

Bible Study 2022-2023

Class #24

3/21/23

Luke 6

- **Luke 6:12-16** *“In those days he went out into the hills to pray....who became a traitor”*
 - These were disciples of Jesus who were being called by Jesus to become Apostles (those He would later send out to proclaim the Kingdom)
 - He did not send out all of His disciples, and here we get the names of the 12 Apostles (also listed in **Matthew 10** and **Mark 3**)
 - Again, the Sermon on the Plain might have been delivered on a level place among the hills near the Sea of Galilee

Luke 6 (Cont)

- **Luke 6:17-26** *“And he came down with them and stood on a level place,...for so their fathers did to the prophets”*
 - Although we hear almost exactly the same message we heard in **Matthew 5**, Luke listed both the blessings and the woes together, while Matthew presented them in two different sermons (Blessings in the Sermon on the Mount), (**Mt 5-7**) and the woes in the Sermon on the Temple Mount (**Mt 23-24**)
 - Father said that Jesus’ caution about “the rich” was about their not seeking things of God rather than seeking things of this world (the glory of God, versus the glory of man)

Luke 6 (Cont)

- **Luke 6:27-34** *“but I say to you that here,...to receive as much again”*
 - Luke’s gospel is related to Jesus’ preaching, but Paul’s teaching also influenced Luke (and Luke may have influenced the teaching of Paul)
 - Luke’s gospel is written and told in a way that a Gentile could understand it
 - He ironed out some of the Semitism which was understood by Matthew’s audience
 - Luke called the “sinners and the wicked” to righteousness

Luke 6 (Cont)

- Thus, his wording is a bit different than Matthew's
- Father emphasizes the importance of our understanding these differences
- These will be the subject of a discussion on the "synoptic problem," at the conclusion of this course
- The code for understanding these differences is understanding the different audiences
- A major reason for Luke and Mark being different than Matthew is that the Gentile audience would not understand the Semitic style of speaking or customs used by Matthew

Luke 6 (Cont)

- Mark and Luke were telling the same story, but using language that was understandable by their respective audiences
- An example would be the fact that a Gentile audience would not understand the reason for the Jewish intolerance of a Gentile or a tax collector

Luke 6 (Cont)

- **Luke 6:35-49** *“But love your enemies,...And the ruin of that house was great”*
 - Luke reported that Jesus told His audience to *“be merciful as your father is merciful.”* Matthew related it as: *“be perfect as your heavenly Father is perfect”*
 - It is the same meaning in context and is based on **Leviticus 19:2**
 - Again, Jesus was not saying not to take the speck out of your brother’s eye, but that they should first take the log out of their own eye so they could see clearly in dealing with their brother
 - The rest is the same as we heard before in Matthew

Luke 7

- **Luke 7:1-2** *“After he had ended all his sayings in the hearing of the people he entered Capernaum. Now a centurion had a slave who was dear to him, who was sick and at the point of death”*
 - We can see that this is a somewhat shorter version of the story that we will heard in **Matthew 8**
 - Matthew tells it in three chapters and Luke in one simplified and clarified chapter for his Gentile audience
 - We will now turn back to **Matthew 8**

Matthew 8

- **Matthew 8:1-2** *“When he came down from the mountain,...you can make me clean”*
 - Father asked that we place a Roman I after **Matthew 7:28** to mark the end of the first division of the five divisions in Matthew. Also to highlight the numerous references to the word “authority”
 - Next, he pointed out that the English word “Lord” is always capitalized as it is a reference to Jesus
 - It comes from the Greek word *Kirios*, meaning master; the guy above you
 - The New Testament is written in Christian Greek (which is Jewish Greek found in the Septuagint)

Matthew 8 (Cont)

- Father said we need to understand this Greek to get a good translation of the words
- In this case, *Kirios* means Jesus “the Lord”
- In the New Testament, we will see the word Lord over and over again as it refers to Jesus
- There is also an Old Testament influence for the word *Kirios*, does not simply mean master in the *Septuagint*, as it was also used as a circumlocution for the divine name (Yahweh)

Matthew 8 (Cont)

- There are many examples of this in the New Testament, especially when the New Testament author is quoting from the *Septuagint*, which was a translation of the original Hebrew in the local Greek
- The only person able to heal a leper in the Old Testament was God (Yahweh)
- When a leper was healed, he was required to show himself to a priest, and then go and make a sacrifice of thanksgiving

Matthew 8 (Cont)

- When the leper said to Jesus: *“Lord, you can make me clean,”* he was not speaking to Jesus as merely a rabbi
- Father suggested that it could read: *“O God, (or Yahweh) you can make me clean”*
- The leper did not know that Jesus was God, but Matthew chose to give us this word here, hoping that we (his listeners) would see the bigger picture
- His listeners would have been a Jewish Christian audience who knew about this double meaning in the phrase: *“Lord, you can make me clean”*

Matthew 8 (Cont)

- **Matthew 8:3-4** *“And he stretched out his hand and touched him,...for a proof to the people”*
 - Father pointed out that Jesus did not say: “God wills,” but “I will” by His own power
 - Matthew was hoping that we would see this little hint of divinity here
 - This goes hand-in-hand with the word “authority,” which we saw earlier
 - This is exactly what **Leviticus 14:1-3*** stated was necessary for a leper to be declared clean, “Go and show yourself to the priest”

Matthew 8 (Cont)

- Notice that Jesus then admonishes him to say nothing to anyone
- Father stated that this was a reference to what Bible scholars call the “messianic secret”
- Early in His ministry, Jesus tried to keep things quiet because the whole purpose of His Galilean ministry in the first three years was to train 12 men to establish the Kingdom of God
- Father discussed how few lepers (and those who were possessed), Jesus actually healed
- This was part of what Jesus did, but not His primary focus

Matthew 8 (Cont)

- His disciples (especially the Apostles) were watching what Jesus was doing so they would be able to do what was needed to establish the Kingdom
- Father described this as a three year apprenticeship or “boot camp”
- Thus, His primary focus was training the Apostles

Matthew 8 (Cont)

- **Matthew 8:5-10** *“As he entered Capernaum,...Not even in Israel have I found such faith”*
 - Jesus returned to *Capernaum*, the focal point for His mission where He meets a **“Roman centurion”**
 - A centurion would be a commander of 100 Roman soldiers
 - From a Jewish point of view, he would be not only a Gentile, but the ultimate enemy
 - Father said that we should not confuse a Roman soldier of that time with a modern American soldier fighting for his country today

Matthew 8 (Cont)

- Those Roman soldiers were mainly what we would call “paid mercenaries”
- Most were from Syria, and could speak Aramaic and Greek, making it easier for them to communicate with (intimidate) the local people
- Their main mission as hired hit men was to ensure that the Roman taxes were collected and the population remained peaceful
- The scriptures discuss a couple of Roman soldiers in the Italian cohort (Cornelius in Acts)
- In this passage, one of these guys walks up to Jesus and says that he had a servant who was ill, and then Jesus heal him from afar

Matthew 8 (Cont)

- Jesus was so amazed at the centurion's faith in Him that He turned to His disciples and told them to take note as this man has more faith than anyone else in Israel
- This was a hint of what was to come at the end of Matthew's gospel (where the Apostles will be sent to the entire world)
- Again, we see the word "authority" as this theme is being developed

Matthew 8 (Cont)

- Father suggested that we should see eucharistic imagery in the statement: “Lord I am not worthy that you should come onto my roof” as it is reflected in the Mass
- He then gave a lengthy discourse on the importance of utilizing the glory and power of Mass for evangelization