

Luke 6:27-49

Verses 27-36:

--(27-28): ***But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you.***

--Jesus' message wasn't new because it was absent from the Old Testament (Ex. 23:4-5; Lev. 19:18), but Jesus Himself was the very embodiment of a new source and principle of love. *I think He said this with joy, not reluctance!*

John 13:34-35: A new commandment I give to you, that you love one another; as I have loved you, that you love one another. By this all will know that you are My disciples, if you have love for one another.

--Jesus gives **all** the right to gauge our discipleship by our love. His love, that died for the ungodly, saw everyone in need as a neighbor (even Samaritans), and was kind to the unthankful and evil. His love is meant to be evident in and through our lives. When another Christian loves me, it is Christ loving me through them.

--Did Jesus' perfect love exclude rebuke, boundaries, silence, or warnings? Certainly not. He always spoke the truth in love. His love determined all His actions. Does His love characterize our lives as His followers? *Every prayer journal should have a page for enemies!*

--(29-31) ***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. Give to everyone who asks of you. And from him who takes away your goods do not ask them back. And just as you want men to do to you, you do to them likewise.***

--What should this new love look like? Jesus gives a few examples, which seem to retain the context of persecution in relation to the Son of Man. *We do not need to search for these things, as we see many early believers in the book of Acts fleeing violence and persecution, but how are we to respond when they happen? (Heb. 10:32-34)*

--How should a Christian respond to violence, theft, or ungratefulness? With love! How would we want people to have responded to us in our unsaved state? I think Jesus' argument is very similar to what Paul says in Titus 3:1-6.

--(32-34) ***But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 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.***

--Here, Jesus is contrasting the love His followers (**you**) should display with the love that the common unsaved person displays (**sinners**).

--(32) The Greek word for **credit** is *charis*—which is most commonly translated *grace*. What grace do we have if the only love we show is the same as unregenerate sinners? Love that *gets* in return. Love with strings attached. *Fountain flowing Vs. Drain sucking*

--We cannot say, I will turn the cheek with my friends. . . if we can even do that! Once a follower of Christ is faced with real violence, hate, theft, ungratefulness, reviling, etc., then comes our opportunity to display *supernatural* love, as opposed to *natural* love.

--Now, we all have limits in this giving-type of love, but God does not. In fact, He is even willing to give us the love that we need through the supernatural help of His Holy Spirit!

****Romans 5:5: Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.****

--(35-36) 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. Therefore be merciful, just as your Father also is merciful.

--Because God's love is not a *need love*, He can freely give. As perfect, God has no needs. He loves because of who He is, not who the recipient is. *We should all be struggling with this and growing in this!*

--I think it is also important to point out that the love God is looking for is a love of willing and feeling. We cannot always control our feelings, but we can choose to love. That is why Jesus Christ can command love, but never commands feelings. *But in all honesty, don't we expect that from others anyway? Those we hold responsible for not loving us, we hold them accountable for their choice. We don't excuse an absentee parent or selfish friend due to their lack of "feelings."*

--How can we become independent in God's love? By finding in Him all we lack from others. That is why the first commandment is to love Him with all our heart, soul, mind, and strength. God's love makes us independent, while not indifferent.

--Also, Jesus promises another ***great*** reward! The reward is *not* to be expected from men. Our reward *should* be expected from God. Not because we deserve it, but because He has promised.

****None of us is getting ripped off!****

--To love like Jesus Christ will make us like God the Father. He is perfectly content, joyful, holy, and at peace.

--Didn't Jesus just display this kind and merciful nature of God by healing the crowds that would never truly follow Him? He was kind to the unthankful and evil and never the worse for it.

Verses 37-42:

--(37-38) Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. 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.

--How does this connect to the present context? The opposite of free love is a critical and hypocritical desire to condemn. How do we respond to the faults and failings of others? Mercifully or judgmentally? *Jesus could have justly been the most judgmental and condemning Person on earth!*

--This command is not a comprehensive prohibition of all judgment. Jesus is clearly making judgment calls on specks, planks, and bad fruit in the next two sections. In Matthew, He also references dogs and swine (**Mt. 7:6**).

--The Scriptures teach that there is a wrong way to judge and a right way to judge.

John 7:24: Do not judge according to appearance, but judge with righteous judgment.

1 Corinthians 2:15: But he who is spiritual judges all things, yet he himself is rightly judged by no one.

--This command does not negate the necessity to admonish, rebuke, or correct one another. It doesn't cancel the processes of **Mt. 18:15-20, 1 Cor. 5; 2 Thess. 3:6-15**.

--Jesus is rebuking the harsh spirit that responds by hypocritically judging the same sin it hasn't ever addressed in its own life! *Think of David in **2 Sam. 12:1-7** or Jesus' parable of the Pharisee and tax collector in **Lk. 18:9-14***

--What type of spirit should characterize us instead? A giving spirit!

2 Corinthians 9:6-7: But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

--Are we able to cheerfully give patience, longsuffering, forgiveness, mercy, or love? Or are all our Christian graces grudgingly surrendered?

--(39-40) And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

--Jesus seems to be contrasting His message with that of the religious leaders. Whether speaking of them directly here or not, Jesus applies the same truth to them later (**Jn. 9:39-41**). No one can lead if they cannot see! If your leader is blind, you are in for a fall.

--Also, we cannot imagine that we can follow a blind person and not be affected ourselves. A polluted fountainhead is dangerous to drink from anywhere downstream.

--Disciples will become like their teachers. I think Jesus is warning the people that they will become hypocritically judgmental like the Pharisees.

--(41-42) And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? 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.

--Again, Jesus uses the word *hypocrite* most often in relation to the religious leaders (Lk. 12:56; 13:15; Mt. 6:2, 5, 16; 7:5; 15:7; 22:18; 23:13-15; 24:51; Mk. 7:6).

--The ironic parable Jesus gives describes a person who thinks they can see clearly, but cannot see what everyone else can see clearly—the plank in their own eye!

--There must be honest self-judgment in our own lives before we can help others. Jesus is rebuking the judgmental spirit that hunts for the specks in others while ignoring the obvious plank in its own eye.

Verses 43-49:

--(43-45) *For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. 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. 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.*

--*Fruit* is what is expressed from our lips and lives. Fruit also indicates our nature and heart condition. *Thistles never produce apples. Apple trees never produce thorns.*

--Our external fruit then becomes a tangible indicator of our internal condition. Jesus' teaching on fruit fits the context because while we cannot judge the inner motives of a person's heart, we can judge their outward actions and words.

--We should all recognize what God calls good and evil as good or evil.

--We are all called to judge fruit—especially our own! *Real me Vs. Exceptional me!*

--Only God can judge the secret motives of human hearts. *We cannot! The unseen motives of others is where all judgment is forbidden to us!*

1 Corinthians 4:5: *Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.*

--Our words *are* a mirror into our hearts. It would never have come out of our mouths if it wasn't in our hearts.

Psalm 51:6+10: *Behold, You desire truth in the inward parts. . . Create in me a clean heart, O God, and renew a steadfast spirit within me.*

--May the words of our mouths and the meditation of our hearts be acceptable in His sight!

--(46-49) *But why do you call Me 'Lord, Lord,' and not do the things which I say? Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: 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. 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.*

--This picture is a fitting conclusion to all of Jesus' teaching. It is also the conclusion we find in **Matthew 7**. It is a warning to anyone responding to Jesus' teaching with favorable neglect!

Ezekiel 33:31: So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain.

James 1:22: But be doers of the word, and not hearers only, deceiving yourselves.

--Jesus is our Savior and Lord. How can we tell? By our obedience!

--Notice, both men listen. Both men build. Both men face difficulties in life. The results of their lives are different because their *obedience* was different.

-Whoever comes to Me, and hears My sayings and does them. . .

-But he who heard and did nothing. . .

--Jesus' teachings are not "suggestions." They are not morals we should "agree with." Jesus' teachings are the truth, and to live neglecting or forgetting His words will end in ruin. Once we hear the truth, we are accountable for the truth, and to The Truth.

--Jesus claims exclusivity.

John 14:6: Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

--Jesus leaves His hearers with a sobering contrast. The ruin of a home is a moving sight. *Think of the pictures we have seen of homes in North Carolina, or entire cities in Ukraine.*

--Jesus sees the ruin of a home where people are to live as a **great** thing—great in a tragic sense. If that is true, then the ruin of a soul, where God is to live, is the greatest tragedy in existence. *A soul is ultimately ruined when it refuses to obey the gospel!*