

Conclusion

What are the implications of this passage for the ministry of LFMC in 2017? We should be motivated to ask Jesus to give us eyes to notice the sick and hurting in our community, hearts to help them, and a willingness to share the good news of Jesus with them.

RESPOND (Application for this week) **WHAT** were the most significant scriptures for you this week? (Write out and highlight key words or phrases.) _____

WHY are those scriptures *significant to you* at this time in your life? _____

HOW can you practically apply what God spoke to you about? (Give specifics/action steps) _____

WHAT will be the time frame for your application?

(1) Start Date _____ (2) *Progress* Check Date(s) _____ (3) Finish Date _____

WHO I can ask to hold me accountable for my application: _____

Do you have a plan to spend regular time with God and to listen to His voice—as a lifestyle and for a lifetime? If so, write what that is in the space provided below. If not, begin to establish a plan using the space provided below.

WHERE I can meet with the Lord—uninterrupted: _____

WHEN I can meet with the Lord daily—uninterrupted: _____

WHAT I will read from His Word: _____

[If you are just starting to have an Appointment With God, you might consider beginning with the Gospel of JOHN or the book of PSALMS.]

THE KEYS to knowing God’s plan & being secure in Him are to recognize & listen to the voice of the Lord. If you would like suggestions or help in learning how to listen to the voice of God and walk with Him:

Men: contact Pastor Larry at baldridge.larry@gmail.com

Women: contact Beth Baldrige at bethbaldridge@gmail.com

Sermon-Based Devotional

Lawrence Free Methodist Church

(Based on a Sermon by Pastor Bill Bump on October 22, 2017)

JESUS LIVED WITH INSPIRING COURAGE

All of us desire to have the courage to cope with opposition.

Jesus was the most dynamic leader who ever lived, but He was under constant, ferocious attacks from His critics.

Luke recorded stories that show Jesus’ courageous response to opposition.

1. Jesus had the courage to celebrate when others were too rigid.

READ Luke 5:33 One day some people said to Jesus, “John the Baptist’s disciples fast and pray regularly, and so do the disciples of the Pharisees. Why are Your disciples always eating and drinking?”

The Pharisees, a religious sect in Judaism, had reduced their faith to a rigid set of rules and regulations.

READ Isaiah 58:3-4, 6-8 **Mark everything that stands out to you.**

³ “We have fasted before You!” they say. “Why aren’t You impressed? We have been very hard on ourselves, and You don’t even notice it!” “I will tell you why!” I respond. “It’s because you are fasting to please yourselves. Even while you fast, you keep oppressing your workers.” ⁴ What good is fasting when you keep on fighting and quarreling? This kind of fasting will never get you anywhere with Me... ⁶ “No, this is the kind of fasting I want: Free those who are wrongly imprisoned; lighten the burden of those who work for you. Let the oppressed go free, and remove the chains that bind people. ⁷ Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help. ⁸ “Then your salvation will come like the dawn, and your wounds will quickly heal. Your godliness will lead you forward, and the glory of the Lord will protect you from behind.”

REFLECT Write your thoughts from the above passage. _____

Jesus used an illustration to differentiate between the old Judaism and the new life one can experience in a personal relationship with Him.

^a **Luke 5:35** – Jesus knew His death was coming. After that time, fasting would be in order. Although He was fully human, Jesus knew He was God and why He had come—to die for the sins of the world.

^a Adapted from the Life Application Bible, New Living Translation, Large Print Edition, Tyndale, p. 2, 198

READ Luke 5:34-35 ³⁴ Jesus responded, “Do wedding guests fast while celebrating with the groom? Of course not. ³⁵ But someday the groom will be taken away from them, and then they will fast.”

For Jesus’ disciples, His presence, His forgiveness, and their release from spiritual bondage made their joy like that of a wedding feast.

God wants more out of us than rigid traditions; He wants a joyous relationship.

2. Jesus had the courage to **introduce change** when others were **inflexible**.

READ Luke 5:36-39 Mark what stands out to you.

³⁶ Then Jesus gave them this illustration: “No one tears a piece of cloth from a new garment and uses it to patch an old garment. For then the new garment would be ruined, and the new patch wouldn’t even match the old garment.” ³⁷ “And no one puts new wine into old wineskins. For the new wine would burst the wineskins, spilling the wine and ruining the skins.” ³⁸ New wine must be stored in new wineskins. ³⁹ But no one who drinks the old wine seems to want the new wine. ‘The old is just fine,’ they say.”

^a **Luke 5:36-39** – “Wineskins” were goatskins sewn together at the edges to form watertight bags. Because new wine expands as it ages, it had to be put in new, pliable Wineskins. A used skin, having become more rigid, would burst and spill the wine. Like old wineskins, the Pharisees were too rigid to accept Jesus, who could not be contained in their traditions or rules. Christianity required new approaches, new traditions, new structures. Our church programs and ministries should not be so structured that they have no room for a fresh touch of the Spirit, a new method, or a new idea. We, too, must be careful that our heart does not become so rigid that it prevents us from accepting new ways of thinking that Christ brings. We need to keep our heart pliable so we can accept Jesus’ life-changing message.

^a Adapted from the Life Application Bible, New Living Translation, Large Print Edition, Tyndale, p. 2,198

Jesus told two parables about the **necessity of change**.

First, Jesus used a parable of patching old clothes to illustrate that **the mix of old and new** ruins both.

A second parable talked about new wine in old wineskins. The **new** is the life of Jesus poured into the sinner who had **repented**; now his life is full of newness, joy, and freedom. The old wine is **legalism and tradition**.

3. Jesus had the courage to put the well-being of a **person** before **tradition**.

READ Luke 6:1-11 Mark everything that stands out to you.

¹ One Sabbath day as Jesus was walking through some grainfields, His disciples broke off heads of grain, rubbed off the husks in their hands, and ate the grain. ² But some Pharisees said, “Why are you breaking the law by harvesting grain on the Sabbath?”

³ Jesus replied, “Haven’t you read in the Scriptures what David did when he and his companions were hungry? ⁴ He went into the house of God and broke the law by eating the sacred loaves of bread that only the priests can eat. He also gave some to his companions.” ⁵ And Jesus added, “The Son of Man is Lord, even over the Sabbath.”

⁶ On another Sabbath day, a man with a deformed right hand was in the synagogue while Jesus was teaching. ⁷ The teachers of religious law and the Pharisees watched Jesus closely. If He healed the man’s hand, they planned to accuse Him of working on the Sabbath. ⁸ But Jesus knew their thoughts. He said to the man with the deformed hand, “Come and stand in front of everyone.” So the man came forward. ⁹ Then Jesus said to His critics, “I have a question for you. Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?”

¹⁰ He looked around at them one by one and then said to the man, “Hold out your hand.” So the man held out his hand, and it was restored! ¹¹ At this, the enemies of Jesus were wild with rage and began to discuss what to do with Him.

Jesus is the One who **created** the Sabbath. He has **authority** over it.

Jesus courageously disregarded the **consequences** of breaking tradition and **confronted** His opponents.

Jesus confronted this openly because He wanted to illustrate that **caring for people** is more important than keeping **man-made rules**.

[Continue to Page 3 for historical & contextual information - & to write your thoughts on Luke 6:1-11 →]

REFLECT Write your thoughts from Luke 6:1-11. Refer to the notes below for additional insights into the passage. _____

^a **Luke 6:1, 2** – Jewish legal tradition had 39 categories of activities forbidden on the Sabbath, and harvesting was one of them. The teachers of religious law even went so far as to describe different methods of harvesting. One method was to rub the heads of grain between the hands, as the disciples were doing here. God’s law said farmers were to leave the edges of their fields unplowed so travelers and the poor could eat from this bounty (Deuteronomy 23:25); thus, the disciples were not guilty of stealing grain. Neither were they breaking the Sabbath by doing their daily work on it. In fact, though they may have been violating the Pharisees’ rules, they were not breaking any divine law.

^a **Luke 6:3-5** – Each week 12 consecrated loaves of bread, representing the 12 tribes of Israel, would be placed on a table in the Temple. This bread was called the Bread of the Presence. After its use in the Temple, it was to be eaten only by priests. Jesus, accused of Sabbath breaking, referred to a well-known story about David (1 Samuel 21:1-6). On one occasion, when fleeing from Saul, David and his men had eaten this sacred bread. Their need had been more important than ceremonial regulations. Jesus was appealing to the same principle: Human need is more important than human regulations and rules. By comparing Himself and His disciples with David & his men, Jesus was saying, “If you condemn Me, you must also condemn David.”

^a **Luke 6:5** – When Jesus said that He was “Lord, even over the Sabbath,” He meant that He had the authority to overrule the Pharisees’ traditions and regulations because He had created the Sabbath. The Creator is always greater than the creation.

^a **Luke 6:6, 7** – According to the tradition of the religious leaders, no healing could be done on the Sabbath. Healing, they said, was practicing medicine, and a person could not practice his or her profession on the Sabbath. The religious leaders were more concerned about protecting their laws than freeing a person from painful suffering. The religious leaders were more concerned with the negatives: what rules should not be broken, what activities should not be done. Jesus was positive – doing good and helping those in need.

Which would an objective observer say is more characteristic of your Christianity—the positives or the negatives? Are you more concerned about what people shouldn’t be doing than you are about advancing God’s kingdom? Is your way of living out your faith the only way? And what about your church? The Pharisees thought their religious system had all the answers. They could not accept Jesus because He did not fit into their system. Beware of thinking that you or your church has all the answers. No religious system is big enough to contain Christ completely or to fulfill perfectly all His desires for the world. Christianity is the most positive force to ever hit this planet. Make sure you don’t let it degenerate into a bunch of negatives.

^b **Luke 6:11** – Jesus’ enemies were furious. Not only had He read their minds—He also had flouted their laws and exposed the hatred in their hearts. Ironically, their hatred, combined with their zeal for the law, drove them to plot murder—an act that was clearly against their law.

^a Adapted from the Life Application Bible, New Living Translation, Large Print Edition, Tyndale, p. 2,199

^b Adapted from the Life Application Bible, New Living Translation, Large Print Edition, Tyndale, p. 2,200