

Luke: Chapter 6: 12-49

Kingdom People



CHOOSING OF THE TWELVE: Luke 6: 12-16.

6:12 Now ⁴³ it was during this time that Jesus ⁴⁴ went out to the mountain ⁴⁵ to pray, and he spent all night ⁴⁶ in prayer to God. ⁴⁷ **6:13**

When ⁴⁸ morning came, he called his disciples and chose twelve of them, whom he also named apostles: ⁴⁹ **6:14** Simon ⁵⁰ (whom he named Peter), and his brother Andrew; and James, John, Philip, Bartholomew, ⁵¹ **6:15** Matthew, Thomas, ⁵² James the son of Alphaeus, Simon who was called the Zealot, ⁵³ **6:16** Judas the son of James, and Judas Iscariot, ⁵⁴ who became a traitor.

DAY 1: (Read Luke 6: 12-16)

Take a moment. Read the passage of the day. Breathe deeply.

Where is your favorite place to pray? _____

What is your preferred time to pray? _____

What do you think Jesus was praying about all night?

What did choosing the 12 apostles signify?

Luke's account of Jesus' mission moves into a new phase. Jesus forms a small community of special followers. They follow Jesus as he initiates God's Reign. They are called to be the pillars for the New Israel. The Old Israel was comprised of twelve tribes. The New Israel is founded upon twelve men. They are called **apostles**. They are called more than to be with Jesus. They are formed to be his emissaries.



APOSTLE: derived from Greek word "*apostolous*". A biblical word that means 'to be sent.' One who is sent as a representative and given the task and power to complete the mission of the one who sends. It is likened to an ambassador or emissary.

In the New Testament the term refers to the twelve chosen disciples of Jesus, plus St. Paul and other Christians dedicated to the missionary activity of the Church.

(see *1 Corinthians 15: 5*) In general, the apostles were a larger group than the Twelve and were distinct from the disciples.

The Twelve refer to the first apostles chosen and formed by Jesus.

COMING DOWN THE MOUNTAIN: Luke 6: 12

Jesus coming down the mountain with his chosen twelve recalls Moses descending Mount Sinai with the Commandments of the Old Covenant. Jesus is the New Moses who presents God’s Commandments to the New Israel.

SERMON ON THE PLAINS: Luke 6: 17-46. The Beatitudes.



6:17 Then⁵⁵ he came down with them and stood on a level place.⁵⁶ And a large number⁵⁷ of his disciples had gathered⁵⁸ along with⁵⁹ a vast multitude from all over Judea, from⁶⁰ Jerusalem,⁶¹ and from the seacoast of Tyre⁶² and Sidon.⁶³ They came to hear him and to be healed⁶⁴ of their diseases, 6:18 and those who suffered from⁶⁵ unclean⁶⁶ spirits were cured. 6:19 The⁶⁷ whole crowd was trying to touch him, because power⁶⁸ was coming out from him and healing them all.6:20 Then⁶⁹ he looked up⁷⁰ at his disciples and said: “Blessed⁷¹ are you who are poor,⁷² for the kingdom of God belongs⁷³ to you.6:21 “Blessed

are you who hunger⁷⁴ now, for you will be satisfied.⁷⁵ “Blessed are you who weep now, for you will laugh.⁷⁶ 6:22 “Blessed are you when people⁷⁷ hate you, and when they exclude you and insult you and reject you as evil⁷⁸ on account of the Son of Man! 6:23 Rejoice in that day, and jump for joy, because⁷⁹ your reward is great in heaven. For their ancestors⁸⁰ did the same things to the prophets.⁸¹ 6:24 “But woe⁸² to you who are rich, for you have received⁸³ your comfort⁸⁴ already.6:25 “Woe to you who are well satisfied with food⁸⁵ now, for you will be hungry. “Woe to you⁸⁶ who laugh⁸⁷ now, for you will mourn and weep.6:26 “Woe to you⁸⁸ when all people⁸⁹ speak well of you, for their ancestors⁹⁰ did the same things to the false prophets.

DAY 2: (Read Lk 6: 17-26)

1. How can the poor, the hungry and those who weep be considered blessed?

2. How can you be considered poor?

The Sermon on the Plains (*Sermon on the Mount in Matthew’s Gospel*) is the major address of Jesus to his apostles and disciples. They are instructions specifically directed to his followers as they become his witnesses. It is the Magna Carta for the Kingdom of God. It proclaims the blessing in being a member of the Kingdom.

Luke 6

To live the beatitudes one must be grounded in God's love. As God loves us we are transformed and commanded to love as God does. This is at the heart of the beatitudes. Luke highlights four beatitudes. He contrasts them with four warnings (woes).

Blessings	Woes
POOR	RICH
HUNGRY	FULL
WEEPING	LAUGHING
HATED, OSTRACIZED, INSULTED	SPOKEN WELL AND TREATED WELL

‘Blessed are the Poor; the reign of God is yours.’ (Lk 6: 20).

This is the first beatitude. It sets the tone for all that follows. It speaks directly to Jesus' mission to *‘bring good news to the poor.’* (Lk 4:18). Jesus' words touch upon concerns for daily existence. It clearly shows his preference for the materially poor among his disciples.

Likewise, material poverty can be a blessing in that one is made to be dependent upon God. The Hebrew word for “poor” was the word “ani”. The word “ani” referred to people who were without wealth, without influence, without protection and who put all their trust and hope in God.

‘Woe to you rich, for your consolation is now.’ (Lk 6:24).

This distress is a warning to those who are materially wealthy. Wealth can make one blind. One can easily slip into thinking that one has it all and does not need anyone else. This is highlighted later in several of Jesus' parables, especially the parable of the Rich Man and Lazarus. (Lk 17: 19-30).

Blessed are you who hunger; you shall be filled.’ (Lk 6: 21).

The poor are always hungry. They are not sure if there will be sufficient food from day to day. The blessing is upon those who depend upon God for their ‘daily bread.’ It also, points to the heavenly banquet that God promises the faithful.

‘Woe to you who are full; you shall go hungry.’ (Lk 6:25).

This is a clear reversal of status. It is stated in Mary's prayer: *‘The hungry he has given every good thing while the rich he has sent away empty.’* (Lk 2: 53).

DAY 3: (Read Lk 6: 24-26)

⁸¹6:24 “But woe ⁸² to you who are rich, for you have received ⁸³ your comfort ⁸⁴ already.6:25 “Woe to you who are well satisfied with food ⁸⁵ now, for you will be hungry.“Woe to you ⁸⁶ who laugh ⁸⁷ now, for you will mourn and weep.6:26 “Woe to you ⁸⁸ when all people ⁸⁹ speak well of you, for their ancestors ⁹⁰ did the same things to the false prophets

Jesus begins his sermon by contrasting two kinds of people- the blessed and the woeful.

1. Who are the woeful and why?

Blessed shall you be when men hate you, when they ostracize you, insult you and proscribe your name as evil because of the Son of Man ; you will rejoice and exult, for your reward shall be great in heaven. Thus it was that their fathers treated the prophets' (Lk 6: 22).



The disciples face rejection and persecution for following in Jesus' footsteps. Joy and reward is the promise that Jesus offers his disciple now and as they follow him into heaven. Jesus words also encourage his followers into greatness. His followers and his Church are called to be prophetic. The prophets of the Old Covenant were maltreated, persecuted and even killed.

Jesus' parable of the wicked tenants (Lk 20:9-19) emphatically presents this beatitude.

'Woe to you when all speak well of you. Their fathers treated the false prophet in just this way.' (Lk 6:26).

Luke warns that a widespread good reputation can be a deceptive goal in the life of the Christian. The false prophets of the Old Covenant who won the esteem of their contemporaries brought shame and eventual destruction to Israel.

The poor, hungry, mourning and ostracized describe the real condition of Jesus' disciples. Because they embrace Jesus' way they are held as outcasts. Jesus proclaims them blessed because they share in the Kingdom of God. The kingdom guarantees them abundance, joy and reward in heaven.

*Blest Are You Poor:
The Reign of God is
Yours*



The Law of Love: Lk 6: 27-42.

.6:27 "But I say to you who are listening: Love your enemies, ⁹¹ do good to those who hate you, 6:28 bless those who curse you, pray for those who mistreat ⁹² you. 6:29 To the person who strikes you on the cheek, ⁹³ offer the other as well, ⁹⁴ and from the person who takes away your coat, ⁹⁵ do not withhold your tunic ⁹⁶ either. ⁹⁷ 6:30 Give to everyone who asks you, ⁹⁸ and do not ask for your possessions ⁹⁹ back ¹⁰⁰ from the person who takes them away. 6:31 Treat others ¹⁰¹ in the same way that you would want them to treat you. ¹⁰² 6:32 "If ¹⁰³ you love those who love you, what credit is that to you? For even sinners ¹⁰⁴ love those who love them. ¹⁰⁵ 6:33 And ¹⁰⁶ if you do good to those who do good to you, what credit is that to you? Even ¹⁰⁷ sinners ¹⁰⁸ do the same. 6:34 And if you lend to those from whom you hope to be repaid, ¹⁰⁹ what credit is that to you? Even sinners ¹¹⁰ lend to sinners, so that they may be repaid in full. ¹¹¹ 6:35 But love your enemies, and do good, and lend, expecting nothing back. ¹¹² Then ¹¹³ your

reward will be great, and you will be sons ¹¹⁴ of the Most High, ¹¹⁵ because he is kind to ungrateful and evil people. ¹¹⁶ **6:36** Be merciful, ¹¹⁷ just as your Father is merciful.

Do Not Judge Others

6:37 “Do ¹¹⁸ not judge, ¹¹⁹ and you will not be judged; ¹²⁰ do not condemn, and you will not be condemned; forgive, ¹²¹ and you will be forgiven. **6:38** Give, and it will be given to you: A good measure, pressed down, shaken together, running over, ¹²² will be poured ¹²³ into your lap. For the measure you use will be the measure you receive.”

¹²⁴ **6:39** He also told them a parable: “Someone who is blind cannot lead another who is blind, can he? ¹²⁵ Won’t they both fall ¹²⁶ into a pit? **6:40** A disciple ¹²⁷ is not greater than ¹²⁸ his teacher, but everyone when fully trained will be like his teacher. **6:41**

Why ¹²⁹ do you see the speck ¹³⁰ in your brother’s eye, but fail to see ¹³¹ the beam of wood ¹³² in your own? **6:42** How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ while you yourself don’t see the beam in your own? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother’s eye.

DAY 4: (Read Lk 6: 27-38)

1. Do you have enemies? What kind of people are they?

2. What do you think it means to love your enemies?

Jesus continues his Sermon on the Plains with the core Christian commandment, love. It is a love that extends even to the love of ones enemies. This love distinguishes the children of God the Father from the children of this world. The essence of love is good will. To love another person is to have good will towards the person. When Jesus commands us to love our enemies, he does not tell to ‘fall in love’ with them (*eros*). Nor to invite them to dinner (*philia*). He doesn’t even insist that we like them! Jesus does command that we do good to them and never evil; that we wish good for them and not harm (*agape*). Jesus forbids his disciple from directly willing evil no matter what the provocation.

“Love your enemies, do good to those who hate you, bless those who curse you and pray for those who mistreat you.” (Lk 6: 27-28).



The enemy is one who hates, ostracizes, denounces and rejects Christ and those who follow in his name. Jesus gives specific instructions to his disciples on how they are to treat their enemies:

1. Love.
2. Do good.
3. Bless.

4. 4.Pray.

Jesus' command involves more than not doing evil. It requires us to do something positive. At times it involves blessing the enemy - other times it involves praying for them.

Love: In New Testament scripture there are 3 words for love:

EROS > *Passionate devotion as love among spouses.*
PHILIA > *Warm love; brotherly love.*
AGAPE > *Gracious, outgoing, active interest.*

“When someone slaps you...” (Lk 6: 29)

The saying refers to an insulting blow from one who belittles the disciple for his/ her allegiance to Jesus. Likewise, Jesus' teaching calls the disciple to break the cycle of revenge that escalates into more and more violence. When we do evil to another - not matter the reason - we diminish and even become our own greatest enemy.

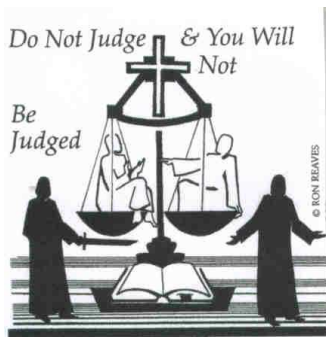
The Golden Rule:

- “Do to others what you would have them do to you.” (Lk 6:31).
- “If you love those who love you, what credit is that to you...
- “If you do good to those who do good to you...
- “If you lend to those whom you expect repayment...

Jesus commanded his disciples to be generous with their gifts. They should do good and give without looking for any return. He calls us to grow as children of God. In doing so we develop as redeemed persons and as Christians.

Jesus' rule calls for a conduct that goes beyond reciprocity. The conduct must reach beyond mere self-love. It calls for one to have the attitude of God. **“Be compassionate as your Father is compassionate.”** (Lk 6: 36).

Sayings & Images of kingdom conduct: (Lk 6: 37-49)



6:37 “Do ¹¹⁸ not judge, ¹¹⁹ and you will not be judged; ¹²⁰ do not condemn, and you will not be condemned; forgive, ¹²¹ and you will be forgiven. **6:38** Give, and it will be given to you: A good measure, pressed down, shaken together, running over, ¹²² will be poured ¹²³ into your lap. For the measure you use will be the measure you receive.” ¹²⁴ **6:39** He also told them a parable: “Someone who is blind cannot lead another who is blind, can he? ¹²⁵ Won’t they both fall ¹²⁶ into a pit? **6:40** A disciple ¹²⁷ is not greater than ¹²⁸ his teacher, but everyone when fully trained will be like his teacher. **6:41** Why ¹²⁹ do you see the speck ¹³⁰ in your brother’s eye, but fail to see ¹³¹ the beam of wood ¹³² in your own? **6:42** How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ while you yourself don’t see the beam in your own? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother’s eye. **6:43** “For ¹³³ no good tree bears bad ¹³⁴ fruit, nor again ¹³⁵ does a bad tree bear

good fruit, **6:44** for each tree is known ¹³⁶ by its own fruit. For figs are not gathered ¹³⁷ from thorns, nor are grapes picked ¹³⁸ from brambles. ¹³⁹ **6:45** The good person out of the good treasury of his ¹⁴⁰ heart ¹⁴¹ produces good, and the evil person out of his evil treasury ¹⁴² produces evil, for his mouth speaks ¹⁴³ from what fills ¹⁴⁴ his heart. **6:46** “Why ¹⁴⁵ do you call me ‘Lord, Lord,’ ¹⁴⁶ and don’t do what I tell you? ¹⁴⁷ **6:47** “Everyone who comes to me and listens to my words and puts them into practice ¹⁴⁸ – I will show you what he is like: **6:48** He is like a man ¹⁴⁹ building a house, who dug down deep, ¹⁵⁰ and laid the foundation on bedrock. When ¹⁵¹ a flood came, the river ¹⁵² burst against that house but ¹⁵³ could not shake it, because it had been well built. ¹⁵⁴ **6:49** But the person who hears and does not put my words into practice ¹⁵⁵ is like a man who built a house on the ground without a foundation. When ¹⁵⁶ the river burst against that house, ¹⁵⁷ it collapsed immediately, and was utterly destroyed!” ¹⁵⁸

DAY 5: (Read Lk 6: 39-49)

Which of these sayings of Jesus strikes you most?

Why?

“Do not judge and you will not be judged.” (Here, to judge is to pass judgment on someone, to declare what he justly deserves and furthermore to wish that he get what’s coming to him).

“Give and it shall be given to you.”

“Good measure pressed down, shaken together, running over will they pour into the fold of your garment.”

“Can a blind man act as a guide to a blind man?”

“Why look at the speck in your brother’s eye when you miss the plank in your own?”

“A good tree does not produce bad fruit.”

“Any man who desires to come to me will hear my words and put them into practice. He may be likened to the man who, building a house dug deeply and laid the foundation on rock.”



Jesus gives us motivation for loving all humanity. We belong to the Reign of God. We are called to be like Jesus and live by his values. The disciple is not called to a second-class citizenship in the Kingdom. We are offered a full citizenship given by the Father and his Son.

Fr. Judge: “Be Good. Do Good. Be a power for Good.”



Fr. Judge saw the great power of laity. He had a simple logo to call laity and religious to be committed as active, everyday missionaries; “Be good! Do good! Be a power for good!”

To strengthen this response he formed small groups of laity to prepare them and organize them for apostolic work. The work is in the providence of their everyday lives.

To encourage and improve the apostolic endeavors, Fr. Judge programmed group sharing and evaluation of the missionary experiences.

These are some guidelines that are used in Cenacle meetings today:

APOSTOLIC REFLECTION

- **Where did you encounter the poor and abandoned Jesus this past month.**
 - **Who?**
 - **How/**
 - **Circumstances?**
 - **How did you feel?**
 - **What did you do?**
- **What was the blessing in this encounter? What was the difficulty or challenge?**
- **What did you learn about yourself?**
- **What will you change in your apostolic method?**
- **What virtue or quality do you need to be a better apostle?**
- **Who are you praying for?**
- **What laity are you calling to apostolic life?**