

THE GOSPEL OF LUKE

A Message of Hope and Fulfillment For Those Longing For God

Of Poverty and Rights

Luke 6: 17-30

This section begins what many have called *The Sermon on the Plain*. It is quite similar to, and very likely is, the same sermon Matthew records which we have named *The Sermon on the Mount*. The portions of the message that Luke records are very brief compared to Matthew's lengthy report (taking 3 chapters in Matthew from 5-7). The emphasis is very much the same, however, and it is profound teaching for the new disciples.

I. The Mount or the Plain—Same or Different?

- A. Interpreters have invented the titles, the geography may be identical while being viewed from different vantage points. In any case, it is unlikely Jesus would have sought a perfectly level place from which to teach a multitude; more likely He would have chosen a gentle mound part way up/down the mountain.
- B. Luke's content is significantly abbreviated but his stated purpose for writing his treatise is also somewhat different.
- C. Jesus very likely spoke and taught in Aramaic, and yet all Gospels are written in the common trade language of Greek. This requires translation (Divinely guarded) while protecting the meaning and nuance of each statement. The individual teachings (propositional truths) are very much the same.

II. Blessings and Woes—Abiding in a state of Divine enrichment (Luke 6:20-26)

- A. Blessed are the poor—the key to the message
 - 1. The intended audience: disciples or multitudes?
 - 2. What kind of poverty: Hebrew vs Greek thought and usage
 - 3. Necessary attitudes for Kingdom participation
- B. The four attitudes of blessedness & the four attitudes of woe
 - 1. Poor vs rich
 - 2. Hungry vs well fed
 - 3. Mourning vs laughing
 - 4. Despised vs celebrated

III. Kingdom Principles of Personal Rights (Luke 6:27-35)

Jesus says some very strong things about our personal rights and entitlements and our attitudes about assertion. He is not being ridiculous; He is giving the keys to personal peace and blessing in a self-centered world.

- A. How to treat those who hate and abuse us, who think to take advantage of our weakness: love, bless, pray, & give
- B. The Golden Rule is PROactive: TREAT others as you wish to be treated (regardless of the way they treat you)
- C. An uncommon love and generosity, the same sort that God demonstrated when He sent His only Son to save us. A servant is not greater than his Master.

Kingdom principles are impossible in our natural humanity (our fleshly nature). Jesus seriously laid out the expectations, but the conclusion is: apart from Him we cannot keep them, we can do nothing. These principles are transformational and require spiritual transformation to maintain.

Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. And all the people were trying to touch Him, for power was coming from Him and healing them all.

And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. 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. 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. But woe to you who are rich, for you are receiving your comfort in full. Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you

