



GOSPEL OF SAINT LUKE

15 – Structure of the Kingdom





RECAP FROM LECTURE 14



1. The Lord declares himself to be “Lord of the Sabbath”
2. He performs miracles and healings on the Sabbath
3. By which he indicates that the Sabbath is a day of rest from the curse of Genesis
4. He then heals all those who seek him
5. And proceeds to name twelve “apostles,” that is emissaries for he is also restoring the Kingdom of Israel
6. A Kingdom has a hierarchy, and cannot be separated from that hierarchy
7. Now, he will proceed to tell us the nature of this kingdom.





PLAN OF THIS STUDY

1. The Blessings [6:17-23]
2. The Woes [6:24-26]
3. The Laws of Perfection [6:27-34]
 1. The Centurion's faith [7:1-10]
4. True discipleship [6:35-41]
 1. The raising of the dead man [7:11-17]
 2. John's disciples [7:18-30]
5. The Great Crowd [6:39-44]
 1. This generation [7:31-35]
 2. Dining with a Pharisee [7:36-50]





LUKE 6:19-49 – STRUCTURE



- † Jesus then sets forth the new covenantal conditions in summary form.
 - † 4 blessings
 - † 4 woes } The Strong One sets forth blessings and curses covering the whole world

- † These are followed by the laws of Perfection
 - † 7 positive commands
 - † 3 warnings not to imitate sinners } 10 laws of perfection

- † Followed by the 8 laws of discipleship

- † Followed by 4 warnings given to those who profess to be disciples but are not.





LUKE 6:17-19 – COMING DOWN FROM THE MOUNTAIN



17 And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases;

18 and those who were troubled with unclean spirits were cured.

19 And all the crowd sought to touch him, for power came forth from him and healed them all.





LUKE 6:17-23 – THE BLESSINGS



- † A great crowd of his **disciples: The instructions that follow are addressed to his disciples and to those who are not his disciples.**
- † **Four locations are named: Judea and Jerusalem, Tyre and Sidon symbolizing**
 - † **Israel and the Gentiles**
 - † **Universality of the Church**
- † **St. Luke's discourse has 30 verses whereas St. Matthew has 107 → Different target audience: Saint Matthew addresses Christians of Jewish origin; Saint Luke a Greek convert.**
- † **The structure of the discourse is covenantal.**
- † **The discourse is *Moral*: It sets forth the proper rule of conducts for those who wish to follow Jesus**
- † **The discourse addresses all the members of the Church at all stages of belief or disbelief**





LUKE 6:17-23 – THE BLESSINGS



- † **Jesus ascends the mountain to pray – like Moses. Only there is no need for any of the things that Moses experienced since God is communing with God.**
- † **Jesus descends from the Mountain and elect twelve as his emissaries; something Moses could not have done since the Kingdom was not being restored.**
- † **With the twelve he meets the multitudes just as Moses met Israel at the foot of the mountain.**
- † **The multitude then is composed of Apostles, Disciples and the great crowd**





LUKE 6:20-23 – THE BLESSINGS



20 And he lifted up his eyes on his disciples, and said:

1. "Blessed are you poor, for yours is the kingdom of God.
2. 21 Blessed are you that hunger now, for you shall be satisfied.
3. Blessed are you that weep now, for you shall laugh.
4. 22 Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man!

23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.





LUKE 6:24-26 – THE WOES



1. 24 But woe to you that are rich, for you have received your consolation.
2. 25 Woe to you that are full now, for you shall hunger.
3. Woe to you that laugh now, for you shall mourn and weep.
4. 26 Woe to you, when all men speak well of you, for so their fathers did to the false prophets.





LUKE 6:27-34 – LAWS OF PERFECTION



27 "But I say to you that hear,

1. Love your enemies, do good to those who hate you,
2. 28 Bless those who curse you, pray for those who abuse you.
3. 29 To him who strikes you on the cheek, offer the other also; and
4. from him who takes away your coat do not withhold even your shirt.
5. 30 Give to every one who begs from you;
6. and of him who takes away your goods do not ask them again.
7. 31 And as you wish that men would do to you, do so to them.





LUKE 6:27-34 – LAWS OF PERFECTION / 2



1. 32 "If you love those who love you,
what credit is that to you?
For even sinners love those who love them.
2. And if you do good to those who do good to you,
what credit is that to you?
For even sinners do the same.
3. And if you lend to those from whom you hope to receive,
what credit is that to you?
Even sinners lend to sinners, to receive as much again.





LUKE 7:1-10 – THE CENTURION’S FAITH



1. After he had ended all his sayings in the hearing of the people he entered Caper'na-um.
2. Now a centurion had a slave who was dear to him, who was sick and at the point of death.
3. When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave.
4. And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him,
5. for he loves our nation, and he built us our synagogue."
6. And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof;
7. therefore I did not presume to come to you. But say the word, and let my servant be healed.
8. For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it."
9. When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith."
10. And when those who had been sent returned to the house, they found the slave well.





LUKE 7:1-10 – THE CENTURION’S FAITH



- † We just heard the Lord in 6:45 ask the crowd “Why do you call me “Lord, Lord,” and not do what I tell you?”
- † Now he’s back in Capernaum. Recall the importance of Capernaum.
- † We need to harmonize this event with John 4:46ff.
- † “**He is worthy** to have you do this for him”: According to whom? How do we judge worth?
- † They intercede on behalf of the centurion for his almsgiving and the building of the synagogue. Alms giving forgives sin.
- † Jews would not enter his house, nor can he enter the synagogue and yet he built it for them.
- † Jesus gets up and goes, showcasing his humility.
- † The centurion infers, based on simple logic, the true nature of the Church. The universe is a bible leading us to God, if we can see and hear.
- † We can discover God through the ordinary circumstance of everyday life.
- † “Not even in Israel have I found such faith.” What about Mary and Joseph?





LUKE 6:35-41 – TRUE DISCIPLESHIP



1. 35 But love your enemies,
2. and do good,
3. and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish.
4. 36 Be merciful, even as your Father is merciful.
5. 37 "Judge not, and you will not be judged;
6. condemn not, and you will not be condemned;
7. forgive, and you will be forgiven;
8. 38 give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."





LUKE 7:11-17: THE RAISING OF THE DEAD MAN



11. Soon afterward he went to a city called Na'in, and his disciples and a great crowd went with him.
12. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her.
13. And when the Lord saw her, he had compassion on her and said to her, "Do not weep."
14. And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise."
15. And the dead man sat up, and began to speak. And he gave him to his mother.
16. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"
17. And this report concerning him spread through the whole of Judea and all the surrounding country.





LUKE 7:11-17 – THE RAISING OF THE DEAD MAN



- † Nain – Naim in Arabic (Graced) lies 8 miles southeast of Nazareth and not far from Sunam where Elias raised the dead boy to life 4 Kings 4.
- † Jesus sees the funeral procession; they do not see him. Moved with compassion (only here).
- † Unlike the Centurion, the widow has no friends, no intercessors, no one to come to him with a request for a healing. The slave was healed and at the same time, the son died.
- † Most of the recorded cases of raising of the dead in Scripture were for the sake of women.
- † Jesus touches the bier (defilement).
- † Prefiguration of the resurrection and reunion with Our Lady
- † Anagogical meaning: Widow → Israel, The dead son → The priestly order
- † Moral Sense: Widow → Church, dead son → Sinner in a state of mortal sin who through confession is brought back to life.
- † 1 Kings 17:8-24 – In the old economy, there may be food aplenty. Still we may eat and die, but in the new economy, those who eat the flesh and drink the blood of the Son of Man will live forever: “He gave him back to his mother” seen through the perspective of eternity.





LUKE 7:18-23: THE DISCIPLES OF JOHN



18. The disciples of John told him of all these things.
19. And John, calling to him two of his disciples, sent them to the Lord, saying, "Are you he who is to come, or shall we look for another?"
20. And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you he who is to come, or shall we look for another?'"
21. In that hour he cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight.
22. And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.
23. And blessed is he who takes no offense at me."





LUKE 7:18-23 – THE DISCIPLES OF JOHN



- † John knows Jesus is the Messiah and the Lamb of God (Isaiah 56 – the suffering servant) but does not understand the delay
- † Alternatively, the disciples of John are not certain, so John sends them to Jesus. Acts 18:24-26 records a lack of understanding between the two groups.
- † Where is the ax? Where is the threshing floor? Further, why is Jesus not saving John from prison?
- † Back to chapter 6:45 (Why do you call me “Lord, Lord” and not do what I tell you”). Jesus answers by doing → Prophecy in Isaiah 35:3-6 “3 Strengthen the weak hands, and make firm the feeble knees. 4 Say to those who are of a fearful heart, “Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.” 5 Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; 6 then shall the lame man leap like a hart, and the tongue of the dumb sing for joy.”
- † God’s plan according to God’s way, not man’s way.
- † Blessed is he who takes no offense at me: That is, not take offense when God’s ways are at variance with the burning desire of the human heart. Trust and surrender.





LUKE 7:24-30: WHO IS JOHN THE BAPTIST?



24. When the messengers of John had gone, he began to speak to the crowds concerning John: "What did you go out into the wilderness to behold? A reed shaken by the wind?
25. What then did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously appareled and live in luxury are in kings' courts.
26. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.
27. This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall prepare thy way before thee.'
28. I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he."
29. (When they heard this all the people and the tax collectors justified God, having been baptized with the baptism of John;
30. but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)





LUKE 7:24-30 – WHO IS JOHN THE BAPTIST?



- † John the Baptist is compared to Elijah: Moses → Joshua, Elijah → Elisha, John the Baptist → Jesus. A forerunner that prepares the way for the one who then completes what was started.
- † Transfiguration: Jesus, Moses and Elijah → Two forerunners pointing through Joshua and Elisha at Jesus
- † Why a reed shaken by the wind and a man clothed in soft clothing? A reference to Herod Antipas who arrested John. Herod minted a coin with a reed on it.
- † John is the greatest of all prophets because he was sanctified in his Mother's womb, and therefore grew from grace to grace. Interior reality
- † All the prophetic glory of this earth pales in comparison to the eternal glory of heaven
- † Jesus is contrasting the power of the Old Covenant and the New. This is not a judgment on the eternal glory of Saint John the Baptist.





LUKE 6:39-44 – THE GREAT CROWD



39. He also told them a parable: “
Can a blind man lead a blind man?
Will they not both fall into a pit?
- 40 A disciple is not above his teacher,
but every one when he is fully taught will be like his teacher.
- 41 Why do you see the speck that is in your brother's eye,
but do not notice the log that is in your own eye?





LUKE 6:39-44 – THE GREAT CROWD



42 Or how can you say to your brother,
'Brother, let me take out the speck that is in your eye,
' when you yourself do not see the log that is in your own eye?

You hypocrite,

How?

first take the log out of your own eye,
and then you will see clearly to take out the speck that is in your
brother's eye.





LUKE 6:39-44 – THE GREAT CROWD



43. "For no good tree bears bad fruit,
nor again does a bad tree bear good fruit;

44. for each tree is known by its own fruit.
For figs are not gathered from thorns,
nor are grapes picked from a bramble bush.





JUDGES 9:8-14



8. The trees once went forth to anoint a king over them; and they said to the olive tree, 'Reign over us.'
9. But the olive tree said to them, 'Shall I leave my fatness, by which gods and men are honored, and go to sway over the trees?'
10. And the trees said to the fig tree, 'Come you, and reign over us.'
11. But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to sway over the trees?'
12. And the trees said to the vine, 'Come you, and reign over us.'
13. But the vine said to them, 'Shall I leave my wine which cheers gods and men, and go to sway over the trees?'
14. Then all the trees said to the bramble, 'Come you, and reign over us.'





LUKE 6:45-49 – THE GREAT CROWD / 2



45 The good man out of the good treasure of his heart produces good,
and the evil man out of his evil treasure produces evil;
for out of the abundance of the heart his mouth speaks.

46 "Why do you call me 'Lord, Lord,'
and not do what I tell you?"

47 Every one who
comes to me and
hears my words and
does them,
I will show you what he is like:

How do you “come
to the Lord” before
hearing his words?





LUKE 6:45-49 – THE GREAT CROWD / 2



- 48 he is like a man building a house,
who dug deep, and
laid the foundation upon rock; and
when a flood arose,
the stream broke against that house, and
could not shake it,
because it had been well built.
- 49 But he who hears and does not do them is like
a man who built a house on the ground without a foundation;
against which the stream broke, and
immediately it fell, and
the ruin of that house was great."





LUKE 7:31-35: THIS GENERATION



31. "To what then shall I compare the men of this generation, and what are they like?
32. They are like children sitting in the market place and calling to one another, 'We piped to you, and you did not dance; we wailed, and you did not weep.'
33. For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.'
34. The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!'
35. Yet wisdom is justified by all her children."





LUKE 7:31-35 – THIS GENERATION?



- † A generation: 40 years.
- † Like children **sitting** in the market place: Idle → complaining.
- † We piped to you → You did not dance: Who asked you to pipe? Why are you complaining?
- † We wailed → You did not weep: why?
- † John fast is like those who are wailing, but he has a demon.
- † Jesus eats and drinks like the pipers but he is a drunkard and a glutton.
- † Envy.
- † Wisdom is vindicated by those who *see* and *hear*.
- † Do not expect the world to see and to hear.





LUKE 7:36-39: DINING WITH A PHARISEE



36. One of the Pharisees asked him to eat with him, and he went into the Pharisee's house, and took his place at table.
37. And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee's house, brought an alabaster flask of ointment,
38. and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.
39. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."





LUKE 7:40-45: DINING WITH A PHARISEE / 2



40. And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?"
41. "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty.
42. When they could not pay, he forgave them both. Now which of them will love him more?"
43. Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly."
44. Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair.
45. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet.





LUKE 7:46-50: DINING WITH A PHARISEE / 3



46. You did not anoint my head with oil, but she has anointed my feet with ointment.
47. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little."
48. And he said to her, "Your sins are forgiven."
49. Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?"
50. And he said to the woman, "Your faith has saved you; go in peace."





LUKE 7:36-50 : DINING WITH A PHARISEE



- † The woman is a sinner (By our Lord's admission: her many sins)
- † She renders Jesus an act of reverence
- † She expresses sorrow for her sins
- † In view of verses 29-35, she is most likely one of those who have "justified God" in recognizing Jesus as God's minister for her salvation. She manifests the penance to which he calls sinners by pouring the ointment on his feet (humility).
- † 47a: Her sins are forgiven because she loved much.
- † 47b: He who is forgiven little, loves little. A case of "To those who have more will be given but to those who have not, even what they have will be taken away from them."
- † What is not stated: God has not forgiven Simon.
- † Faith is not mere intellectual ascent to truths about God under the influence of the will; but an attitude of the whole man, mind, will and affections oriented towards God as their end.





LET'S RECAP



1. The Church militant is Heaven's embassy.
2. The Church is holy in her eternal destiny; that is seen from the eternal vantage, the church is holy.
3. Because she is holy, the Church can tolerate, and can heal sinners.
4. Saint Luke presents the laws of perfection and discipleship and then proceeds to illustrate them with the attitudes of believers, both gentile and Jew.
5. He also describes the "crowd" and its blindness and then illustrates that teaching with the description of "this generation" and Simon's attitude.





FOR NEXT WEEK

- † Read Luke chapter 8
- † Points of meditation
 - † Where do I see myself in the parable of the sower?
 - † Am I a disciple of Christ to whom it is given to understand? What is it that I don't understand?
 - † Am I a light for Christ?
- † Is Christ being harsh with his Mother?
- † Is my faith shaken by the storms of modern times?
- † Why did the people of the village ask Jesus to leave?

