

Luke Chapter 6

V: 1-5 The resentment towards Jesus by the Pharisees, Sadducees, and the Scribes is growing. This will be the first of many confrontations about the Sabbath day.

- God demonstrated the Sabbath day in Genesis and instituted it in Exodus, it was explained in Leviticus – but it was truly lived out in Jesus.

Matthew 11:28-30 “²⁸Come unto Me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For My yoke is easy, and My burden is light.”

- Jesus had just taught that all could come to Him for rest. The religious leaders scoffed, and in effect stated "we don't need your rest, we have the Sabbath!"

V: 1-2 ^{2nd} Sabbath after the 1st: Everything was in relation to the Passover feast and the feast of un-leavened bread. So the 1st Sabbath after the Passover, then the 2nd.

- About 200 years before Jesus was born, the Pharisees began to add to the rules and regulations as they sought to interpret the Law.
- According to the interpretation of the Law that was developed in the Mishnah (Rabbinic commentary), and later in the Talmud (codification of Mosaic law & traditions; 200 AD), it was not lawful on the Sabbath day to pick any food, fruit, or wheat.
- It was not lawful to thresh wheat on the Sabbath day – so the disciples had violated the Law on a couple of different points from their perspective.
- Plucking a meal was technically ok.

Deuteronomy 23:25 “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbors standing corn.”

- The issue wasn't so much what they did as when they did it.
- Had they been using a sickle, or had they brought a basket – that would constitute harvesting – which would be a real violation of the Sabbath.
- While the Law stated that they weren't to work or labor on the Sabbath which included a few brief examples such as not reaping a harvest or threshing it, they added that you could not winnow then took that to mean that you could not prepare a meal on the Sabbath, and then you could only walk so far.

- Pretty soon they were down to not carrying things because that was a burden – it soon became impractical and man made.
- The Sabbath was intended to be a blessing, not a burden.

Mark 7:6-9 “⁶He answered and said unto them, well hath Esaias prophesied of you hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from Me. ⁷Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. ⁸For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ⁹And He said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.”

- Now Jesus is walking through a field with His disciples and according to the Law, you could walk through your neighbors field and eat some of the grain or grapes or whatever so long as you didn't fill a basket or use a reaping tool.
- At that time of the year, near the wheat harvest – you can pluck off the top of the wheat stalk and rub the husk between your hands which breaks the outer husk / shell revealing the kernel which can then be eaten.
- The Pharisees confront Jesus – asking / accusing the disciples of doing that, which is unlawful, but it isn't – it just contradicts their tradition, their mistaken interpretation of the law.

Commandment #4.

Exodus 20:8-11 “⁸Remember the Sabbath day, to keep it holy. ⁹Six days shalt thou labour, and do all thy work: ¹⁰But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: ¹¹For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

Exodus 31:13 “Speak thou also unto the children of Israel, saying, verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” (A reminder of who they are, their identity.)

Sabbath / Shabbat.

- The “Sabbath” has always been the 7th day; there would be 6 days of work, then the 7th is a day of rest, or the Sabbath – which is Saturday, not Sunday.
- We as Gentile believers have the concept of the Sabbath through Jesus, He being our rest.

- From a Biblically historical perspective, what is being spoken of here is a completely Jewish requirement; the Sabbath as such was intended for the Jews, not the Gentiles or non-Jews.

Exodus 31:13 “Speak thou also unto the children of Israel...”

Exodus 31:16 “Wherefore the children of Israel shall keep the Sabbath...”

Exodus 31:17 “It is a sign between Me and the children of Israel...”

- Keeping the Sabbath was a serious observance; there was the penalty of death for those who didn't.
 - But that was for what God called the Sabbath, not necessarily what men made it into, there is a difference.
 - God had a few basic, simple intentions with the Sabbath.
1. It was to be a model of and to point us towards Jesus.
 - Just like **Matthew 11:28-30** it wasn't intended to be difficult or cumbersome.
 2. The Sabbath was intended to be a physical break, actual physical rest, which God modeled for us in Genesis, working 6 days, resting on the 7th.

Jesus would later teach:

Mark 2:27-28 ²⁷And He said unto them, The Sabbath was made for man, and not man for the Sabbath: ²⁸Therefore the Son of man is Lord also of the Sabbath.”

Exodus 31:15 “Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord:...”

3. Another purpose was to identify, or distinguish God's people, that they would be sanctified for His purposes, consecrated – apart from the rest of the world.

Exodus 31:13 “Speak thou also unto the children of Israel, saying, verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”

- I won't call it a Sabbath observance, but when we set a day apart out of our week to gather together to publicly, corporately worship God, celebrate Him, honor and study Him, giving Him the first fruits of our time, labor, and increase – that sets us apart, we're identified as His people.
4. Another purpose for the Sabbath that we glean from Matthew 11:29 – “rest unto your souls” – was to communicate God's grace to us.
 - Not striving or working for salvation, peace with God – knowing that we can't work enough to ever deserve it or obtain it.

Romans 6:23 “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Ephesians 2:8-9 “⁸For by grace are you saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.”

Hebrews 4:1-3 “¹Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. ²For unto us was the gospel preached, as well as unto them: (those in the wilderness) but the word preached did not profit them, not being mixed with faith in them that heard it. ³For we which have believed do enter into rest, as he said, as I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.”

5. **Another purpose: this was to be a day that was dedicated to worshipping God, to having fellowship and communion with Him.**

- Over and over again we've seen in the Old Testament that God simply wants to be with His people, and that ultimately that is why Jesus came – to restore that fellowship between a Holy and Righteous God, and sinful men.
- The intent was that He would particularly be the focal point of the day, and that this in itself would be refreshing in the Spirit.
- Have you every felt tired and weak, run down – and you get into a conversation about the Lord, or you share the Gospel with someone – and pretty quick you're energized, excited, and the conversation takes on a completely different tone from before it started? That is the refreshing of the Lord!

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- The Jewish religious establishment had decreed many additions to the basic law that God had given and were very legalistic about it – which Jesus also came to set straight.
 - There are those today who seek to either impose or enforce the Law of Moses upon believers today, mandating specific days of worship, rituals, and observances. (SDA church, “Torah Observant Believers”, etc.).
 - Our basic rules of practice are these:
 1. Did Jesus teach it?
 2. Did the church of Acts practice it?
 3. What does God's word say about it?

Colossians 2:13-17 “¹³And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; ¹⁴blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; ¹⁵And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. ¹⁶Let no man

therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: ¹⁷Which are a shadow of things to come; but the body is of Christ.”

- All of this is where Jesus is headed, and obviously there is a conflict with the religious culture of the day.
- We accept this because we know who Jesus is and what place He has in our hearts but this had to be very radical and un-orthodox to those hearing it from His lips

Matthew 4:2-3 “²And when He had fasted forty days and forty nights, He was afterward an hungered. ³And when the tempter came to Him, he said, if thou be the Son of God ...”

- The disciples were attacked when they were hungry, just like Jesus had been.
- The Jews had added to the Law. They also had a law that said you could only walk so much before it became work on the Sabbath.
- According to their law, they were only able to walk a maximum of 3,000 feet from their front door before it became work – a distance of a little over ½ mile.
- These fields were more than likely outside the city...
- **Question:** What were the Jews doing there?
- The Jews were relying on the law for justification, but they were breaking it at the same time.

Galatians 2:16 “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

V: 3-4 Jesus confronts them with the word of God and the example of King David; who also was rejected as king the first time around.

- Have you not read? Don't you know the scriptures?

David & his men ate the showbread out of the Tabernacle:

1 Samuel 21:3-6 “³Now therefore, what is under thine hand? Give me five loaves of bread in mine hand, or what there is present. ⁴And the priest answered David, and said, there is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. ⁵And David answered the priest, and said unto him, of a truth women have been kept from us about these three days, since I came out, and the vessels of the

young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel ⁶So the priest gave him hallowed bread: for there was no bread there but the showbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.”

- There is that sense here that love is more important than the law.

2 Corinthians 3:6 “... for the letter killeth, but the Spirit giveth life.”

- Jesus took care of His men, just as David did.

V: 5 Jesus is Lord of the Sabbath – it’s all about Him!

- “Son of Man” **Daniel 7:13** – prophetic title for Messiah.
- “Lord of the Sabbath” – because He created it! He is Lord of all!

Hebrews 4:9-11 ⁹There remaineth therefore a rest to the people of God. ¹⁰For he that is entered into His rest, he also hath ceased from his own works, as God did from His. ¹¹Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

1 John 5:3 “For this is the love of God, that we keep His commandments: and His commandments are not grievous.”

- What was the purpose of the Sabbath? It is one of those things that points to Jesus!

V: 6-11 Describe another eventful Sabbath day: This is a situation orchestrated by the Pharisees so that they might be able to make an accusation against Jesus.

Parallel passages: **Matthew 12:9-15** **Mark 3:1-7**

V: 6 Another Sabbath, the following week or thereafter from the incident of gleaning from the field of wheat.

- Jesus enters into the Synagogue to teach, and there is a man with a withered right hand. Luke being a physician is the only one to record that it was his right hand.
- Jesus is teaching, preaching, and healing, which consistent with His ministry. The religious leaders have their agenda, and Jesus has His.

Matthew 9:35 “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.”

- Matthew & Mark - "Their synagogue", not my or our synagogue.

V: 7-8 The religious leaders are waiting to see what Jesus would do – in a sense challenging Him, looking for an opportunity to accuse Him of violating the law.

- Jesus accepts their challenge and tells the man with the withered hand to stand up in their midst – Jesus doesn't want anyone to miss what is about to happen.

V: 9 The issue is love, love for God and love for our brother.

Micah 6:8 "He hath shown thee, O man, what is good, and what does the Lord require of thee? But to do justly, and to love mercy, and to walk humbly with thy God."

- Value, people vs: traditions. Hippies vs: carpet CC Costa Mesa.

Matthew 10:31 "Fear ye not therefore, ye are of more value than man sparrows."

Genesis 1:26-27 Man was created in the image of God.

- One of the things Jesus demonstrated with the show bread was that love was of more value to God than the law / traditions (show bread).
- The two greatest commandments.

Matthew 22:36-40 ³⁶Master, which is the great commandment in the law? ³⁷Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸This is the first and great commandment. ³⁹And the second is like unto it, thou shalt love thy neighbour as thyself. ⁴⁰On these two commandments hang all the law and the prophets."

V: 10 As Jesus looks around:

Mark 3:5 "And when He had looked round about on them with anger, being grieved for the hardness of their hearts..."

- They don't care about the man, only their traditions and their mistaken interpretations of God's Law.
- They had probably not taken any notice of him or sought to minister to him – now they use him – now Jesus will not only minister to him, but He will use him for Good to teach them the real meaning of the Sabbath.
- After looking around Jesus tells the man "*stretch forth thy hand.*"

- God's commandments are His enablements.
- Jesus spoke forth the word: "And he did so" -stretching it forth – faith in action.
- Paradigm shift, teachable, willing heart. Willing to be willing.

Matthew 8:13 "And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Matthew 9:22 "But Jesus turned about, and when He saw her, He said, daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."

Man with infirmity 38 years healed at pool of Bethesda.

John 5:8 "Jesus saith unto him, rise, take up thy bed, and walk."

Hebrews 11:6 "But without faith it is impossible to please God..."

- The Pharisees questioned many things about the miracles Jesus did, but not His ability to do them.

John 3:2 "The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him."

John 9:16 "Therefore some of the Pharisees said, this man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

- Did Jesus break the law? No!
- The question was "is it lawful to do good on the Sabbath day?"
- Jesus gives the answer by implication: "*Wherefore it is lawful to do well on the Sabbath days.*".

V: 11 Filled with "madness" (G454). anoia, an'-oy-ah; stupidity; rage; folly, madness.

Galatians 5:19-21 "¹⁹Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, ²⁰idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

- Then the Pharisees were simply doing that which came natural to them.

Matthew 7:16-18 “¹⁶Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? ¹⁷Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. ¹⁸A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

- Later in the Gospel of John their motive is revealed:

John 11:47-48 “⁴⁷Then gathered the chief priests and the Pharisees a council, and said, what do we? For this man doeth many miracles. ⁴⁸If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation.”

- The Scribes and Pharisees were filled with anger and wrath – and would have killed Jesus, but according to the other Gospels Jesus withdrew Himself - Jesus didn't put Himself in harms way, until it was time.

Matthew 4:7 “Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God.”

V: 12 Sometime after that He went up to a mountain top to pray and spend time with His Father.

Philippians 4:6 “Be careful / be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”

- Jesus withdraws to pray to commune with His Father, and the next thing we see is that He is appointing from among the disciples those He would call Apostles.

V: 13-16 The designating, calling of the Apostles.

V: 13 Matthew 10:1 says that those who were named Apostles were called, just as the disciples were here in Luke.

“Called” Notice that they walked with the Lord for a season, then they were called:

1 Timothy 5:22 “Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.”

- Jesus already knew these men better than they knew themselves, but at the same time He had given them time to consider what they were getting into.

Consider:

Luke 14:27-33 “²⁷And whosoever doth not bear his cross, and come after Me, cannot be My disciple. ²⁸For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?” - “³³So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.”

Romans 11:29 “For the gifts and calling of God are without repentance.”

Hebrews 11:38-39 ³⁸“Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. ³⁹But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul.”

- We will see later that this is lived out in the lives of the disciple & the Apostles who didn't repent of their calling even unto death.

V: 13 12 is the number of government, represents “order”. 11 = disorder, 13 = rebellion.

- Disciples = “learner” (G-3101) mathetes, math-ay-tes'; from G3129; a learner, i.e. pupil:--disciple.

Apostles: G-652. apostolos, a delegate; an ambassador of the Gospel; officially a commissioner of Christ, messenger, he that is sent, “sent out one.”

- Matthew records that Jesus gave them power over sickness, evil, etc.
 - Chronology: 1st they were called, then they were empowered.
 - He empowered them to do the same things that He was already doing:
 - He empowered them to cast out demons, to heal all manner of sickness.
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Are there modern day Apostles?

- [Qualifications of an apostle:](#)

1. Called / chosen by the Lord.

Matthew 10:1 “And when He had called unto Him His twelve disciples...”

Ephesians 4:11-12 “And He gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”

2. Seen the risen Christ.

Acts 1:21-22 ²¹Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.”

1 Corinthians 9:1 “Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?”

3. Fellowshipped with Him.

Acts 1:21-22 “²¹Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.”

4. Empowered to do miracles.

Matthew 10:1, 8. “¹And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” – “⁸Heal the sick, cleanse the lepers, raise the dead, cast out devils:...”

Are there modern day Apostles? No there are not. Disciples yes, prophets yes,

- By choosing 12 Jesus was thinning out the ranks somewhat, while still ministering to the multitudes, he specifically poured into a few, building a foundation.

Sometimes a difficult teaching will thin the ranks as well.

John 6:66-67 “⁶⁶From that time many of His disciples went back and walked no more with Him. ⁶⁷Then said Jesus unto the twelve, will ye also go away?”

- Transition from disciples to “apostles”.
- Just as Simon which means “shifting sand” transitioned to “Peter” which means “rock / pebble”, new name for new creature.

2 Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

V: 14 Simon called **Peter** (Pebble), and his brother Andrew.

- **Andrew** (manly), always bringing people to Jesus.
- **James** (Jacob / supplanter) (the greater) & **John** (Yohanan / God is gracious), “sons of thunder” – “Boanerges”, brothers.

Mark 3:17 “And James the son of Zebedee, and John the brother of James, and He surnamed them Boanerges, which is, “the Sons of Thunder.”

- **Philip** (lover of horses), **Bartholomew** (son of Tolmai / **Nathaniel** - giver of God)

V: 15 **Matthew** (gift of Yahweh), **Thomas** / Didymous (twin).

- **James**, son of Alphaeus (the Less).

- **Simon** (hearing) “**Zelotes**” the zealot, also “**Simon the Canaanite**”, **Acts 1:13** part of a radical faction, revolutionary group, fighting against Rome.

V: 16 **Judas** (praise, He shall be praised), the brother of James, “**not Iscariot**” / **Thaddeus** (large hearted, courageous) / **Lebbaeus** (man of heart).

- 3 sets of brothers, listed in pairs, sent out 2 X 2.
- **Judas Iscariot**, always associated with his sin – “who also was a traitor.”

Peter: According to Jerome (Gnostic / heretic) / church tradition was crucified in Rome at the order of Nero. At Peter’s request he was crucified upside down because he was not worthy to die in the same manner as his Lord.

Andrew: (1st disciple) Preached the Gospel in Asia; but upon his arrival at Edessa (city in Turkey) was taken and crucified on a cross, the two ends of which were fixed transversely in the ground. Hence the term “St. Andrew’s Cross.”

James: Beheaded by Herod Agrippa 44 AD, along with his accuser who seeing James’ demeanor prior to being executed, fell at James’ feet, receiving Jesus, and was also beheaded for his new found faith.

John: “The beloved disciple” – brother to James the great. He founded the churches in Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, Thyatira, and Ephesus. He was taken from Ephesus to Rome where he was cast into a cauldron of boiling oil, but came out with no injury. Domitian then banished him to the Island of Patmos where he wrote the book of Revelation. He was set free by the next Roman Emperor, Nerva; returned to Ephesus where he later died of old age. The only Apostle to die a natural death.

Philip: Ministering in upper Asia, martyred in Heliopolis, in Phrygia. He was scourged, thrown into prison, and afterward crucified in 54 Ad.

Bartholomew / Nathaniel: Translated the Gospel of Matthew into Hindu and ministered it in India where he was martyred by being beaten then crucified.

Thomas: Also called Didymous, preached the Gospel in Parthia and India where he was martyred by enraged pagan priests who thrust him through with a spear.

Matthew: Born in Nazareth. He wrote his gospel in Hebrew, which was afterwards, translated into Greek by James the less. He ministered in Parthia, and Ethiopia, where he was martyred, being slain with a halberd: (spike & blade on a lance).

James (son of Alpheus): known also as “James the less” - At the age of 94 he was beaten and stoned by the Jews in Jerusalem, and finally had his brains dashed out with a fuller’s club.

Thaddeus / Jude / Lebbaeus: Also called Jude, the brother of James (the less) – was crucified at Edessa in 72 AD.

Simon the Canaanite: Zelotes, the Zealot: preached the Gospel in Mauritania, Africa, and Britain where he was crucified in 74 AD.

Matthias: Elected to replace Judas Iscariot, he was stoned at Jerusalem, and then beheaded.

V: 17-19 After choosing 12 Apostles out of the larger group of disciples, he came down to the plain, closer to the Sea of Galilee, not far from Capernaum.

- People come out from all around the surrounding area, from Judea / South of Jerusalem, from Jerusalem to, and to the North from the coast of the Mediterranean Sea, Tyre & Sidon – they all came to Jesus to hear him and to be healed of their various diseases.
- Also those who were vexed with unclean spirit – and they were all healed.
- As we see Jesus preparing to teach these multitudes; we see that the Lord is in a way validating the message that is about to be taught.

V: 20-49 Represents the same teachings as the “Sermon on the Mount” but it is at a different time and a different location.

1. In the Sermon on the mount, Jesus called his disciples unto him, then He taught them.
 2. Here Jesus is speaking to a great multitude of people and it’s on a plain as opposed to a “mount”.
 3. While the content is similar in some respects, it differs very much from the sermon on the mount.
- Jesus probably taught the same basic message in different places as he moved from town to town.
 - Like the Sermon on the Mount, Jesus is teaching on practical Christianity.
 - Expressing the mind of Christ – “God’s intent”
 - Not expressing the Gospel message per se, but certainly showing the need for the Gospel / salvation.
 - Also shows the need for the empowering of the Holy Spirit to accomplish these truths spoken by Jesus, directed at “believers”.

V: 20 "... **blessed be ye poor: for yours is the kingdom of God.**"

- To the Jewish mind, and probably to ours as well the word "blessing" evokes images of a long life; wealth; a large, healthy family, a full barn, and defeated enemies.
- We do learn from God's word that there are inherent blessings from following and being obedient to God's Word.

Deuteronomy 28:1-14 is a good example.

- Jesus turns them from an Old Testament system of reward & punishment, and that blessing is getting, to a NT understanding that the blessed life is more about giving, doing, and being – the emphasis being on being conformed to God like character. It is a focus on attitude.

Matthew 5:3 "**Blessed are the poor in spirit: for there is the kingdom of heaven.**"

- Poverty of the Spirit is a definite plus in the kingdom of God, but not much appreciated in the world. The man who is humble or meek in this world is generally looked down upon – but not so with God.

Psalm 51:17 "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

V: 21 "**Blessed are ye that hunger...**" that comes with poverty.

Matthew 5:6 "**Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**"

1 Peter 2:2 "As newborn babes, desire the sincere / pure milk of the word, that ye may grow thereby."

Psalm 42:2 "My soul thirsteth for God, for the living God: when shall I come and appear before God."

Matthew 6:33 "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

- The promise: "... for you shall be filled."

"...**Blessed are ye that weep now: for ye shall laugh.**"

Matthew 5:4 "**Blessed are they that mourn: for they shall be comforted:**"

[Describing the mission of the Messiah:](#)

Isaiah 61:3 "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of

heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.”

V: 22 “Blessed are you when men...”

1. Hate you.
2. Separate from you.
3. Reproach you.
4. Cast out your name as evil.

“... for the Son of man’s sake.” Light reveals & salt stings...

Matthew 5:10-11 “¹⁰Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. ¹¹Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.”

- As Christians living in this world we are foreigners, this is not our home.

1 John 3:13 “Marvel not, my brethren, if the world hate you.”

John 15:18-20 “¹⁸If the world hate you, ye know that it hated Me before it hated you. ¹⁹If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. ²⁰Remember, the word that I said unto you, the servant is not great than his lord. If they have persecuted Me, they will also persecute you;...”

1 Peter 4:14 “If you be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.”

2 Timothy 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

V: 23 Rejoice! Your reward will be great in Heaven, and that’s how they treated the prophets.

Acts 5:40-41 “⁴⁰... and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. ⁴¹And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.”

James 1:2-4 “²My brethren, count it all joy when ye fall into divers temptations / trials; ³knowing this, that the trying of your faith worketh patience. ⁴But let patience have her perfect work, that you may be perfect and entire, wanting nothing.”

- Those who speak forth God’s Word and truth are not popular, today or in the nation of Israel in their history.

- The prophet Jeremiah presented a very un-popular message presenting the need for repentance, describing the coming judgment of God, and at the same time there were many false prophets that completely contradicted his message – and the people readily received the word from the false prophets – because it was in agreement with what they wanted to do to begin with.

Steven as he was being martyred said:

Acts 7:51-52 “⁵¹Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers not persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers,”

V: 24-26 “Woe unto you that are rich, that are full, that laugh, and men speak well of you!”

- Blessings to the poor, woes unto the rich.
- You’ve already received your reward – you’ve had it!

James 5:1 “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.”

Luke 16:19-31 Lazarus and the Rich Man.

- Condemnation of riches? No, he didn’t go to hell because he was rich; he went to hell because he trusting in his riches as opposed to trusting in Jesus.
- What is our meat? What are we feeding on? What gives us joy?

Nehemiah 8:10 “... for the joy of the Lord is your strength.”

- Woe unto you when all men speak well of you – that’s what they did with the religious leaders and false prophets!

V: 27-28 “Love your enemies, do good to them that hate you.”

Proverbs 25:21-22 “²¹If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: ²²For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.”

- Jesus is telling us to do something that is not natural for us to do that in the flesh it is impossible to do – and if we do try to do this in the flesh we will mostly likely fail.
- But in the Spirit – that is where the victory is.

Philippians 4:13 “I can do all things through Christ who strengthens me.”

Jesus - leadership by example:

Romans 5:8-10 “⁸But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by His blood, we shall be saved from wrath through Him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.”

- Bless those that curse you, and pray for them!
- Purpose of prayer:
 1. To change us and our hearts.
 2. To change our perspective of the situation.
 3. Not to change Him or His will. – because he doesn't change.

Malachi 3:6 “For I am the Lord, I change not;...”

James 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.”

V: 29 Turn the other cheek, if he takes your robe, give him your cloak as well.

Matthew 5:39 “But I say unto you, that ye resist not evil: but whosoever shall smite thee on they right cheek, turn to him the other also.”

- Resist not evil... don't fight it physically.
- Learn to let things go – we don't need to defend ourselves on every point.
- If we are struck, we're not to strike back – physically or verbally.

Psalms 62:6 “He only is my rock and my salvation: He is my defense; I shall not be moved.”

V: 30 “Give to every man that asks of you and don't ask for it back.”

Matthew 5:42 “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Hebrews 13:5 “Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.”

- We don't have to give everything away – that would be un-reasonable – but we're to have a right perspective and attitude on what we do have, we're not to be stingy.

V: 31 Similar to what Buddha said 100 years prior, but not quite the same. Buddha said, “don’t do to others what you don’t want done to you” – put it in the negative, no power or ability. Jesus called us to “do”, and He gave us the power of the Holy Spirit to do it.

Matthew 22:37-39 ³⁷Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸This is the first and great commandment. ³⁹And the second is like unto it, thou shalt love thy neighbour as thyself.”

Paul later reiterated:

Galatians 5:14 “All the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself.”

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

1 Timothy 1:5 “Now the end of the commandment is charity / love out of a pure heart, and of a good conscience, and of faith unfeigned.”

All of this is obviously very consistent with what Jesus taught us, or commanded us:

John 13:34 “A new commandment I give unto you, that ye love one another; as I have love you, that ye also love one another.”

V: 32-34 Continuing on the thought from V: 31 – meaning not just to love those that we love, but to love everyone, including those that we might not gravitate towards or even be likely to love – the unlovely for example.

Matthew 5:46-47 ⁴⁶For if ye love them which love you, what reward have ye? Do not even the publican the same? ⁴⁷And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

- The word love that is used in these verses is the word “agapeo” which speaks of a selfless love, and un-conditional love that expects nothing in return.
- So often our love is conditional – I’ll love you if you love me – which Jesus is describing as an unloving love – He’s telling us that we should love unconditionally, and that we’re to love everyone.

John 13:34 “A new commandment I give unto you, that ye love one another; as I have love you, that ye also love one another.”

- If we love, or do good, or lend to our friends – who will do the same for us, or if there is a profit to us in some way – then we’re no different than the world.

V: 35 Contrary to what the world does, contrary to what the publicans and religious leaders do – love your enemies, do good, and lend hoping for nothing in return.

Proverbs 25:21-22 ²¹“If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: ²²For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.”

- Do good, do the right thing:

Micah 6:8 “He hath shewed thee, O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

“... and ye shall be the children of the Highest:...”

- Certainly this is the reward for such behavior, but considering the many other verses that speak of “if you do this...., then you will be the sons of God, or the children of God – these things then constitute as John the Baptist put it the fruit of repentance, the proof of repentance and a changed life.

Jesus elaborates:

Matthew 5:45 “That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

- God is our example as we seek to demonstrate Godliness, Godly behavior.

V: 36 In light of all that – be merciful, just as God our Father has been merciful to us.

Exodus 34:6-7 ⁶“And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷keeping mercy for thousands, forgiving iniquity and transgression and sin...”

- The first word that God uses to describe Himself is “merciful” – because He abounds in mercy and goodness.
- Because God has been merciful to us, we should be merciful to others.

Jesus speaks a parable:

Matthew 18:23-35 **turn to**

Matthew 5:7 “Blessed are the merciful: for they shall obtain mercy.”

V: 37 Judge not, and ye shall not be judged by God.

Matthew 7:2 “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

- Progressing to the next logical step: first judge not, then condemn not – our judgment is usually harsh – but if we don't condemn, we won't be condemned – this means we have to change our perspective, we have to have a different attitude.
- We have to allow room for other information, they were having a bad day, or that there is information that we don't have access to and shouldn't jump to conclusions, seeking to be gracious as our God is gracious.

Philippians 2:5 “Let this mind be in you, which was also in Christ Jesus.”

“Forgive and ye shall be forgiven.”

- This is a conditional statement.

Matthew 6:14-15 “¹⁴For **if** ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵But **if** ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

V: 38 This verse is often used as an exhortation for tithing and giving to the church – which is included but is not the primary focus of the verse.

- This verse speaks to being generous just in general, not being stingy with our resources, blessing others.

Galatians 6:10 “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Psalms 109:17 “As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.”

- For with the measure that we measure it out, so shall it be measured out to us.
- These last two verses relate that we will reap what we sow; and the way we sow.

Galatians 6:7-8 “⁷Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

V: 39 A rhetorical question: somebody has to be able to see, to have understanding.

- Unless we've seen the light, understood the truth – we can't help others to see it or understand it – we can't give what we don't have.

[That is why Jesus referred to the religious leaders:](#)

Matthew 15:14 “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

Psalm 119:18 “Open thou mine eyes, that I may behold wondrous things out of thy law.”

V: 40 The disciple is not above his master: not only should we expect the same treatment – we shouldn't seek to rise above as some have in “higher” critical thought – putting themselves in the place of God, or of judging God, His word and or His motives.

- As our Master who willingly laid down His life.

Philippians 2:8 “And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.”

V: 41-42 We need to be willing to examine ourselves before we examine anyone else, and to deal with our own issues which should keep us busy enough to keep us out of other people's business.

Psalm 139:23-24 ²³Search me, O God, and know my heart: try me, and know my thoughts: ²⁴And see if there be any wicked way in me, and lead me in the way everlasting.”

V: 43-45 Good tree's bring forth good fruit, bad trees bring forth bad fruit.

- Even if it looks good, if it comes from a bad tree – it's bad fruit.
- Men are like trees in that sense: good men (only those in Christ Jesus are good) bring forth good fruit – evil men bring forth evil fruit.
- Our words are very often an indication of where our hearts are:

Psalm 19:14 “Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.”

V: 46 Good question! We can call Him Lord all day long, but unless we are obedient to the things He says – we're not His servants, and He's not our Lord.

James 1:22-24 ²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For 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: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

Matthew 7:21-23 ²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. ²²Many will say to Me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.”

Poem by Geoffrey O Hara.

“Ye call me the “Way” and walk me not.
Ye call me the “Life” and live me not.
Ye call me “Master” and obey me not,
If I condemn thee, blame me not.
Ye call me “Bread” and eat me not.
Ye call me “Truth” and believe me not.
Ye call me “Lord” and serve me not.
If I condemn thee, blame me not.”

V: 47-49 Contrast between obedience and disobedience, wisdom and foolishness, a house that stands, and a house that falls.

- So important that our foundation be upon the Rock, when it truly is – our lives will not be shaken, we will not be moved away from our faith.