

GOD'S REST: God intended the man to **rest** his hands on the Sabbath so that he could take up his daily work refreshed the following day. He never intended the Sabbath to **prolong a disability** that prevented **all work!**

Jesus' action: Jesus, who had stretched out his own hand to heal a leper in 5:13, now commands the disabled Man to stretch out **his** hand.

ⓃB It was the authority of the Word of God that healed him

ⓃB But Jesus did **no work**. Work was defined as "carrying a weight a distance"

- * Speaking **was** allowed on the Sabbath Day!
- * Preaching and illustrating God's Word was also allowed!

So Jesus beat them at their own game and showed them how poor their interpretation of Scripture was.

ⓃB Of course, it was well known that if one of **their** animals fell into a hole on the Sabbath Day that they would save it! (animal = money!)

- it was also well known that they would **NOT** help a pregnant woman whose life was in danger (they could always get a new wife!) (Matthew 12:9-14) deals with this!

Result: vs 11 They were **Furious** at a man being healed!
They intended **using** this man to bring Jesus down!

- They go off to look for a way **"of dealing with Jesus"**
- ⓃB Jesus did good **and** gave life on the Sabbath, just as The Father does from all eternity.
- They plotted evil and wanted to destroy Jesus on the Sabbath!
- * So, **"the secret thoughts of many hearts are revealed"** (Cf. 2:34-35)

JESUS BEGINS TO FORM THE NEW ISRAEL: 6:12-19

Introduction: Luke now presents the foundation of the New Israel:

- a) Whose leaders will be formed later in 8:1-56.
- b) And whose leaders will be sent out on mission later in 9:1-50

- 1) It opens with the election of the Twelve: 6:12-16
- 2) Then Jesus lays down the New Life for his followers: 6:17-49
- 3)
- 4) This is followed by a cure revealing the faith of the Gentiles: 7:1-10
- 5) Then Jesus raises a Jewish boy from the dead: 7:11-17
- 6)
- 7) Discussion on the relationship between Jesus and John the Baptist: 7:18-35
- 8) Finally, a unit showing the connection between Salvation faith and love.

The Foundation of the New Israel: 6:12-16

- Jesus has been rejected by Israel's leaders. He has exposed their sin.
- He now leaves the Synagogue **forever** to begin to form **The New Israel**
- The old Israel { 12 Sons of Jacob / 12 Tribes } / The New has { 12 Sons of God / 12 Apostles } taken from all walks of life, old / young / rich / poor / educated / uneducated

(NB) it is not their lives **BEFORE** Christ that matters – it is their lives **IN CHRIST**.
He made their world-famous. They became “new creatures, in Christ”.

- After a night in prayer Jesus chose the Twelve – who are the new leadership
- The blessings promised to Abraham (Gen 12:1-3; 15:1-21) were transmitted through Jacob's sons
- **Their fulfilment in Jesus** will be transmitted to Israel and the world through the Twelve Apostles: 24:51, Acts 3:25-26

Jesus' choice of leaders:

Simon (Peter) and his brother Andrew
James (the greater) and his brother John (the youngest, a teenager)

Philip and Bartholomew (Nathanael): the oldest ones
Matthew, the tax collector (Levi, who was probably a scribe in the Temple originally)

Thomas, (a twin), one of the youngest
James (the less) and his brother Jude (Judas Thaddeus), sons of Alphaeus, **the cousins of Jesus**

Simon, the Zealot (an Essene gone rogue!) The leper of Mark 1:40-45
Judas Iscariot, who became the traitor.

Judas represents the **fault in the foundations** of the Church. The Church would always have this weakness, that high-ranking members could become its enemies... to destroy the Church.

This happened in the 18th century when a Jesuit priest, Adam Weishaupt abandoned his priesthood, his faith in Christ and founded the Illuminati to destroy Christianity!

This happened again in the 20th century with the infiltration of Communism and Freemasonry into the hierarchy, with devastating consequences.

Note that Simon, called Peter, has a special place, the only one to receive a new name.
This puts him both as one of the twelve, and distinct from them: **the first among brothers**.

PROCLAMATION OF THE WORD TO THE NEW ISRAEL: 6:17-49

In the presence of his newly chosen Twelve, Jesus proclaims the Will of God for the New Israel. They will continue to proclaim his word and explain his ways for the rest of their lives.

He proclaims the Good News to the poor: Lk 4:18

This is **the Way of excellence** presented to those who are just beginning to follow him, and it demonstrates that God's ways are very different from our ways! Cf. Isaiah 55:8-9

Jesus came down from the heights of his communion with God (6:12) ... down to where the spiritually poor and needy were... so that he could lift them up to communion with God again.

The crowd was from all over Israel and from Tyre and Sidon on the Mediterranean coast – this representing ‘everyone’ who would hear Jesus in the future.

They came to hear his word and to be relieved of their spiritual burdens – thus they are the sinners who need redemption – so different from the Pharisees who need nothing from Jesus!

Vs. 19: Jesus’ love reached out to them all with exorcisms and healing. This was the **necessary preparation for them to be able to hear the word of God from *the Word of God Incarnate*.**

It is only now when they have experienced God’s unmerited Merciful Love that they have the capacity to listen to the way to experience the fullness of life on this earth and happiness forever.

The Apostles get their first taste of the prodigality of God’s Loving Compassion for the brokenness of His children. The crowd represents the whole Nation: all “Judea”. The Romans dubbed Israel “Judea” (Pontius Pilate, Governor of ‘Judea’, for example)

- The crowds came from the Lebanon also (Tyre and Sidon) - a huge distance.
- This means that the **WHOLE COUNTRY** is talking about Jesus of Nazareth already.
- ⓃB The Apostles observe for the first time that **Jesus’ Word** carries Power
- His are not empty words – like those of worldlings... or Pharisees!
- His word communicates **THE POWER OF GOD**
 - a) to heal b) to give life c) to enlighten and d) to change hearts
- ⓃB This is **Power!** Dunamis: Lk 4:14
- This is Power in the hands of Love
- Power in Satan’s hands is sin, sickness, war/death and Hell

The issue is: **The love of Power** (Cf. wilderness temptation) **or The Power of Love**

∴ Jesus **demonstrates WHO HE IS and WHERE HE CAME FROM.**
Cf. Isaiah 52:7-10 is now fulfilled

Luke presents the Proclamation of the Kingdom of God in a structured pattern (as he does throughout the Gospel)

So, chapter 6:12 → 7:50 is theoretically parallel to 5:1 → 6:11

- There are 6 units in the literary structure here.

A. Chapter 5 - 6:11

- | | |
|--|---------|
| 1) Call of first 4 disciples | 5:1-11 |
| 2) Passage which is foundational and all the rest | 5:12-16 |
| 3) An important healing | 5:17-26 |
| 4) An additional event | 5:27-32 |
| 5) Discussion on Jesus’ relationship to John the Baptist | 5:33-39 |
| 6) Unit on Salvation | 6:1-11 |

B. Chapter 6:12 - 7:50

- | | |
|---|---------|
| 1) Call of 12 Apostles (includes that 4!) | 6:12-16 |
| 2) Ethical synthesis for life in the New Israel | 6:17-49 |
| 3) V.I.P healing illustrating the faith of the Gentiles | 7:1-10 |
| 4) Also here. Jesus raises a young Jew from death | 7:11-17 |
| 5) Disciples of John the Baptist come to Jesus | 7:18-35 |
| 6) Shows how Salvation is related to Faith and Love | 7:36-50 |

Summary: In section **A** sets forth the **NEWNESS** of the **CHRISTIAN WAY** and the antagonism it aroused among the leaders of the Synagogue.

In Section **B** Jesus spells out the ultimate implications of that way which amounts to nothing less than a **NEW ISRAEL** (6:12-16) with a **NEW** and **DEMANDING** moral code (6:17-49).

The Kingdom of God is open to the Gentiles (7:1-10) and it calls the Jews to Resurrection and New Life (7:11-17)

It not only fulfills, but far suppresses the expectation of Old Israel (7:18-35).

In the New Israel the measure of forgiveness is the quality of love.

Those who respond in faith and love to Jesus are given the gift of Peace (7:36-50)

(NB) Jesus has left the Synagogue forever. He had preached to the Jews first

- Now he was going to the rest of the world, so we see him preach, heal and minister to people on:
 - a **Mountainside** (6:12-16)
 - a **Level Place** (6:17-49)
 - the **Open Streets** (7:1-10)
 - the **Gate of the City** (7:11-17)
 - an **undisclosed place** (7:18-35)
 - a **House** (7:36-50)

The New Israel transcends the Synagogue.

It has moved out into "the world" - to the arena of everyday life.

- * **The Word was made flesh and dwelt AMONG US**. Jn 1:14
- * God has broken out of the maximum security prison of the Temple
 - to meet with sinners who were barred from the Temple
 - to meet with Gentiles who could not enter the inner precincts of the Temple
 - to take the message of Salvation to the lonely, unloved, unworthy, 'unchurched', uneducated, marginalised, material and spiritual POOR.

Jesus lays down the Christian Lifestyle for all to hear

6:20-26: **"He fixed his eyes on his disciples"**

This New Life is for them particularly. They must learn how to be like God by imitating Jesus
They are called to continue Jesus' work of teaching / healing + to spread the Kingdom of God on Earth.

6:27-49 The general teaching is addressed to the people – who will come to the Apostles for help and guidance later, just as they come to Jesus now.

Thus, we see the structure of leadership and laity... which develops in Acts of Apostles later...

THE BEATITUDES: 6:20-26 The standard of lifestyle for Disciples was Jesus Himself. He is the only model

- Jesus' followers are on a very different path to everyone else!
- They are recognisable by their unworldly approach to life.
- Following Him they would be poor, often hungry (Phil 4:12-13)
- They will have suffering and be persecuted on account of Christ. Cf. 2 Cor 12:9-10; 2 Cor 6:3-10!!

- The mystery of suffering and the Cross is at the heart of this life, as it was for Jesus: 6:22-23
- These are deep mysteries – whose ‘blessedness’ **cannot be seen by superficial glances.**

Jesus wants them to realise that they have joined the royal line of true servants of God, **whose rewards are in eternity**, not time; whose rewards are **everlasting**, not ephemeral; **whose life** does not take its power or inspiration from the world, but from the Kingdom of God.

- Because they are part of spiritual ‘royalty’, they will be persecuted just as the Prophets before them were: 6:23 Cf. Acts 13:1

“Blessed are you poor, for your is the kingdom of God” In Luke’s Gospel the poor are those without material possessions; also, the marginalised who are free to listen to Jesus and follow him: 4:18; 7:22; 14:13,21; 16:10- 32

In 4:18 Jesus said that he was sent to bring good news to the poor. This is illustrated by the parable of Dives and Lazarus in Lk 16:19-31 where the poor man reaches the kingdom of God

Notice that Jesus repeats what was **said in the Magnificat** in Lk 1:52, that the hungry will be fed and the rich sent away. Jesus began to feed the hungry with the **Bread of his Word** to feed their minds so that they could turn to God intentionally.

He will fill them with **the loaves of bread** in Lk 9:10-17 which will prepare them for the food he will give his Church forever **in his Word and Eucharist – the food of the Spirit.**

6:22: **“Blessed are you when men hate you... exclude you... revile you... cast out your name as evil on account of the Son of Man! Rejoice ...your reward is great in heaven... so they treated the prophets.”**

Christians will suffer from the world just as Jesus did. He warned us in Lk 21:12-17

Jesus’ disciples suffered from the beginning: Acts 5:41 where they were glad **“to suffer for the sake of the Name”**

This identification with Jesus is essential; it is the point of recognition of Jesus’ disciples

6:24: **“Woe to the rich...”** The “rich” who are sent empty away are those in power, who have prestige and are economically secure - synonymous with those who are satisfied with themselves and don’t need a visitation from God: Lk 1:53; 12:16,21; 14:12; 16:1,19,21-22; 18:23,25;19:2;21:1; James 5:1-6

The consolation of the rich is their wealth, whereas the consolation of the poor is their place in the K.O.G. Jesus warns us here, and explains in Lk 24: 25-26 that everything will be reversed in the future.

The historical destruction of the temple and the city of Jerusalem and the eventual expulsion of all Jews from Palestine between AD 70-135 fulfilled these warnings. Cf. James 4:9

The Woes correspond to the Blessings:

- | | |
|--------------------|-------------------|
| 1) Happy... poor | 1) woe... rich |
| 2) Happy... hungry | 2) have your fill |
| 3) Happy... weep | 3) woe... laugh |

Why?

- The poor-hungry-weeping (i.e. repenting over past sin and converting) disciples have made a decisive break with the world: Lk 7:36-50 (**sinful woman**); 23:28 (**Peter**)
- They are divesting themselves of all that hinders their spiritual journey towards God.
- They are repenting and converting; dealing with their past, so that they can head for a glorious future **IN CHRIST.**

- * **These are blessed because**
 - a) the Kingdom of God is already alive in their hearts
 - b) God will give them the fullness of salvation
 - c) they will have eternal joy and peace
- * The worldly disciples are cursed (or will be judged) because:
 - a) They seek satisfaction **NOW**, in this life. They want everything **NOW**
 - b) They want all their needs met **ON EARTH, by EARTH**
 - c) They want pleasure, “fun”, amusement and gratification **NOW**
 - d) The world honours them
- They want all this **at the expense** of their eternal salvation
- They want all this at the expense of their relationship with God / Kingdom of God
- ∴ These people **stop** being **disciples** and go back to the world, even though they may profess to be Christian. They are false disciples.

ⓃB “the world’s greatest are the Kingdom’s least”

Teaching for Everyone, including Disciples: 6:27-49

- * Jesus had addressed his disciples in the hearing of the people.
These would be his **witnesses** against his disciples if a disciple broke out.
- Now he addresses **the people** in the hearing of the Disciples.

Why? The Disciples must **know** what the Lord asks of his people.
They are his witnesses against the people should a dispute break out (e.g. Heresies)

ⓃB Jesus must distinguish the Christian Lifestyle from that of worldly sinners
– the disciples must continue this teaching for all time.

27-35 **The Command to Love:** Jesus proclaims that HIS followers will live by the Law of Love

- (a) **Love is central to Christian Life.** The **Old Testament** taught love also. Deut 6:5 – love God
Lev 19:18 Love your neighbour
The Jews interpreted ‘neighbour’ **as Jews** and fellow-countrymen.

- Jesus raises the standard to **Loving ENEMIES**
 - doing **GOOD** to those who hate you
 - **BLESSING** those who curse you
 - praying for those who treat you badly

NB:

- a) The natural urge for retaliation is put aside for us: 6:22-23.
- b) It is precisely when others behave badly that we show Christ’s Love to them.
- c) They must see the Divine Love radiating from us offering **them** Life and Hope...
- d) so that they can leave their destructive behaviour and come into the K.O.G.

* this can only be accomplished by the **GRACE OF GOD**, working in us
Cf. Jn 15:5: **“without Me, you can do nothing”**

- (b) Compassion and Generosity towards others:
 - no retaliation with hurts and injustices
 - generous giving regardless of the merit of those who ask or **rob!**
 Cf. Acts 2:42, 44-45; 4:32 – 5:11; 11:27-30; 12:25