

Luke 6:12-36

12 It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. 13 And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: 14 Simon, whom He also named Peter; and Andrew his brother; and James and John; and Philip and Bartholomew; 15 and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; 16 Judas the son of James, and Judas Iscariot, who became a traitor.

17 Jesus came down with them (He came down with the 12)

and stood on a level place; and there was a large crowd of His disciples (obviously there were many more people who were sincerely following Him beyond the 12),

and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, (and there were even more people who had come from all around that were there for two reasons)

18 who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. 19 And all the people were trying to touch Him, for power was coming from Him and healing them all.

Jesus does something interesting here.

1. He doesn't seem to notice the large crowd that has come out to hear him
2. He doesn't seem to focus his attention on the large crowds that had come out to be healed by Him
3. He turns His attention to His disciples and begins to preach.
 - a. He gives a series of blessings
 - b. He gives a series of woes
 - c. He give a series of instructions

I. Blessings

20 And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God. 21 Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. 22 Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. 23 Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.

This passage of Scripture clearly makes us think of the beatitudes as recorded in Matthew 5:3-12

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 "Blessed are those who mourn, for they shall be comforted.

5 "Blessed are the gentle, for they shall inherit the earth.

6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

7 "Blessed are the merciful, for they shall receive mercy.

8 "Blessed are the pure in heart, for they shall see God.

9 "Blessed are the peacemakers, for they shall be called sons of God.

10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

These beatitudes in Luke should make us think of the beatitudes in Matthew

1. There are obviously some parallels, however we need to be careful that we do not see the similarity between Luke 6 and Matthew 5 and then try to force fit them together.
2. To be different is not to be contradictory...it is to just be different!
3. Don't try to press them together to mean the same thing.
 - a. Let Matthew 5 mean what Matthew 5 and the beatitudes mean (something clearly spiritual in nature)
 - b. Let Luke 6 mean what it means (something obviously physical in nature).

Let us consider what Jesus is teaching here.

1. *Blessed are you who are poor, for yours is the kingdom of God.*
2. *21 Blessed are you who hunger now, for you shall be satisfied.*
3. *Blessed are you who weep now, for you shall laugh.*
4. *22 Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. 23 Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.*

The tendency is to make this mean something other than the plain meaning of the text.

1. It should be no surprise Jesus came blessing these people.
2. Luke 4:18-19 *The Spirit of the Lord is upon me, because He anointed Me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord.*

It is important that we notice who He is taking to.

1. It is not as though everyone who is poor, hungry, sad, and hated in this life is blessed by Him.
2. We know that isn't true don't we.
3. He is speaking here directly to a specific group of people: His disciples.
3. The theme is...many of you, my disciples, are poor now, hungry now, weeping now, and hated NOW, but take heart, rejoice...a great day of reward awaits you!

Notice when the blessing comes...not in this life! Not now.

1. *Blessed are you who are poor, for yours is the kingdom of God.* (The Kingdom of God)
2. *23 Be glad in that day and leap for joy, for behold, your reward is great in heaven.* (Your reward is great "in heaven.")

As we look at the woes, it will help us better understand what Jesus is communicating here.

II. Woes

24 But woe to you who are rich, for you are receiving your comfort in full.

1. Every single woe has an almost perfect parallel among the blessings.
2. The parallel to verse 24 is found in verse 20 (*And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God."*)
3. This is not inconsistent with what we read elsewhere in the NT.
 - a. Luke 12:16-21 *And He told them a parable, saying, "The land of a rich man was very productive. 17 And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 18 Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 19 And I will say to my soul, "Soul, you have many goods*

laid up for many years to come; take your ease, eat, drink and be merry.”’ 20 But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’ 21 So is the man who stores up treasure for himself, and is not rich toward God.”

b. James 5:1-3 *Come now, you rich, weep and howl for your miseries which are coming upon you. 2 Your riches have rotted and your garments have become moth-eaten. 3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!*

25 Woe to you who are well-fed now, for you shall be hungry.

1. The parallel is in verse 21a (*Blessed are you who hunger now, for you shall be satisfied.*)
2. Luke 16:19-25
3. Isaiah 65:13-14 *Therefore, thus says the Lord GOD, “Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be put to shame. 14 “Behold, My servants will shout joyfully with a glad heart, But you will cry out with a heavy heart, And you will wail with a broken spirit.*

25b Woe to you who laugh now, for you shall mourn and weep.

1. The parallel is in verse 21b. (*Blessed are you who weep now, for you shall laugh.*)
2. Is Jesus just anti-laughter...a cosmic kill-joy?
3. If Jesus is commending laughter and joy in verse 23 (*Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.*)
4. Then it must be different than the laughter in verse 25.

26 Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.

1. The parallel is in verse 22. (*Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.*)
2. Wow. Does Jesus mean that if you are rich, well fed, cheerful, and well respected in this life then you are out of luck in eternity?
3. It definitely sounds that way doesn't it?

I think we need to be careful.

1. That we do not just write this off and say...no, he couldn't mean that.
 - a. That would be our tendency wouldn't it because all of us are rich, well fed, enjoy this life, and are well thought of by others.
 - b. So, if Jesus means what is sounds like he is saying, he would be talking about me right now...so I know that can't be the case.
 - c. Do you see how dangerous that is? So, let's be careful and refits to just write this off.
 - d. We might need to do some serious reflection and consideration of how we live.
2. That we do not take this at face value without considering the context.
 - a. Taken, in light of the blessings, and the whole, it seems the main point Jesus is making is: If you live for consolation and reward now, you will get it, but only now.
 - b. This should prompt all of us to ask, are we living for present reward or are we looking and living for future reward?
 - c. By what perspective are you living your life and ordering your life?
 1. Eternal and future
 2. Or Temporal and present

Thankfully, Jesus give us some clear instruction.

1. If we are wrestling with the blessings...or the woes, we can heed His direction
2. If we can't help our circumstance, we can help our attitudes and actions.

III. Instructions

27 "But I say to you who hear, **love** your enemies, do good to those who hate you, 28 **ble**ss those who curse you, **pr**ay for those who mistreat you. 29 Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. 30 **Give** to everyone who asks of you, and whoever takes away what is yours, do not demand it back. 31 Treat others the same way you want them to treat you.

32 If you **love** those who love you, what credit is that to you? For even sinners love those who love them. 33 If you **do good** to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you **lend** to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. 35 But **love** your enemies, and **do good**, and **lend, expecting nothing in return**; and your reward will be great, (parallel verse 23) and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. 36 Be merciful, just as your Father is merciful.

These instructions can be divided into three main categories.

1. **Love your enemies** v27, 32

- a. Matthew 5:44 But I say to you, love your enemies and pray for those who persecute you,
- b. Do this...feel this....for your enemies!
- c. 1 Corinthians 13:4-7 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things.

2. **Do good** v28, 33, 35a

- a. Matthew 25
- b. Romans 12:19-21 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. 20 "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD." 21 Do not be overcome by evil, but overcome evil with good.
- c. Matthew 24:12 Because lawlessness is increased, most people's love will grow cold

3. **Give** v30, 34a, 35b

- a. Luke 14:12-14 And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment. 13 But when you give a reception, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."

b. 2 Corinthians 9:6-8 *Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. 8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed*

Conclusion:

By what perspective are you living your life and ordering your life?

1. Eternal and future
2. Or Temporal and present

Jesus, in the blessings, in the woes, and in the instructions is saying: Hold the temporal and present loosely!

1. The blessing is pronounced on those who have little in the way of the temporal and present.
2. nThe woe is pronounced on those who have much in the way of the temporal and present.
3. The instructions challenge us all to hold “things” (the temporal and present) loosely.
 - a. Focus on loving your enemy
 - b. Doing good to those who may have done you wrong
 - c. Giving to the undeserving

Think Kingdom! Think eternal! There is a better life coming for those who know Christ...His disciples.

1. Are you His disciple?
2. GOSPEL