

God's Kingdom Manifesto, P. 2

E.T.S.

In part two of God's Kingdom Manifesto found in Luke 6:27-38, Jesus moves from the attitudes to the actions of people who live under His rule.

E.S.S.

Part two of God's Kingdom Manifesto reveals the qualities or characteristics present in the life of a committed follower of Jesus who lives under His rule.

OBJ.

For the Christ Seeker: Show the unbeliever that God's Kingdom will be the only enduring kingdom. Convince him or her to become part of God's Kingdom through believing in Jesus Christ for salvation.

Christ Follower: Show the believer what being part of God's Kingdom looks like. Convince him or her to live according to God's Kingdom principles.

Introduction

Please open your Bible to the Gospel according to Luke chapter six.

As we continued our journey expositionally through this book, we came to Luke's account of a message Jesus preached that is similar to the Sermon on the Mount found in Matthew chapters five through seven. Jesus preached alike messages at different times in different places throughout His earthly ministry. Luke's account represents a message similar to Matthew's that Jesus preached on a different occasion. In studying the message, we've split it into three sections and given it the title *God's Kingdom Manifesto*. Jesus shares the implications of the rule of Jesus in our lives. When you are living for and building God's Kingdom, these qualities or characteristics will be evident.

In verses 20-26, we are introduced to four sets of contrasts presented as blessings and woes. They represent the themes of dependency, desire, delight, and drive. We could say that Jesus described the attitude of those who live for and build the Kingdom the God.

Now, the second section of the message comes from verses 27-38. Follow along as I read this section.

Bible

(27) But I say unto you which hear, Love your enemies, do good to them which hate you, (28) Bless them that curse you, and pray for them which despitefully use you. (29) And unto him that smiteth thee on the one cheek offer also the other; and him

that taketh away thy cloke forbid not to take thy coat also. (30) Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. (31) And as ye would that men should do to you, do ye also to them likewise. (32) For if ye love them which love you, what thank have ye? for sinners also love those that love them. (33) And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. (34) And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. (35) But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. (36) Be ye therefore merciful, as your Father also is merciful. (37) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: (38) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Luke 6:27-38 - KJV

Explanation

Notice how Jesus opens this section of the message: "But I say unto you which hear..."

The word translated, *hear*, represents a wide range of meanings. In this text, as in many in the N.T., it means much more than the ability of the body to receive and interpret audible noises. To describe it concisely, you can understand *hear* as the activity of listening attentively, intelligently,

intently, and obediently.

- *Attentively* - focused on His words.
- *Intelligently* - with understanding and wisdom.
- *Intently* - with determination to heed.
- *Obediently* - follow through.

It's the process James, the half-brother of Jesus, describes in James chapter one.

Bible

(19) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: (20) For the wrath of man worketh not the righteousness of God. (21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. (22) But be ye doers of the word, and not hearers only, deceiving your own selves. (23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: (24) For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. (25) But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 1:19-25 - KJV

Explanation

This form of hearing sets the committed follower of Jesus apart from the casual follower.

Illustration

I've shared before the story of the hog and hen who discussed participating in the church's ministry to feed the hungry. The hen said, "I've got it! We'll provide bacon and eggs for the church to feed the hungry."

The hog thought about the suggestion and said, "There's one problem with your bacon and eggs solution. For you, it only requires a contribution, but for me, it will mean total commitment!"

Explanation

The difference between those who are casual followers and those who are committed followers is the difference between those who only hear and those who really hear.

Having seen the attitudes of those who live for and build God's Kingdom in the first section of Jesus's message, let's see the actions of those who live for and build God's Kingdom. Those who really hear, who are committed followers of Jesus, evidence these qualities.

1...Love Genuinely (vv. 27-29)

Explanation

The pastor and author John Phillips wrote, "The driving force behind our Lord's behavior in all places at all times under all circumstances was love. What was true of Him should be true of us...That [love] was Jesus' way. He loved Judas as much as He loved John, Pilate as much as

He loved Peter, and Annas as much as He loved Andrew. He loved the man who plowed His back with that terrible scourge. He died for the man who crowned Him with thorns and prayed for those who nailed Him to the tree” (Phillips).

Jesus knew opposition. That started contextually during the events recorded in the previous chapter of Luke.

How did He respond to it?

How does He tell us we should respond to it?

Through genuine love.

To those who are...

- *Enemies* - those who hate you who actively act hostile.
- *Haters* - those who detest you.
- *Cursers* - those who disapprove, demean, and denounce you.
- *Users* - those who insult and slander you.

Loving our enemies comes not from our emotions as our response to our feelings about them.

Loving our enemies comes from a choice we make that flows from our love for God. It's active, not passive. The activity of loving our enemies results in...

- *Doing good* - What can you give or do for the benefit of your enemies?
- *Bless* - To invoke or enact divine favor, implying a positive disposition or kind actions toward the recipient. How can you demonstrate and live out kindness toward your

enemies?

- *Pray* - How can you pray for God to do something good for and in your enemies?

Bible

(17) Recompense to no man evil for evil. Provide things honest in the sight of all men.

(18) If it be possible, as much as lieth in you, live peaceably with all men. (19) Dearly

beloved, avenge not yourselves, but rather give place unto wrath: for it is written,

Vengeance is mine; I will repay, saith the Lord. (20) Therefore if thine enemy hunger,

feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his

head. (21) Be not overcome of evil, but overcome evil with good.

Romans 12:17-21 - KJV

Explanation

Jesus Himself exemplified this for us. Listen to how Peter described Jesus's example in his epistle.

Bible

(21) For even hereunto were ye called: because Christ also suffered for us, leaving us

an example, that ye should follow his steps: (22) Who did no sin, neither was guile

found in his mouth: (23) Who, when he was reviled, reviled not again; when he

suffered, he threatened not; but committed himself to him that judgeth righteously:

(24) Who his own self bare our sins in his own body on the tree, that we, being dead

to sins, should live unto righteousness: by whose stripes ye were healed.

1 Peter 2:21-24 - KJV

Application

The natural tendency is to do to others as they do to us, and is even promoted among some.

The Bible teaches a different way. Commit yourself and your situation to God. He will deal with it in His time and in His way. In the meanwhile, you respond to those who set themselves against you through loving genuinely.

2...Lend Generously (v. 30)

Explanation

Jesus describes a generous disposition. To give, especially without any thought of return and the motivation of return, represents the heart that God desires those who live for and build His Kingdom to possess.

Illustration

I learned this heart from my dad early in life.

Right across the parking lot from our church lived an elderly man. He once called my dad and asked if someone would pick up his mail. I was tasked with the job. When I delivered his mail, he promised me a reward would come my way. I was excited to run home and tell my dad about it. I don't remember exactly what my dad said, but it related to a spirit of giving, rather than

receiving.

Explanation

Acts records that Paul said this in Acts chapter 20.

Bible

(35) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Acts 20:35 - KJV

Application

We are taught by God's Word to give generously, joyfully, and regularly. Giving generously includes giving our treasure, our time, and our talent. It means giving whatever we possess to the Lord, and to others. If everything you have is committed to the Lord, if you view it as being owned by Him and stewarded by you, you will be able to give generously.

Illustration

When the people of Israel, led by King David, participated in giving to the Lord for His house, David said this about their giving...

Bible

(13) Now therefore, our God, we thank thee, and praise thy glorious name. (14) But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

1 Chronicles 29:13-14 - KJV

Illustration

In giving to God by giving toward His house, David realized that they were giving to God what was His because everything belongs to Him.

Application

Why should we hoard and store up what belongs to God?

Phillips wrote, "The Lord's great expectation from His disciples was simple but revolutionary...Love looks with compassion on beggar and burglar alike. Our material possessions are temporal. Their real value lies in our using them for the glory of God-or in losing them in the same spirit. Our supreme example is Jesus Himself" (Phillips).

3...Live Graciously (vv. 31-38)

Explanation

This text represents "The Golden Rule", an exhortation by Jesus to do to others as you would want them to do to you. However, as we discussed earlier, that's not the natural tendency. Jesus describes the natural tendency in verses 32-34. We love those who love us, we do good to

those who do good to us, we give to those who can give back to us, and we often do these things in measure proportionate as they do or can for us. Though this represents a fine quality of our humanness, it fails to meet the quality of one living for and building God's Kingdom.

What does that look like?

There's a clue in the text. Jesus asked a series of questions in verses 32-34 with these actions in mind, "What thank have ye?". The word translated as "thank" is the original word "charis", which is the word we usually see translated as "grace". It is not "grace" to love those who love you, do good to those who do good to you, or to lend to those you hope to receive something from. "Grace" is what is given to the undeserving. "Grace" is what God extended to us in Jesus Christ. "Grace" is the basis of all of God's gifts to and interaction with man.

Application

Do you receive and hold on to God's grace, or receive and reflect God's grace to others?

- We carry out gracious living through treating others as we want to be treated, rather than as we are treated.
- We carry out gracious living through extending mercy to others. "In the Kingdom of Jesus, we have a pattern for the way we should give mercy to others. We should be merciful to others the way God has been merciful to us. That's a lot of mercy, and would only require more mercy from us, not less" (Guzik).
- We carry out gracious living through not passing judgment on others, but rather forgiveness. "• We break this command when we think the worst of others. "We break this

command when we only speak to others of their faults. We break this command when we judge an entire life only by its worst moments. We break this command when we judge the hidden motives of others. We break this command when we judge others without considering ourselves in their same circumstances. We break this command when we judge others without being mindful that we ourselves will be judged” (Guzik).

Conclusion

Does your life give evidence of one who lives for and builds God's Kingdom?