

- * **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.

Ⓝ **“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)

Ⓝ 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

- * **The Principal is TO TREAT OTHERS as you would like THEM to treat you: Mt 7:12**
 - Anything **less** than this is just worldly
 - vs 35: Sons of the Most High behave **like the Son of God!**
The model is God's **own** goodness! He does not discriminate between the worthy/unworthy.

- (c) **Compassion** - not judgement is the standard for relationships
Forgiveness - not condemnation is the standard for those who sin against us
Giving - with a full heart - not meanness

- * The **Principle** here is: **"THE AMOUNT you give out is the amount you will be GIVEN BACK!"**

e.g. No forgiveness out - none returned!
 No compassion out - " "
 No generosity out - " " } = **WAR**

The negative environment destroys family relationships, whereas forgiveness, compassion and generosity of heart **HEALS** relationships and creates **PEACE**

Principle: **"We reap what we sow and in THE MEASURE that we sow"**

Cf. 2 Cor 9:6-12; Cf. Prov 19:22; Prov 11:17, 25

3 Parables for Disciples:

- 1) **The Blind Guide** Cf. Mt 23:16-22
 - If a person has **NO** insight into God / His Ways / His Word, he/she cannot guide others - **fact!**
e.g. if we do not walk the Way of Salvation we cannot take another person by the hand **ON THAT WAY...**
- we can only bring them to where we are ourselves - **the ditch!**
 - 2) The disciples who have a glaring fault in their own lives cannot guide others to repentance and conversion. The way is blocked by the fact that everyone **CAN SEE** the unsolved problems in the speaker, so they switch off.
 - **this wooden beam** blinding the speaker must be removed before they can be used by God to help others spiritually
- e.g. I have no spiritual authority to ask you to forgive if I have not forgiven everyone in my own life! The "beam" must be removed by repentance first.
- 3) **Good and Bad Fruit:** the fruit is the final proof of the nature of the tree.
It defines the tree e.g. Apple tree
 - the state of the fruit declares the **HEALTH** of the tree (good / bad)
Cf. Gal 5:19-22 Mt 7:15-20

WARNING: Our lifestyle reveals **WHO WE ARE**. Our words and actions reveal the condition of our **heart**
 We are revealing ourselves all the time to others.

THE ROCK OF CHRIST... or the sand of self will? (6:46-49)

- Disciples have a choice in life: obedience to Word of God or **self-will**.
- if our lives are lived on **THE FOUNDATION** of the Rock of Truth, which is Christ...
if we live and obey His Word... then we will survive the storms of life
- a spiritual life built on **self-will** is a contradiction in terms...

STAGE 4

Salvation through the Christ

Chapters 7 and 8 of Luke contains individual stories of miracles performed by Jesus

Chapter 9: Luke begins the Mission of the Twelve, so, 7 and 8 seem to be one section **intended** by Luke.

(NB) The topic of **Salvation** is the main theme of these events.
We see this in the repeated verb **"TO SAVE" = SÓZŌ**.

This verb and its compound **DIASÓZŌ = to rescue**, bring safely through, so it can be used variously.
e.g. Mt 8:25: saved from drowning
Mt 9:22: saved in a healing sense (saved from illness)

(NB) It is often used in a deeper sense, meaning **FORGIVENESS** and salvation from **sin**. Cf. Lk 7:50; Tit 3:5

The **nouns SŌTĒRÍA = salvation** and **SŌTĒR = SAVIOUR** are used in connection with the consummation of salvation in the Second Coming of Christ. Cf. Rom 13:11; Phil 3:20-21

DIASÓZŌ occurs in Lk 7:3 and nowhere else in the Gospel
Before chap 7 **SÓZŌ** occurs only once in 6:9, but is found **5 TIMES** in chap 7 and 8: 7:50; 8:12, 36, 48, 50

- (1) **The sinful woman occurs only in Luke 7:36-50**
- (2) The Centurion's servant Lk 7:1-10. Luke uses 3 verbs: **IAOMER** in 7:7 and **HUGIAINŌ = to be well** (7:7) but in 7:3 he uses **DIASÓZŌ - to save** (ie) from dying.

In 8:14 Luke says that the devil carries the seed of God's Word away from their hearts to stop them **being saved** in the fullest sense.

Saved from What?

- | | |
|---|----------------|
| 1) Centurion Servant - saved from death | 7:1-10 |
| 2) Widow's Son: raised from death, saved from death | 7:11-17 |
| 3) Sinful woman: saved from destruction | 7:36-50 |
| 4) Disciples are saved from drowning | 8:22-25 |
| 5) The Gerasene demoniac is saved from demonic powers | 8:26-39 |
| 6) The bleeding woman is saved from illness | 8:43-48 |
| 7) Jairus' daughter is saved from death | 8:40-42; 49-53 |

Ch 7-8 also include **teaching**

- (1) John the Baptist 7:18-35
Selection of Parables with **THE SOWER** being **most** prominent: 8:4-21

The Movements Seen in 7:2 → 8:56

- 1) **Salvation from Death:** Widow's son at Nain
Saved from death, and a gift of faith for Centurion } 7:2-17
- 2) **False expectations of Salvation** and rejection of Saviour: 7:18-35
 - a) Even John the Baptist wonders if Jesus is the **true** Messiah
 - b) Jesus explains to John the Baptist
 - c) Jesus condemns his contemporaries
- 3) **Salvation and the loving service of those forgiven:** 7:36 – 8:3
 - a) The sinful woman in Simon the Pharisees' house
 - b) Other women who became disciples

- | | |
|---|---------|
| 4) The Mysteries of the Kingdom – relating to salvation: | 8:4-21 |
| Parables of the Sower, the lamp and the family | |
| 5) Salvation from physical elements: | 8:22-25 |
| Disciples in a storm | |
| 6) Salvation from the powers of evil – rejection of Saviour: | 8:26-39 |
| 7) Salvation from waste of life’s vital forces: | 8:40-48 |
| - the bleeding woman | |
| 8) Salvation from death: | 8:49-56 |
| - some raisings are secret | |
| - the new family gather: Jesus, disciples and Jairus’ family | |

STAGE 4

JESUS SAVES – but from what?

1. **Saved from Death - Jesus gives LIFE** Cf. Jn 10:10

Jesus re-enters Capernaum after his divinely ordained departure **in Lk 4: 31-44**.

His Ministry now is to a Roman Centurion, therefore a pagan, a member of the occupying forces and an enemy.

The passage focuses on **Mission to the Gentiles** which Jesus had announced at Nazareth: Lk 4: 25-27

The Centurion’s Servant (slave?). Is Jesus the Saviour of Gentiles **also?**

Cf. Isaiah 56:6-7 Is 2:2-4 Is 25:6-10

*Note that Luke points out that the **Jews introduced the Gentiles to the Saviour** – historically correct.

Note that the Gentiles sent Jewish **ELDERS** to ask Jesus for the gift.

In **the future Church** the first Jewish Elders will introduce the Gentiles to Christ Cf. Acts 10

vs 5 • The Jews say that the Gentiles are “worthy” of Jesus’ gift... as Peter will do in Acts 11

vs 7 • The Gentiles proclaim their “unworthiness” for Jesus to enter their “house” (ie) territory
... because these territories were ruled by demons, idols, false ‘gods’.

vs 5 This Centurion **built** the Synagogue at Capernaum – where Jesus had already worked a miracle to free a possessed man from evil Cf. 4:31-37

The faith and humility of the Gentile showed Jesus that **their “House” → the Gentile territories would, accept the Word of God** and would accept the Son of God with humility, respect and generosity.

Here Luke **reinforces the historical foundations of the Gentile Church** with an extraordinary manifestation of faith – which surpasses that of Israel (7:10)

In doing this, Luke sets up a new milestone in **the history of The Word** – which came to John the Baptist in Lk 3:2, but **is now** identified with **the Word of Jesus:** Lk 4:22, 36; 5:1,5

(NB) Since Jesus is recognised as Kyrie = Lord in vs 6 and 13, he shows that **He is THE LORD of LIFE and HOPE.**

(NB) **The question of Authority**: The Roman Centurion had **the Authority** and Power of Rome behind him when he gave commands, so, these commands **would** be obeyed!

***Jesus has the Authority and Power of God behind His Word of Command** (4:14; 5:17; 6:12)

The Gentiles know that Creation will obey its Lord! This augurs well for the future Mission to the Gentiles. Cf. **Acts** of the **Apostles** "The Word of the Lord began to spread..."

- The Gentiles were present at Pentecost: Acts 2:5-12...
- Samaria accepted The Word of God: 8:14
- The pagans too – had accepted The Word of God: 11:1

2. **New Life and the Jews: 7:11-17**

For the Gentiles, participation in the New Israel required faith and a radical healing from Jesus. For the Jews, it required a genuine resurrection from the dead! This is illustrated in Jesus' prophetic action at Nain.

We must remember that **Jesus is LORD**: Lk 7:6, 13

We have seen that the Son of Man has power to forgive sins in 5:24

... that he is Lord of the Sabbath in 6:5...

Now we see that **He is LORD of LIFE** in 7:15

NB: The motive for this miracle is Jesus' compassion for the grieving mother, **Israel** Or for Israel who was **the wife of Yahweh** through the Covenant of Moses. Cf. Luke 15:24,32 where death is equated with 'lost' and 'found'.

NB: Jesus alone can fulfil the prophecy of Ezekiel that a nation could rise from the dead: Ezek 37

Vs. 11 The Village of Nain rests on the slopes of Little Hermon, east of Endor.

- Jesus met a funeral cortège and observed a weeping widow about to bury her only son. This would mean that she was now **alone**, with no one to support her in life. She was desolate.

- vs 13
- **The Lord Jesus**, out of compassion for the widow stopped the procession, put his hand on the bier, and raised the young man to life.
 - a) in touching the bier Jesus drew ritual uncleanness upon himself. Cf. Num 9:6-7; Num 5:2 → he drew the penalty of uncleanness upon himself and died "outside the camp" reviled by all.
 - b) Jesus raised the young man with no merits on **his** part.
 - it was the unmerited, unconditional Love of God
 - Jesus paid for this gift with his own life.

Future Event: In about 3 years' time Jesus, the only son of **His MOTHER**, who was a widow will walk to his death outside of Jerusalem. She will be desolate and alone then.

- **But** Just as Jesus in vs 16 "**gave** the boy back to his mother" here, so will God the Father give Jesus back to His Mother and to the Church in the **RESURRECTION**.

(NB) This event forecasts **that** one!