

- I. So far in Luke's gospel account, we have covered five chapters. In the opening chapters, the structure itself tips us off to the nature of John the Baptist's forerunner ministry. In chapters one and two we see the announcement of John's birth and then we see the announcement of Jesus' birth. We see the birth of John and then the birth of Jesus. We then see, in the latter portion of chapter two, the early days of Christ's infancy (this nativity story is unique to Luke). In chapter 3 we see John the Baptist's ministry and then we see that the transition shift into the next main portion of the book's structure (Jesus' early, Galilean ministry- ch. 4-9) is when John baptizes Jesus in the Jordan River.

- A. In chapter 4 we see how Jesus' temptation in the wilderness prepared Him for His ministry. We then see His rejection at Nazareth followed by some of His earliest actions in His Galilean ministry taking us right through chapter 5 where we left off with Jesus' words about fasting and mourning for the Bridegroom.

- II. The Particularity of Luke's Gospel

- A. Luke was:

- 1. A Gentile
    - 2. A Doctor
    - 3. A Historian
    - 4. A Traveler
    - 5. A Writer
    - 6. An Evangelist

- B. What I consider to be the primary occasion prompting Luke to write both of His volumes "Luke-Acts." He addresses both volumes to someone whom He seems to affectionately call Theophilus. This may have either been a judge or a defense lawyer in the apostle Paul's Roman trial. Either way, he would have needed a thorough account of the emergence of the so-called "new religion" which follows Jesus and a thorough account of Paul's later contribution to it.

- C. Other unique elements:

- 1. Birth Stories

2. Eight Parables which we owe entirely to Luke
3. Between Luke-Acts we owe the account of Christ's Ascension to primarily to Luke
4. Luke's interest in People:
  - a) Samaritans
  - b) Gentiles
  - c) Outcasts
  - d) Women
  - e) Poor
  - f) Sinners
5. Other Emphases in Luke
  - a) Angels
  - b) The Holy Spirit
  - c) Prayer
  - d) Joy
  - e) The Gospel for all Mankind

### III. Luke 6: 1-11

- A. V. 1-2 **On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. <sup>2</sup> But some of the Pharisees said, "Why are you doing what is not lawful to do on the Sabbath?"**
  1. "Rabbinic legal tradition defined work according to 39 types of behavior that were forbidden on the Sabbath. Carrying anything out of the house was one of the forbidden activities." (Faithlife Study Bible).
- B. V. 3-4 **<sup>3</sup> And Jesus answered them, "Have you not read what David did when he was hungry, he and those who were with him: <sup>4</sup> how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?"**
  1. 1 Samuel 21- This is part of a larger section of 1 Samuel covering several years during which David was "on the run" as King Saul was hunting him down to kill him. Here as He comes

to a place called Nob, he has some young men with him who were all growing hungry. He asked the priest to give them some pieces of the showbread which was not technically lawful as it was only for the priests to eat.

**2. Mark 2:27 And he said to them, “The Sabbath was made for man, not man for the Sabbath.**

3. The way that Jesus is using this story is to shift the emphasis away from legalism (it was only the pharisee’s law that was being broken anyway) and toward compassion.

C. V. 5 **And he said to them, “The Son of Man is lord of the Sabbath.”**

D. V. 6-11 **<sup>6</sup> On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. <sup>7</sup> And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. <sup>8</sup> But he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” And he rose and stood there. <sup>9</sup> And Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” <sup>10</sup> And after looking around at them all he said to him, “Stretch out your hand.” And he did so, and his hand was restored. <sup>11</sup> But they were filled with fury and discussed with one another what they might do to Jesus.**

E. Matt 12:15-21 Jesus, aware of this, withdrew from there. And many followed him, and he healed them all <sup>16</sup> and ordered them not to make him known. <sup>17</sup> This was to fulfill what was spoken by the prophet Isaiah: <sup>18</sup> “Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. <sup>19</sup> He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; <sup>20</sup> a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; <sup>21</sup> and in his name the Gentiles will hope.”