rules to meet human needs – in what ways might your own religious habits or traditions become barriers to loving the people around you?

– Luke 6:1-11 –



HEART

✚ (3) I. Howard Marshall's commentary states that to fail to do good is tantamount to doing harm – where in your life right now might your inaction be causing harm to someone who is suffering or in need?

– Luke 6:1-11 –



HEART

✚ (4) The scribes and Pharisees used their religious authority to build a case against Jesus rather than to serve the hurting man in their midst – in what ways can religious institutions today fall into the same trap of prioritizing self-preservation over human dignity?

– Luke 6:1-11 –



HEART

✚ (5) Jesus argued that the Sabbath was made for humanity, not humanity for the Sabbath – how does this principle reshape the way you think about the purpose of spiritual disciplines, church attendance, or religious observance in your own life?

– Luke 6:1-11 –



HEART

✚ (6) John Nolan writes that a litmus test of true versus false religion is its response to injustice – by that standard, how would you honestly evaluate the faith community you belong to, and what would it look like to do better?

– Luke 6:1-11 –



HEART

✚ (7) Jesus healed the man with the shriveled hand publicly and immediately rather than waiting for a more convenient or lawful moment – what does his urgency suggest about how God views the timing of our response to the needs of others?

– Luke 6:1-11 –



HANDS

✚ Choose ONE of the following action steps:

✚ Option 1: **Individual Practice**. Identify one person in your immediate circle – a neighbor, coworker, family member, or acquaintance – who is experiencing suffering or injustice that you have been aware of but have not addressed. This week, take one concrete step toward them. It does not have to be large. It has to be intentional.

– Luke 6:1-11 –



HANDS

✚ Choose ONE of the following action steps:

✚ Option 2: **Group Practice**. As a small group, research one local organization or ministry in your community that is actively addressing injustice, poverty, or human suffering. Discuss how your group might collectively engage with that work – whether through volunteering, giving, advocacy, or prayer.

– Luke 6:1-11 –



HANDS

✚ Choose ONE of the following action steps:

✚ Option 3: **Reflective Practice**. Spend time this week prayerfully examining your own religious habits. Ask God honestly: Are any of my spiritual routines functioning as a shield that keeps me comfortable and insulated from the needs of others? Journal what surfaces and bring your reflections back to the group next week.

– Luke 6:1-11 –



HANDS

✚ Choose ONE of the following action steps:

✚ Option 4: **Scripture Study**. Read James 2:14-26 and James 4:17 alongside Luke 6:1-11 this week. Notice the connections between what Jesus models in Luke and what his brother James teaches about the relationship between faith and action. Come prepared to share one observation with the group.

– Luke 6:1-11 –





FIVE DAY DEVOTIONAL



Day 1: The Gift That Became a Burden

Reading: Exodus 20:8-11; Mark 2:27-28

- ✚ **Devotional:** God designed the Sabbath as a gift, not a cage. It was meant to restore the weary, reconnect the distracted, and remind humanity that we belong to a God who rests with us. Yet religious tradition can quietly transform a gift into a grinding obligation. When rules multiply faster than love, the original intention gets buried. Ask yourself today whether any spiritual discipline in your life has shifted from a source of renewal into a source of guilt. Return to the spirit behind the practice. God gave rest because He loves you, not because He needed to manage you.
- ✚ **Reflection Question:** What spiritual practice in your life needs to be reclaimed as a gift rather than endured as a duty?
- ✚ **Practical Application:** Set aside fifteen minutes today to rest without agenda, no phone, no productivity, simply sitting in the awareness of God's presence.

– Luke 6:1-11 –



Day 2: Love Above the Letter

Reading: Matthew 12:1-8; Hosea 6:6; Leviticus 19:18

- ✚ **Devotional:** When David's men were hungry, a priest chose mercy over restriction and gave them consecrated bread reserved for the clergy. Jesus cited this moment to make a thunderous point: love for neighbor is not subordinate to religious law, it is the fulfillment of it. God declared through Hosea that He desires mercy above sacrifice. This means that when religious observance becomes a reason to withhold compassion from a suffering person, the religion has already failed. Every rule, every tradition, every institution must answer to the higher court of love. If your theology does not compel you toward your hurting neighbor, examine your theology.
- ✚ **Reflection Question:** Have you ever used a religious reason to justify distance from someone who needed your help?
- ✚ **Practical Application:** Identify one person in your immediate circle who is suffering. Take one concrete step today to address that need, not tomorrow, today.

– Luke 6:1-11 –



Day 3: Doing Nothing Is Not Neutral

Reading: Luke 6:6-11; James 1:27; James 4:17

- ✚ **Devotional:** Jesus stood in a synagogue, looked at a man with a shriveled hand, and refused to wait. He could have deferred to the religious calendar, asked the man to return after sundown, and avoided the controversy entirely. He did not. The theologian I. Howard Marshall observed that to fail to do good is tantamount to doing harm. Inaction in the presence of suffering is not a neutral choice. James, the brother of Jesus, echoed this when he wrote that true religion shows up for the widow and the orphan, and that knowing the good and refusing to do it is sin. Silence and inaction carry moral weight.
- ✚ **Reflection Question:** Where in your life are you currently choosing the comfort of inaction over the cost of doing good?
- ✚ **Practical Application:** Write down one injustice or one need that you have been aware of but have not responded to. Pray specifically about it and commit to one actionable response this week.

– Luke 6:1-11 –



Day 4: The Courage to Do What Is Right When It Is Costly

Reading: 1 Samuel 21:1-6; Acts 5:29; Daniel 3:16-18

- ✚ **Devotional:** Throughout Scripture, men and women of God faced moments where obedience to God meant defying the expectations of their religious and cultural surroundings. Shadrach, Meshach, and Abednego refused the king's command. The apostles declared they must obey God rather than men. True faith is not always safe, comfortable, or popular. Sometimes doing the right thing costs you your reputation, your platform, and your relationships.
- ✚ **Reflection Question:** What right thing have you been avoiding because of the social or professional cost it might carry?
- ✚ **Practical Application:** Reflect on a situation where you know what the right action is but have been deterred by fear of consequences. Take one small step of courage toward that action today.

– Luke 6:1-11 –



Day 5: Love God, Love Your Neighbor, Let Nothing Come Between

Reading: Luke 10:25-37; Matthew 22:37-40; Micah 6:8

- 🔗 **Devotional:** Jesus summarized the entire law in two commands: love God completely and love your neighbor as yourself. Every other instruction in Scripture is subservient to these two. The priest and the Levite in the parable of the Good Samaritan passed by the wounded man, likely for religious reasons, and Jesus named that passage as a failure of the highest order. Micah declared that what God requires is justice, mercy, and humility walked out in daily life. The measure of authentic faith is not the size of your platform, the volume of your ministry, or the reach of your influence. It is whether you stopped when your neighbor needed you.
- 🔗 **Reflection Question:** Who is the wounded person on the road in your life right now, and what is keeping you from stopping?
- 🔗 **Practical Application:** This week, perform one act of tangible love for someone outside your immediate community, someone who cannot repay you, someone whose suffering you have previously walked past.

– Luke 6:1-11 –



Closing Prayer

Closing Prayer: “Heavenly Father, grant us the **courage and conviction** to do what is righteous in Your sight, even when obedience is costly, controversial, or unpopular. Give us the **spiritual discernment** to recognize when religious routines, rituals, and traditions have replaced genuine love for You and compassion for others. Open doors of opportunity for us, as a community of believers, to **move toward human suffering rather than retreat from it**, becoming tangible expressions of Your mercy, grace, and goodness. Above all, Lord, cultivate within us **hearts that reflect Your heart** – hearts that are sensitive to suffering, stirred by compassion, and compelled to act with urgency whenever we encounter a brother or sister in need. May our faith never be reduced to religious observance but always be revealed through radical love and righteous action. In the mighty and matchless name of Jesus, we pray. Amen.”

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