

6/1/14

Lk. 6:17-49

Jesus has just chosen his twelve apostles after an entire night in prayer from among a multitude of disciples and now He is about to give the Sermon on the plain.

1. Some teach the sermon on the plain is the same as the Sermon on the Mount, but the deliberate distinction of “the mountain” and “the plain” should not be ignored. Matt. 5:1; Lk. 6:17
2. The length is equally clearly evident, Matthew is much longer.
3. The declarations, though similar are not exactly the same nor their meaning.

6:17-49 **The Sermon on the plain.**

6:17-19 The location and crowds seeking Jesus.

- 1) Jesus came down from the mountain. vs. 17
 - a) The mountain that He prayed all night to chose His 12 apostles. vs. 12-16
 - b) He came down to a level place with them and stood on a level place
 - 1) The word level “pedinos”, means a plain.
 - 2) The area was somewhere between Tiberias and Nazareth or a few miles south of Capernaum, for

Jesus had been and was preaching, teaching, casting out demons and healing in the synagogues and among the crowds. Lk. 4:31-33; 5:1; 12; 6:6

- 2) There were two groups present, the crowd. vs. 17-18
 - a) Those who were His disciples. vs. 17
 - b) A great multitude of people from the south, all Judea and Jerusalem and the north, from the seacoast of Tyre and Sidon. vs. 17
 - c) The purpose for their coming was three-fold. vs. 17c-18
 - 1)) To hear Him.
 - 2)) To be healed of their diseases.
 - 3)) To be delivered from unclean spirits tormenting them. vs. 18a
 - 4)) The outcome was that they were healed. vs. 18b
- 3) The multitudes were attempting to make contact with Jesus, as healing power went out from Him, healing all. vs. 19

6:20-23 The beatitude of the Kingdom.

- 1) Jesus lifted up His eyes towards His disciples to teach them declared the first Beatitude. vs. 20
 - a) There are nine in the Sermon on the Mount. Matt. 5:3-11
 - b) There are four in the Sermon on the plain. Lk. 6:20-23

- c) The word blessed “markarios” means Oh how happy, in a true lasting happiness, due to being saved.
- d) The individual blessed in genuine happiness is the poor, a paradox.
 - 1)) The word poor “ptochos”, means one destitute of wealth, influence, position and honor in this world.
 - 2)) But Jesus is not saying that all poor or just because you are poor you are saved or blessed by God.
 - * Matthew adds “poor in spirit”, the one seeing a bankrupt poverty of spirit to merit salvation. Matt. 5:3
- e) The happiness of the poor is due to the fact that theirs is the kingdom of God, through the new birth.
 - * Jesus said this in the synagogue at Nazareth and to John when he was in prison, “to the poor the gospel is preached.” Lk. 4:18; 7:22
- 2) Jesus pronounced the second Beatitude on the believer. vs. 21a-b
 - a) Those who hunger spiritual for the things of God constantly, even increasing by the very act of being satisfied by God. Lenski
 - b) They having repented of their sins, have lost their appetite for the world and the appeal of sin, but certainly are not perfect or sinless.

- c) This hunger is for God, now, emphatic, all due to the transformation of their heart, not the alteration of the world!
 - * Matthew says, “Blessed are those who hunger and thirst after righteousness.” Matt. 5:6
- e) The happiness of the disciples of Jesus is that their hunger will be satisfied by Jesus, “For you shall be filled”, in the future whenever they hunger. vs. 21b
 - * The phrase you shall be filled “chortasthesesthe” is used for feeding and fattening cattle with fodder and grain and men with great abundance.
- 3) Jesus pronounced the third Beatitude on the believer. vs. 21c-d
 - a) The blessed happiness is over those who weep, now.
 - 1)) The word blessed “markarios” happy in the highest degree.
 - 2)) The word weep “klaio”, means to mourn, lament or to sob, over the their own sinfulness and the loss of others, rejecting the gospel.
 - 3)) The idea is one of pain and grief being experienced and expressed, evidence of our new nature and transform life, having a different attitude towards God and sin.

- 4)) The word now “nun” again emphatic, indicates during our present life as believers.
- b) The happiness of the disciples of Jesus is that their weeping will be consoled by Jesus, “For you shall laugh.” vs. 21d
- 1)) The phrase “shall laugh” is another paradox that is done away by the divine comfort of God.
- 2)) Turning to God with the deep concern for other, sobbing over their lost ness, He will comfort, strengthen and speak to us.
- 3)) Turning to God with a sincere heart of confessing one’s sins He is faithful to forgive us our sins and renew our joy.
- 4) Jesus pronounced the fourth Beatitude on the believer regarding persecution. vs. 22
- a) “Blessed are you when men hate you.” vs. 22a
- 1)) The word blessed “markarios” for the last time indicates happy in the highest degree by the new birth.
- 2)) The word hate “miseo” means to detest and pursue with hatred constantly and to be expected.
- b) Blessed are you when they exclude you.” vs. 22b

- 1) The word exclude “aphorizo”, means to mark off from others by boundaries.
- 2) The idea is separate or ex-communicate a person, constant and to be expected frequently.
- c) Blessed are you when they revile you. vs. 22c
- 1)) The word revile “oneidizo”, means to reproach or upbraid, with the idea is of criticizing in an abusive, angrily insulting manner.
- 2)) The tense again constant and to be expected frequently.
- d) Blessed are you when they cast out your name as evil. vs. 22d
- 1)) The phrase cast out “ekballo”, means to reject with contempt your name with evil.
- 2)) The word evil “poneros”, means to not only do evil, but to enjoy corrupting others, it is used for Satan. 1Jn. 5:18-19
- d) For the Son of Man’s sake.” vs. 22e
* The suffering and persecution is always due to being associated and following Jesus, the Son of Man.
- 5) The lasting happiness of the disciples of Jesus was in knowing God will reward them for their loving commitment to suffer for His name’s sake. vs. 23

- a) Their orders are also a seeming paradox, “Rejoice in that day and leap for joy! vs. 23a
 - 1)) Rejoice “chairō”, means to be glad in the imperative present active and leap is an imperative aorist active.
 - 2)) Paul said, “I can do all things through Christ Jesus who strengthens me.” Phil. 4:13
- b) Their sufferings will not be overlooked, “For indeed your reward *is* great in heaven.” vs. 23b
 - * The word reward “misthos”, in context should not be taken as a payment earned for suffering, but rather God will bestow on us His generous blessing of love and grace.
- c) Their common bond is the prophets of old their fathers persecuted. vs. 23c
 - * Isaiah, Jeremiah and Ezekiel, etc.

6:24-26 The woes to those rejecting the Kingdom.

- 1) The clear contrast is marked by those declared blessed by God and now those who have no part with God. vs. 24a
 - * There are four woes corresponding to the four Beatitudes.
- 2) The first woe is addressed to the wealthy. vs. 24a

- a) The word woe “ouai” is an exclamation and interjection of the Lord’s judgment for their lost spiritual condition and rebellious attitude against God, a for-fold warning.
- b) The individuals are the rich “plousios”, the wealthy that have an abundance of material resources, in contrast to the poor. vs. 20c
- 3) The charge against them is stated, the word consolation “paraklesis” means comfort or solace. vs. 24b
 - a) The word received “apecho”, to have wholly or in full, in the indicative present active, ongoing, with the sense of satisfaction and accomplishment, having all they need.
 - b) They are proud, arrogant and very content with themselves and their abilities to increase their wealth, having no need of salvation or the Kingdom of God.
 - b. This consolation of their wealth now would not help them at death or before God’s judgment.
- 4) The second woe is addressed to the those who are well satiated and satisfied with the things of the world. vs. 25
 - a) This exclamation and interjection of the Lord’s judgment is for their self-absorption, seeing no need of God,

nor do they have room for God by a rebellious attitude. vs. 25a

* The word full “empiplemi”, means to take one’s fill of or glut ones desire, the perfect participle passive implies that they continue indefinitely in this condition, complacent and content with what the world has to offer.

b) The reason is given, “For you shall hunger”, the abundance of their content cravings at the present times would not bring them true satisfaction through life and disappoint them at the end. vs. 25b

* The opposite of the poor. vs. 21a-b

4) The unbeliever living for self will see it turned into sorrow. vs. 25c-d

a) The third woe is addressed to those who just live for pleasure. vs. 25c

1)) The word woe “ouai” is an exclaims and interjects the Lord’s judgment for their self-absorption, seeing no need of God, nor do they have room for God.

2)) The idea behind laughter is living for one’s own amusement and pleasure, God is not in their minds nor plans.

3)) The absurd idea that they need of salvation or God is ridiculous to

them, so rather than weeping and sobbing over their lostness.

4)) The word now “nun” again is emphatic during the church age, in contrast to the coming Millennium.

b) The reason is given, “For you shall mourn.”

1)) The time will be in the future.

* The tense is the indicative future active, the day is certain.

2)) They will regret their living for pleasure and amusement.

a)) The word mourn “pentheo”, means to lament, in the indicative future active.

b)) The word weep “klaio”, means to mourn, lament or sobbing, same as in verse twenty-one.

c)) The idea is one of pain and grief being experienced and expressed.

5) The unbeliever’s praise by man are condemned before God. vs. 26

a) The fourth woe is addressed to those who are men-pleasers. vs. 26a

1)) The word woe “ouai” again an exclamation and interjection of the Lord’s judgment for their self-absorption, seeing no need of God, nor do they have room for God.

- * Their lost condition and rebellious attitude against God is insulting and unacceptable.
- 2)) The word well “kalos”, means beautifully or excellently.
 - a)) The idea being so that there is no room for blame, they don’t stand for anything, so they go along with everything.
 - b)) The disciple of Jesus must also have the right kind of enemies.
- b) Their judgment is for being traitors to God, “For so did their fathers to the false prophets.” vs. 26b
 - 1)) Their father went along with the false prophets, compromising.
 - 2)) This woe parallels the four Beatitudes. vs. 22-23

6:27-38 The believer is to manifest the love of Jesus.

6:27-31 The Royal Law of love.

- 1) Jesus is the ultimate authority, He quotes no one, “But I say to you.” in this series of commands, Jesus shows that man is incapable of standing on his or her own righteousness, only on the imputed righteousness of Christ. vs. 27a
- 2) Many philosophers and religious men have expressed this in the negative, but not in the positive as Jesus to His

disciples, many who would forsake Him. vs. 27b-31

- a) “Love your enemies, do good to those who hate you.” vs. 27b
- b) “Bless those who curse you, and pray for those who spitefully use you.” vs. 28
- c) “To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either.” vs. 29
- d) “Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back. vs. 30
 - * Each of these are impossible for the natural man.
- e) “And just as you want men to do to you, you also do to them likewise.” vs. 31
 - 1)) Here is the spiritual principle, not do unto other as they have done to you!
 - 2)) This is only possible by yielding to God’s agape love and Holy Spirit. Matt. 5:43-45; Jn. 13:34-35; 1Cor. 13; Eph. 5:18

6:32-35 The precaution and warning about choosing who to love, as the unbeliever.

- 1) “But if you love those who love you, what credit is that to you? For even sinners love those who love them.” vs. 32

- 2) “And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.” vs. 33
- 3) “And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.” vs. 34
- 4) Be like your God, “But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.” vs. 35
* Matt. 5:42, 46-47

6:36-38 The command to love all people with God’s love.

- 1) Be compassionate, “Therefore be merciful, just as your Father also is merciful.” vs. 36; Matt. 5:48
- 2) Be gracious, “Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.” vs. 37
 - a) This does not mean we make no judgment on or about sin, but only that we not make a final judgment over a person, in hope they repent and be forgiven, as we have.
 - b) At other times we do not know the motive of the heart, but we can judge the deed or sin. Matt. 7:1-2

- 4) Be generous, “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” vs. 38
 - a) You will receive in such a way that your cup will run over.
 - b) Bosom refers to the fold in outer garment that hung over the girdle to carry things.

6:39-42 The parable of the blind leader.

- 1) Like the Scribes and the Pharisees.
 - a) A parable “paraboleuomai”, means to through along side. Taking something you know, putting it next to what you do not know, then in knowing what you do know you will know what you did not know. vs. 39a And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch? Matt. 15:14-16; 23:16-26
 - b) The rhetorical question is accompanied with the only answer, YES! vs. 39b
- 2) A Christian must be like Christ, “A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.” vs. 40
* Like pastor, like sheep!

- 4) The charge of hypocrisy, “And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye?” vs. 41
 * Failure to judge self. 1Cor. 11:25
- 5) The key verse or punch-line of the parable, “Or how can you say to your brother, ‘Brother, let me remove the speck that *is* in your eye,’ when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.” vs. 42

6:43-45 The illustration of the good and bad tree.

- 1) The simple principle about trees, “For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.” vs. 43
- 2) The simple identification of trees, “For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush.” vs. 44
- 3) The source of man fruit, “A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.” vs. 45

* The heart of man is deceitful... Jer. 17:9; Matt. 12:35

6:46-49 The parable of two builders.

- 1) The failure to be a doer of the word, “But why do you call Me ‘Lord, Lord,’ and do not do the things which I say?” vs. 46
- 2) The declaration about a person who hears and obeys, “Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like.” vs. 47
- 3) The person is stable, unshakable in life is a doer of the word, “He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.” vs. 48
- 4) The person not a doer of the word is unstable and destroyed, “But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.” vs. 49
 * Jesus is talking to disciples, not unbelievers. Matt. 7:25-26