



# Coptic Orthodox Diocese of the Southern United States



## The Holy Gospel According to St. Luke

### Chapter 6

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# Introduction

- St. Luke is carefully presenting Jesus' authority in interpreting Scripture and the Law together with demonstrations of the unique power and authority of His ministry
- He is also drawing our attention to the growing opposition of the religious leaders through a series of encounters on the Old Covenant Sabbath
- Notice that in the episode in 4:31-37 Jesus' heals on the Sabbath without opposition but after news of His actions begin to spread (4:37) the result is that some scribes and Pharisees arrive from as far away as Jerusalem to observe His teaching, the miracles He has reportedly performed and question Him (5:17-30)

# Introduction



- This sequence of events is repeated in this chapter 6-11 where Jesus heals on the Sabbath, but this time the opposition of the Pharisees is intensified
- In 6:6-11 the opposition of the Pharisees and scribes has reached the point at which they are actively conspiring to present a formal charge against Jesus, 6:7,11





# Introduction

## Chapter Outline:

- Jesus Is Lord of the Sabbath 6:1-5
- Healing on the Sabbath 6:6-11
- The Twelve Apostles 6:12-16
- Jesus Heals a Great Multitude 6:17-19
- The Beatitudes 6:20-23
- Jesus Pronounces Woes 6:24-26
- Love Your Enemies 6:27-36
- Do Not Judge 6:37-42
- A Tree Is Known by Its Fruit 6:43-45
- Build on the Rock 6:46-49

# Jesus Is Lord of the Sabbath

## 6:1-5



- In verses 1-5 in response to the Pharisees and scribes' criticism of His disciples, Jesus asserts His claim of authority over the Sabbath
- *on the **second** Sabbath*, Its use by St. Luke may be noted as indicating his wish to be accurate as an historian
- He sought to gather, as far as he could, definite dates; and hearing, in the course of his inquiries
- What does *the second Sabbath* mean?
- In answering this question, commentators are greatly divided
- Some think, that it was either the seventh day of the feast of unleavened bread, or the eighth day of the feast of tabernacles

# Jesus Is Lord of the Sabbath

## 6:1-5



- Others, that it was the sabbath which fell that year on the day of Pentecost
- Others have been of opinion, that as the Jews had two beginnings of their year, the one on civil accounts in Tisri, the other on ecclesiastical accounts in Nisan
- But what seems most likely is that this sabbath was, as it may be described that it is the first sabbath after the second day of the Passover, when the sheaf of the first-fruits was offered, and harvest might be begun; which suits well with ears of corn being ripe at this time, which the disciples rubbed



# Jesus Is Lord of the Sabbath

## 6:1-5



- There was nothing wrong with what they did
- Their picking up was not considered stealing, according to the provision for the poor of the land given in Deuteronomy 23:25
- The problem was with the day on which they did it
- The Rabbis made an elaborate list of “do” and “don’t” items relevant to the Sabbath and this violated one of the items on this list
- When the disciples did what they did, in the eyes of the religious leaders they were guilty of *reaping, threshing, winnowing, and preparing food*
- There were therefore in violations of the Sabbath

# Jesus Is Lord of the Sabbath

## 6:1-5



- Jesus answered by directed their attention to the story of David and his men being given permission to eat the holy bread of the Sanctuary when they were hungry
- David's visit to the sanctuary at Nob took place evidently on the sabbath, as the fresh supply of shewbread had been apparently just laid out; he must, too, have violated another rule by his journey on that day 1 Samuel 21
- Jesus' challenge "*Have you not read*" calls into question their understanding of the Scriptures
- The point is that the Law was not meant to be so rigid as to be without mercy and compassion



# Jesus Is Lord of the Sabbath

## 6:1-5



- As "*Lord of the Sabbath*," Jesus is claiming divine authority to determine what is and isn't a Sabbath violation of the Law
- This was a direct claim to Deity
- Jesus said that He had the authority to know if His disciples broke the Sabbath law, because He is the *Lord of the Sabbath*
- This interpretation is made clear in the same episode recorded by Matthew's Gospel and Jesus' declaration that *something greater than the Temple is here*, Matthew 12:6, referring to Himself and His mission
- Jesus is not doing away with the Sabbath prohibitions in the Law, but He is properly re-defining those prohibitions



# Healing on the Sabbath 6:6-11

- *on another Sabbath*, Whether the following sabbath, or some time after, is not certain
- St. Luke inserts this scene, which may have taken place several weeks after the one above related, because it completes in a way the teaching of the Lord on this important point of the ceremonial law
- So his focus is on Jesus' authority in interpreting Scripture and the Law and the power and authority of His ministry
- By their very actions, the Pharisees admitted that Jesus had the power of God to work miracles, yet they sought to trap Him
- They watched Jesus closely, but with no heart of love for Him



# Healing on the Sabbath 6:6-11

- The controversy surrounding Sabbath healings increases in this episode, and Jesus will intensify the controversy by challenging the Pharisees on the real issue concerning what is lawful or unlawful concerning the Sabbath
- Notice that the man does not ask to be healed, it is Jesus who offers the invitation
- With this question Jesus has placed them in a dilemma
- They cannot say it is right to do evil on the Sabbath or it is right to destroy life, but if they answer that it is lawful to do good and save life on the Sabbath they will be giving Jesus permission to heal on the Sabbath





# Healing on the Sabbath 6:6-11

- *when He had looked around at them all, St. Mark adds, with anger, being grieved by the hardness of their hearts*
- He looks round merely waiting for an answer to His pointed question
- None being forthcoming, He proceeds to heal
- He commanded the man to do something impossible in his current condition
- But Jesus gave both the command and the ability to fulfill it, and the man put forth the effort and was healed
- Obviously, their rage and planning of murder (discussed with one another what they might do to Jesus) were far greater violations of the Sabbath than the healing of the man's withered hand



# The Twelve Apostles 6:12-16

- The introductory statement *"In those days"* is a shift in topic from the Sabbath controversies
- The stress laid on the prayers of Jesus is again characteristic of St. Luke
- Jesus was at a critical point in His ministry
- He offended the traditions of the religious leadership, and they began to plot His death
- The political leadership also began to plan His destruction, according to Mark 3:6
- In response to these pressures and changing situations, *He went out to the mountain to pray, and continued all night in prayer to God*



# The Twelve Apostles 6:12-16

- Jesus was about to choose His disciples
- In one sense, there was nothing in Jesus' three years of ministry before the cross more important than this
- These were the men who would carry on what He had done, and without them the work of Jesus would never extend to the whole world
- No wonder Jesus gave this critical choice an entire night of prayer
- Jesus was God; yet He did not simply use His infinite knowledge to pick the apostles





# The Twelve Apostles 6:12-16

- Instead, He prayed all night
- Like every other struggle Jesus faced, He faced this one as a man; a man who needed to seek the will of His Father and rely on the power of the Holy Spirit just as we do
- St. Luke frequently alludes to Jesus spending periods of time in prayer
- He would have the readers of his Gospel never lose sight of the perfect humanity of the Savior, and, while ever keeping in view the higher objects of his earthly mission, still is careful always to present Him as the Example of a true life



# The Twelve Apostles 6:12-16

- Jesus chose twelve apostles because this was the foundation of the new chosen people, and as Israel had twelve tribes Jesus would also have twelve apostles
- *Apostles*, The literal meaning of this term is "one who is sent," but in classical Greek it had acquired a distinct meaning as "envoy or ambassador"
- These favored men, then, received this as the official designation by which they were ever to be known
- Jesus chose Judas, knowing how he would turn out and become a traitor
- Jesus later told His disciples that He chose them, and He knew one of them was a devil, John 6:70

# Jesus Heals a Great Multitude

## 6:17-19



- Jesus and His disciples went up the "mountain" in 6:12, but now they have come down from the "mountain" to stand on level ground before He begins to teach not only the disciples but the crowds of people who have gathered
- *stood on a level place*, The work described in these few verses and the teaching recorded till the end of the chapter took place *on a level place*
- For some, this is a helpful distinction marking the following teaching from the teaching *on a mountain* described in Matthew 5:7
- They think St. Luke's Gospel records a different beatitude teaching than is found in the Gospel of Matthew



# Jesus Heals a Great Multitude

## 6:17-19



- There are three major theories that biblical scholars have developed to account for the differences between Matthew's Sermon on the Mount and Luke's Sermon on the Plain
- 1. Both Gospels give different accounts of the same sermon
- 2. The Gospels reflect two different homilies spoken at different times during Jesus' teaching ministry
- 3. The Gospels present two homilies delivered in close succession; one on the summit of the mountain only to the disciples and then a second homily on the plain to the multitude

# Jesus Heals a Great Multitude

## 6:17-19



- And some have observed that the area around the Sea of Galilee – including the traditional Mount of Beatitudes, where the Sermon on the Mount is said to be delivered – is like a mountain when looking from the Sea of Galilee, but it is like a level place when one stands on or above it
- People came from great distances to be healed and delivered from demonic spirits by Jesus, even from Gentile cities such as Tyre and Sido
- The power of the Spirit of God flowed from Jesus to whoever He touched or who touched Him
- In 8:43-48 Luke tells the story of a woman who was healed simply by grasping the tassel on Jesus' cloak



# The Beatitudes 6:20-23

- The sermon is delivered first of all for the circle of the disciples, but in presence of the people, and, moreover, for the people
- The poverty Jesus had most in mind is *poverty of spirit*, Matthew 5
- The poor in spirit recognize that they have no spiritual assets
- Poverty of spirit cannot be artificially occur by self-hatred
- It comes as the Holy Spirit works in our heart and we respond to Him
- *Everyone* can start here; everyone can be poor in spirit
- As in Isaiah 66:2, “*But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My Word.*”





# The Beatitudes 6:20-23

- Poverty of spirit is an absolute prerequisite for receiving the kingdom, because as long as we keep illusions about our own spiritual resources, we will never receive from God what we absolutely need
- This blessing to the poor is placed first for a reason, because it puts the following commands into perspective
- They cannot be fulfilled in our own strength, but only by a beggar's reliance on God's power
- *hunger now*, Not only suffer hunger and thirst in a literal sense, in this present life, but who have hunger and thirst in a spiritual sense, after righteousness and eternal life as in Matthew 5:6



# The Beatitudes 6:20-23

- As the body has its natural appetites of hunger and thirst for the food and drink suited to its nourishment, so has the soul
- As the body depends for its nourishment, health, and strength upon the earth, so does the soul upon heaven
- Jesus spoke here of those who had an earnest longing for that right relation to God in which they were so lacking
- Intense longing, such as can only be compared to that of a starving man for food, is sure of satisfaction



# The Beatitudes 6:20-23

- There is a mourning which, as Augustine says, has no blessing from heaven attached to it, at best only a sorrow of this world and for the things of this world
- What Jesus speaks of is a nobler grief, a weeping for our sins and the sins of others, for our weary exile here
- “It befits you to weep over the world, but to rejoice in the Lord. Be sorrowful for repentance, and rejoice in the grace.”  
St. Ambrose
- This Paul also clearly declared, when he said, *“For the godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.”* (2 Corinthians 7:10)





# The Beatitudes 6:20-23

- Verse 22 speaks of the extent of hatred that would be brought against the followers of Jesus
- By *your name* is meant their name as His disciples
- It did not take long for these words of Jesus to become true of His followers
- They were sometimes called Nazarenes, and sometimes Christians; and both these names were matter of reproach in the mouths of their enemies
- So James 2:7 says to the converts, “*Do they not blaspheme that noble name by which you are called?*”



# The Beatitudes 6:20-23

- St. Paul in Acts 24:5 is called *a ringleader of the sect of the Nazarenes*, the character of a hostile fellow, and, that of a mover of agitation
- Luke having spoken of their separating or excommunicating them, continues the same idea, in saying that they would cast out their name likewise, as a thing evil in itself
- It is a paradox to be so happy when so hated, yet these persecuted ones can because their *reward is great in heaven*, and because the persecuted are in good company: *the prophets* before them were also persecuted



# The Beatitudes 6:20-23

- Well and faithfully Jesus followers did in after; fulfilling their Master's prophetic charge
- Not only did men like Paul the apostles welcome persecution "for the Name" with joy, but long after Paul and his fellows had "fallen asleep," Christians followed the same glorious lead
- The terrible persecutions which many of the old Hebrew prophets underwent were well known
- *did to the prophets*, These men of God endured this treatment during several generations, while evil princes sat on the thrones of Judah and Israel





# The Beatitudes 6:20-23

- Thus Elijah mourned the general massacre of his brother prophets when Ahab and Jezebel reigned, 1 Kings 19:10
- Urijah was slain by Jehoiakim, Jeremiah 26:23
- Jeremiah himself underwent long and painful persecution
- Amos was accused and banished, and, according to tradition, beaten to death
- These are only a few instances of the treatment which faithful prophets of the Lord had undergone



# Jesus Pronounces Woes 6:24-26

- *woe to you*, Jesus' tone is one of pity, an expression of regret and compassion rather than denunciation
- We enter here on what is a distinct feature of the Sermon-the woes that, as it were, balance the beatitudes
- It obviously lay in St. Luke's purpose, as a physician of the soul, to treasure up and record all our Lord's warnings against the great temptations that wealth brings with it
- The truth thus stated in its plain awfulness is reproduced afterwards in the parable of the Rich Man and Lazarus, Luke 16:19
- Here is a *woe* to them who are *rich*, that is, who trust in riches



# Jesus Pronounces Woes 6:24-26

- Those who have abundance of this world's wealth, and, instead of serving God with it, serve their lusts with it
- Woe to them, for *they have received their consolation*, that which they placed their happiness in
- *Woe to you who are full*, This saying points to men who used their wealth for self-indulgence, for the mere gratification of the senses
- By those *that laugh* must be understood, either those that are sinfully merry, or at least those that have no true cause of spiritual joy





# Jesus Pronounces Woes 6:24-26

- *Woe to you when all men speak well of you*, This woe also, like the previous ones, is opposed to the fourth beatitude, Luke 6:22
- Woe to those who make it their great and only care to gain the praise and applause of men, who value themselves upon that more than upon the favor of God and his acceptance
- Jesus exalted what the world despises and rejected what the world admires
- Jesus turned upside-down their perception of the Kingdom of God



# Love Your Enemies 6:27-36

- *to you who hear*, To all you that hear
- Those that diligently hearken to Christ shall find He has something to say to them well worth their hearing
- This is a radically new teaching
- It is a shockingly simple command to understand, but difficult one to obey
- Jesus told us exactly how to actually love our enemies: *do good, bless, and pray for those who spitefully use you*
- Jesus recognized that *we will have enemies*
- This plan of God's Kingdom takes into account real-world problems



# Love Your Enemies 6:27-36

- Though we *will* have enemies, yet we are to respond to them in love, trusting that God will protect our cause
- The love Jesus told us to have for our enemies was not a warm, fuzzy feeling deep in the heart
- If we wait for that, we may never love them
- The love for our enemies is a love that *does* something for them, quite apart from how we might feel about them
- He is asking us to respond in mercy and love as God responds to human weakness
- *bless those who curse you*, Means that we must speak well of those who speak ill of us and do good to them





# Love Your Enemies 6:27-36

- Continuing His astonishing teaching, Jesus said we must accept certain evils committed against us
- Jesus in these verses presents to us a practical way of how to love
- When a person insults us, *strikes you on the one cheek* we want to give them back what they gave to us, plus more
- Jesus said we should patiently bear such insults and offences, and not resist an evil person who insults us this way
- When we think how Jesus Himself was insulted and spoken against (as a glutton, a drunk, a blasphemer, a madman, and so forth) we see how He lived this principle Himself



# Love Your Enemies 6:27-36

- This is not to be understood of any sort of evil, not of the evil of sin, of bad actions, and false doctrines, which are to be opposed; nor of the evil one, Satan, who is to be resisted; but of an evil man, an injurious one, who has done us an injury
- We must not render evil for evil, or repay him in the same way; James 5:6
- *do not withhold your tunic either*; It is wise rather to surrender more than is demanded, than to disturb the calm of our own spirit by arguing, disputing, and debating



# Love Your Enemies 6:27-36

- *Give to everyone*, Whether Jew or Gentile; friend or enemy; believer or unbeliever; a good, or a bad man; worthy or unworthy; deserving or not, that asks alms, whether food or money; give it freely, readily, cheerfully, according to your abilities, and as the necessity of the object requires
- What the Lord inculcated here was that broad, unselfish generosity which acts as though it really believed those other beautiful words of Jesus, that, *it is more blessed to give than to receive*
- Verse 31, commonly called "the Golden Rule" or the principle of reciprocity, sums up all the moral and ethical requirements of men who live in society as kingdom citizens





# Love Your Enemies 6:27-36

- The law of Jesus demands a standard of conduct that surpasses what is normally expected
- Jesus urged His followers to pursue a lifestyle that demonstrates God's mercy to all
- These are hard lessons to flesh and blood
- But if we are thoroughly grounded in the faith of Christ's love, this will make his commands easy to us
- *do to them*, is present imperative emphasizing the necessity for the subject to depend wholly on the Holy Spirit to carry out this action



# Love Your Enemies 6:27-36

- We should regard it as no matter of virtue, and no imitation of Jesus, if we merely return the love that is given to us
- Remember, Jesus here taught the character of the citizens of His kingdom
- We should expect that character to be different from the character seen in the world
- Our Lord has so little regard for one of the highest instances of *natural* virtue, namely, the returning love for love, that He does not account it even to deserve thanks
- *For even sinners*, He said, *do the same*; Men who do not regard God at all



# Love Your Enemies 6:27-36

- The returning good for good and evil for evil, - this is the ordinary rule of man
- Then beneath this there is the returning of evil for good, which is wicked, evil, and ungodly
- While above it there is the returning of good for evil, which is Divine, and this is what is commanded for the followers of Jesus here





# Love Your Enemies 6:27-36

- When we give, it should not be with strings attached
- True service involves a giving that does not demand a giving back
- He calls for works that demonstrates love, good deeds, and giving/lending to those in need
- God's children should bear the permanent lasting stamp of His moral character
- Since He is loving, gracious, and generous—even to those who are His enemies—we should be like Him
- Notice that all three verbs, *love*, *do good*, *lend*, are not suggestions but commands in the present imperative, which means these actions are to be a disciple's lifestyle



# Love Your Enemies 6:27-36

- God will bless you in your worldly substance here, and will not forget your kindness hereafter
- As God is ever willing to give all necessary help and support to those who are *unthankful and evil*, so His followers, being influenced by the same spirit, are easy to be asked, and are at all times ready to contribute to the uttermost of their power to relieve or remove the miseries of the distressed
- A merciful or compassionate man easily forgets injuries; pardons them without being asked; and does not permit repeated returns of ingratitude to discourage him from doing good, even to the unthankful and the unholy



# Do Not Judge 6:37-42

- With this command Jesus warned against passing judgment upon others, because when we do so we will be *judged* in a similar manner
- Unfortunately, this verse seems to be most popular among people who do not know the Holy Bible well
- They seem to think (or hope) that Jesus commanded a universal acceptance of any lifestyle or teaching
- Just a little later in this same sermon Luke 6:43-45, Jesus commanded us to know ourselves and others by the fruit of their life, and *some* sort of assessment is necessary for that





# Do Not Judge 6:37-42

- The Christian is called to show unconditional love, but the Christian is not called to unconditional *approval*
- We really *can* love people who do things that should not be approved of
- Jesus expanded the idea beyond simply judging others
- He also told us to *condemn not* and to freely *forgive*
- *good measure, pressed down, shaken together*, The imagery clearly points to a measure of grain, so pressed and shaken that it could hold no more
- God will measure unto us according to the same measure we use for others



# Do Not Judge 6:37-42

- This is a powerful motivation for us to be generous with love, forgiveness, and goodness to others
- If we want more of those things from God, we should give more of them to others
- Jesus' followers must be known among men as givers rather than judges
- Boundless generosity, limitless kindness to all, saint and sinner
- We can not out-give God
- He will return more to us, in one way or another, more than we give to Him



# Do Not Judge 6:37-42

- *Can the blind lead the blind?*, This appears to have been a general proverb, and to signify that a man cannot teach what he does not understand
- This is strictly true in spiritual matters
- A man who is not illuminated from above is incapable of judging concerning spiritual things, and wholly unfit to be a guide to others
- Is it possible that a person who is covered with the thickest darkness should dare either to judge of the state of others, or attempt to lead them in that path of which he is totally ignorant!
- If he does, must not his judgment be recklessness, and his teaching foolishness?





# Do Not Judge 6:37-42

- And does he not endanger his own soul, and run the risk of falling into the ditch of perdition himself?
- Everyone who is thoroughly instructed in Divine things, who has his heart united to God, everyone who has in him the mind that was in Christ, though he cannot be above, yet will be as, his teacher - holy, harmless, undefiled, and separate from sinners
- Those who put themselves under the guidance of the ignorant are likely to perish with them
- Can the Pharisees, who are blinded with pride, prejudice, and bigotry, *lead the blind* people into the right way?
- Shall not both fall together into the ditch?



# Do Not Judge 6:37-42

- Those that are led by the common opinion and custom of this world, are themselves blind, and are led by the blind, and will perish with the world that sits in darkness
- Those that ignorantly, *follow the multitude to do evil*, follow the blind in the broad way that leads the many to destruction
- Some scholars think that Jesus meant that they were in this to follow His example
- He, in His work on earth, taught, but did not judge, John 8:11-15
- Were they above their Master that they should do what He had refrained from doing?



# Do Not Judge 6:37-42

- Christ's followers cannot expect better treatment in the world than their Master had, Luke 6:40
- Let them not promise themselves more honor or pleasure in the world than Christ had, nor aim at the worldly showiness and magnificence which He was never ambitious of
- Every one that would show himself a disciple, let him be *as his Master*-dead to the world and to everything in it, as his Master
- Let him live a life of labor and self-denial as his Master did, and make himself a servant to all; and let him toil, and do all the good he can, and then he will be a complete disciple





# Do Not Judge 6:37-42

- Jesus shows, through the figures of a speck and a plank that we are generally far more tolerant to our own sin than we are to the sin of others
- Though there might be a literal *speck* in one's eye, there obviously would not be a literal *plank* or board in an eye
- Jesus used these exaggerated pictures to make His message easier to understand and more memorable
- Jesus indicates that the one with the plank in his own eye would not immediately be aware of it
- He is blind to his obvious fault



# Do Not Judge 6:37-42

- It is the attempt to correct the fault of someone else when we ourselves have the same (or greater fault) that earns the accusation, *"Hypocrite!"*
- Jesus did not say that it was wrong for us to help our brother with the speck in his eye
- It is a good thing to help your brother with his speck, but not before dealing with the plank in your own eye

# A Tree Is Known by Its Fruit

## 6:43-45



- In the Sermon on the Mount Jesus used this parable to discern between the true and false prophet, Matthew 7:15-20
- In the Old Testament there were both true and false prophets just as in Jesus' time there will be true and false disciples
- In relating this teaching to the one on the blind guide, one can recognize the true child of God who is a guide to others by the quality of his deeds "the "fruits" of good works that his life produces like compassion, mercy, charity to the poor and a forgiving heart



# A Tree Is Known by Its Fruit

## 6:43-45



- A tree is known to be either good or bad by its fruit, so a man is known to be either good or bad by his words and deeds
- The good tree of a Christ-like life cannot bring forth the “corrupt fruit” of severe judgment
- The *rotten* tree of hypocrisy cannot bring forth the “good fruit” of the power to reform and purify the lives of others
- This fruit is the inevitable result of who we *are*
- The heart was seen as the true essence of a person for good and for evil
- It was the seat of one's moral personality

# A Tree Is Known by Its Fruit

## 6:43-45



- If the fruit be good, you may conclude that the tree is so if the conversation be holy, heavenly, and regular, though you cannot always know the heart, yet you may kindly hope that it is upright with God for *every tree is known by its fruit*
- But the *foolish person will speak foolishness*, Isaiah 32:6, and *wickedness proceeds from the wicked*, 1 Samuel 24:13
- The malicious accusations of the scribes and Pharisees reveal the malice and evil in their hearts, it is their rotten "fruit" that identifies them as evil
- They are looking for sin in Jesus when there is much sin evident in their lives

# A Tree Is Known by Its Fruit

## 6:43-45



- The reigning love of God and Christ in the heart denominates a man, *a good man*, and it is *a good treasure* a man may bring forth that which is good
- But where the love of the world and the flesh reign there is an *evil treasure* in the heart, out of which an *evil man* is continually bringing forth *that which is evil* and by what is brought forth you may know what is in the heart





# Build on the Rock 6:46-49

- This warning of Jesus applies to people who say “*Lord, Lord*” and yet their spiritual life has nothing to do with their daily life
- They go to church, perhaps fulfill some daily religious duties, yet they sin against God and man just as any other might
- It is not enough to *hear* the sayings of Christ, but we must *do* them; not enough to profess relation to Him, as his servants, but we must make conscience of obeying Him
- It is *putting a cheat* upon ourselves if we think that a bare profession of religion will save us, that *hearing* the sayings of Christ will bring us to heaven, without *doing* them



# Build on the Rock 6:46-49

- *Whoever comes to Me*, Here, in three brief points, Jesus described the one who does follow Him in wisdom and truth – and went on to illustrate the wisdom of that one
- 1. '*Whoever comes to Me*,' surrender
- 2. '*hears My sayings*,' discipleship
- 3. '*and does them*' obedience



# Build on the Rock 6:46-49

- In Jesus' final illustration of the two builders, each house looked the same from the outside
- The real foundation of life is usually hidden and is only proven in the storm
- The person who both hears what Jesus teaches and then acts on what he has heard is the disciple who is building his understanding of Jesus' message on a firm foundation of faith
- But a person who only hears and does not act has nothing to strengthen his faith
- Adversity (the raging river) will cause his faith to collapse and fail





# Build on the Rock 6:46-49

- St. Luke alone reports that the wise man *dug deep* and so brings out the toil and labor which attends the laying of the foundation
- Jesus warned that the foundations of our lives will be shaken at some time or another, both now (in seasons of difficulty) and in the ultimate judgment before God
- It is better that we test the foundation of our life *now* rather than later, at our judgment before God when it is too late to change our destiny
- Time and the storms of life will prove the strength of one's foundation, even when it is hidden
- We may be surprised when we see who has truly built upon the good foundation



# Build on the Rock 6:46-49

- There is something very striking in the words with which our Master concluded His great sermon, *and the ruin of that house was great.*
- One may say, it was only the destruction of one human being
- But our Lord's saying reminds us that in His eyes the ruin of one soul is a thought full of unspeakable sorrow
- Jesus, in closing His discourse, leaves His hearers under the impression of this solemn thought
- As we read this last word, let everyone know that this disaster might be his/hers if one proves hypocritical or inconsistent



# Discussion

- Did Jesus ever sin against God's law? What were the Jews' motives in this? v7
- In what sense was Jesus Lord of the Sabbath? What does this prove?
- We say we pray, but do we pray? What are some characteristics of prayer you note from the life of Jesus? Make a list of ideas that come to mind with some verses to lead you into a deeper relationship of abiding





# Discussion

- Study the New Testament teaching about apostles and list several qualifications or works required of them.
- What kind of “poor” people does Jesus refer to? What blessing do they receive?
- Define “woe”. Explain how each woe relates to a beatitude.
- Whom should we love?



# Discussion

- Give examples of proper application of the Golden Rule.
- What does loving our enemies involve? How will this make us like our Father?
- Describe the parable of the builders and explain it.
- What question and answer did Jesus pose in verses 46 and 47 as a test to see if we are truly His servants?