

I. Luke 6: 1-16

- A. There have been two conflicts related to food, in Luke's narrative already, between Jesus and the religious leaders. One was that Jesus ate with sinners and the other was that He ate when others fasted. These two conflicts concern the Sabbath.
- B. "Support for Sabbath observance was both theological ("God rested on the seventh day," Gen. 2:1–3; Ex. 20:11) and practical (workers and animals need rest, Ex. 23:12; Deut. 5:14–15)." Craddock, F. B. (1990). Jesus is going to address both of these concerns in His response.
- C. 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.** ² 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).
- D. V. 3-4 **³And Jesus answered them, "Have you not read what David did when he was hungry, he and those who were with him: ⁴ 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.

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

1. “The analogy is neat for another reason. David and his troops were the ones who took the consecrated bread, so the parallel to the disciples' violation is clear. Now Jesus might be saying that just as David, as the national leader, could procure such bread for his troops, so may I. Or he may be making a greater claim: I have authority over the sabbath.” Bock, D. L. (1994).

2. *Not only am I the greater David, I am the Son of Man who comes before the Ancient of Days; and I am David's Lord, Moses' Lord the Lord of the Sabbath and the Lord of creation.*

II. V. 6-11 ⁶**On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered.** ⁷ And the scribes and the Pharisees **watched** (*paretērounto*) **him**, to see whether he would heal on the Sabbath, so that they might **find a reason to accuse him**. ⁸ 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. ⁹ 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?” ¹⁰ And after looking around at them all (see Mark 3:5) he said to him, “Stretch out your hand.” And he did so, and his hand was restored. ¹¹ But they were filled with fury and discussed with one another what they might do to Jesus.

- A. It's never a wrong day to minister compassion to someone in need.
- B. Jesus' response, “is it lawful?” invokes what Paul later calls the “*law of Christ*” (Gal 6:2), and what James calls “*the royal law*” (James 2:8). These are “apostolic expositions” of Jesus' actions (seen here for example) and of His teachings (Matt 7:12, 22:37-40).
- C. The irony of verse 10 is that it took no real work for Jesus to restore the withered hand.

III. **Matt 12:15-21** Jesus, aware of this, withdrew from there. And many followed him, and he healed them all ¹⁶ and ordered them not to make

him known. ¹⁷This was to fulfill what was spoken by the prophet Isaiah: ¹⁸**“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. ¹⁹He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; ²⁰a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; ²¹and in his name the Gentiles will hope.”**

- IV. V. 12-16 ¹²In these days he went out to the mountain to pray, and all night he continued in prayer to God. ¹³And when day came, he called his disciples and chose from them twelve, whom he named apostles: ¹⁴Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, ¹⁵and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, ¹⁶and Judas the son of James, and Judas Iscariot, who became a traitor.
- A. A sampling of prayer, Jesus' prayer life, and His teachings on prayer in Luke (1:13; 2:37; 3:21; 5:16; 6:12, 28; 9:18; 11:1-2; 18:1; 22:41, 45).
 - B. “The Night Watch” - From Jacob wrestling with God all through the night (Gen 32:22-32) to the fire of burnt offering rising day and night (Lev 6:13), to the Tabernacle of David (1 Chron 9:33), to the expressions of David's Psalms (Psalm 42:8, 127, 132, 134) to Jesus and the early church (Luke 24:52-53) to monastic and modern history, to the Millennial Reign (Isa 56, Mal 1:11) and to the heavenly temple and the eternal reality of the New Jerusalem (Rev 4:8, Rev 7:15)- this and other expressions of and toward day and night prayer bring the eternal to bear upon the temporal and brings our temporal being into eternal perspective.
1. **Psalm 134:1 Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord!**
 - C. The placement of this selection in Luke after the conspiring against Jesus shows that Jesus was in one sense looking ahead to who would carry on His mission after He would go away. To Jesus this was a matter which required the kind of expression of prayer which

disturbs normal routine. It was a matter which required getting seeking the Father's heart and heavenly perspective.

D. Mathew and Mark's accounts show us the kind of community from which was to form His ambassadors. In Matt 10 they are called and then sent out with authority over demons and disease. In Mark 3 they are called and sent out to preach (herald, announce, proclaim). In all of the accounts of selecting The Twelve it stands out that Jesus is forming a community of those with diverse and even opposing social backgrounds, and a community among which a traitor took part. The community of Christ's disciples was ripe to learn forgiveness and to confront offense. This is the kind of community which forms ambassadors (representatives) of Christ.

1. What Luke's emphasis is communicating to us is that it is prayer which forms this kind of community! The selection took place after a night of prayer and the one practice or discipline which this community is recorded as going on to ask Jesus to teach them is the practice of prayer (Luke 11).