

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY
3RD-5TH GRADE
TEACHER'S PACKET

SUNDAY MORNING

Study 7

The Sermon On the Plain: Part 1



The Sermon on the Plain (Part 1)

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This study will walk through Jesus' Sermon on the Mount, showing how Jesus corrects our false beliefs and teaches us how to live in truth.

Key Verses

Luke 6:17-36—Main Teaching Passage

Romans 5:8

John 9:2

Matthew 19:26

Memory Verse - Matthew 5:43-44

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you."

Hook

Review last week's memory verse, 2 Timothy 2:15.

Ask the students, "How many Wise Men were present at Jesus' birth?" The students should answer that there were 3 wise men. Show them in Matthew 2 that the wise men were not present at all and in fact did not meet Jesus until some time later.

Tell the students that we need to allow what God's Word tells us to change what we believe. In this passage of Scripture Jesus will teach people to think in a new way. We have the Bible to teach us what thoughts and beliefs we need to change, so that we are living in truth.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Luke's account of Jesus' famous sermon to the crowd has a different focus than Matthew's. Where Matthew is concerned with how the crowd heard and received Jesus' message, Luke is focused on what Jesus' words meant to the disciples. In verse 20, we read, "And He lifted up His eyes on His *disciples*, and said." The context of the beatitudes in Luke's account is therefore understood from the perspective of the disciple/teacher relationship. When Jesus says, "blessed are the poor" or "blessed are the hungry," He is not saying that poverty in itself is a state of happiness or blessing; it is a blessing only when accompanied by trust in God. In the same way "you who are hungry" refers to those among the crowd who are physically hungry and also hunger for God's help and presence.

There is a direct contrast between the blessings pronounced in verses 20-23 and the woes given in verses 24-26. From our worldly perspective, being rich, being well-fed, laughter, and being spoken well of are all good things, and they are. The Bible does not condemn wealth or laughter, but Jesus is saying that those things without a dependence and trust in God are meaningless.

In verse 27 Luke now includes the rest of the crowd in Jesus sermon, "I say to *you who hear*, love your enemies, do good to those who hate you." Jesus calls us to go above and beyond the deeds and actions of unbelievers. Everyone can love and appreciate the people who love and appreciate them, but showing love to the people who hate you takes a deliberate, willful decision that differentiates us from the world. We are told to not act like other men, but to act like God who loves us even when we were enemies with Him (Romans 5:8).

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

Have you ever believed something to be true and then one day you were completely shocked to realize that what you believed was actually false? It can be really hard to change the way that you think about certain things. Sometimes it can even be painful. In our study today, Jesus took some things that we all believe to be true and flipped them all on their head. Jesus showed the crowd that the way they thought about the world needed to change because they believed some things that weren't true.

The people believed that if you were wealthy, that it was a sign that God was happy with you. They also believed that if you were poor, sick, or

LOOK (Continued)

hungry, God was mad at you because of something that you had done. In John 9:2, the disciples asked Jesus why a certain man had been born crippled; had he sinned or his parents? Jesus told them that physical wellness and wealth are not signs of God being happy or upset with us.

That is the same message that Jesus gives here in Luke 6. If you are upset, poor, sick, or persecuted, but you love God, then those afflictions are all temporary. In the Kingdom to come, there will be eternal blessings waiting for you. On the other hand, if you are rich, powerful and well-liked by everyone, but you don't have God, then you receive all your rewards now. Those temporary riches will pass away, and you will be left with nothing but sorrow for all of eternity. Jesus is saying to us all, don't live for today but look ahead to the glory that awaits you in Heaven.

The other false thought that Jesus corrects in this passage is that it is okay to do mean things to people who do mean things to you. Jesus tells us that we are supposed to show love and kindness to all people, even our enemies. He shows us that God loved us when we were being awful to Him. We should be like God and not like the people around us. We should be generous, loving, and kind to everyone, even people who hate us. That is not an easy task, but "With man this is impossible, but with God all things are possible" (Matthew 19:26).

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Matthew 5:43-44.

Ask the class to think about other "wrong thoughts" that the Bible helps us to know truth about. Share some ways that the Lord has taught truth to you and how it affected your life.

Pray: Thank the Lord that He gives us truth in His Word. Praise Him that we can know and act according to His truth. Ask Him for the strength to stand up for truth and righteousness.

Parent Question: What are two things that Jesus taught in His Sermon on the Mount?

FURTHER STUDY

Commentary on Luke 6:17-35 by David Guzik

3. ([Luk 6:17-19](#)) Jesus ministers healing and deliverance to a multitude.

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

a. **He came down with them:** Jesus came down **with them** (His disciples) to serve and bless this crowd. Jesus not only taught them *about* serving others; He wanted them to help Him. Here they seemed to work as a team.

i. Jesus could have done it all by Himself. But it was important that He work together as a team with these twelve, both for their sake and for the sake of the work.

b. **And stood on a level place:** The work described in these few verses and the teaching recorded till the end of the chapter took place **on a level place**. For some, this is a helpful distinction marking the following teaching from the teaching *on a mountain* described in [Matthew 5-7](#).

i. However, some have observed that the area around the Sea of Galilee – including the traditional Mount of Beatitudes, where the Sermon on the Mount is said to be delivered – is like a mountain when looking from the Sea of Galilee, but like a level place when one stands on or above it.

c. **A great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon:** People came from great distances to be healed and delivered from demonic spirits by Jesus, even from Gentile cities such as **Tyre and Sidon**.

4. ([Luk 6:20a](#)) Jesus prepares to teach His disciples and the multitude.

Then He lifted up His eyes toward His disciples, and said:

a. **He lifted up His eyes toward His disciples:** Jesus here began a section of recorded teaching often called *the Sermon on the Plain*, because it was done *on a level place* ([Luke 6:17](#)) and to distinguish it from the *Sermon on the Mount* recorded in [Matthew 5-7](#).

i. The recorded teaching in [Matthew 5-7](#) is similar in many ways to passage in Luke, but there are also differences. Mainly, the Luke account is much shorter. Many wonder if these are two separate occasions of teaching, or the same occasion.

ii. Scholarly opinion is divided on this issue. But we should remember that Jesus was an itinerant preacher,

whose main emphasis was the Kingdom of God (see [Luke 4:43](#)).

iii. Itinerant preachers often repeat themselves to different crowds, especially when teaching upon the same topic. This is probably the same *sermon* as [Matthew 5-7](#), but possibly at a different time and a different place.

b. **Toward His disciples:** In Luke's gospel, it is no accident that this great message of Jesus comes immediately *after* Jesus chose the twelve ([Luke 6:12-16](#)) and *before* He sent those disciples to preach throughout the towns of Galilee ([Luke 9:1-6](#)). It was part of their teaching to hear and understand this message, because it helped explain clearly what it meant to be a follower of Jesus the Messiah.

i. "It may be surmised that the sermon served a twofold function: to encourage faithfulness among Jesus' disciples and to challenge non-disciples to follow Him." (Pate)

ii. It is clear that the Sermon on the Plain (and the Sermon on the Mount) had a significant impact on the early church. The early Christians made constant reference to it and their lives shined with the glory of radical disciples.

c. **And said:** *What* Jesus said in the Sermon on the Plain (and in the Sermon on the Mount) has long been recognized as the sum of Jesus' – or anyone's – ethical teaching. In the Sermon on the Plain, Jesus told His followers and would-be-followers how to live.

i. It has been said if you took all the good advice for how to live ever uttered by any philosopher or psychiatrist or counselor, took out the foolishness and boiled it all down to the real essentials, you would be left with a poor imitation of this great message by Jesus.

ii. The Sermon on the Mount is sometimes thought of as Jesus' "Declaration of the Kingdom." The American Revolutionaries had their *Declaration of Independence*. Karl Marx had his *Communist Manifesto*. With this message, Jesus explained the agenda and plan of His Kingdom.

iii. It presents a radically different agenda than what the nation of Israel expected from the Messiah. It does not present the political or material blessings of the Messiah's reign. Instead, it expresses the spiritual implications of the rule of Jesus in our lives. This great message tells us how will we live when Jesus is our Lord.

iv. It is important to understand that the Sermon on the Mount does not deal with salvation as such, but it lays out for the disciple and the potential disciple how regarding Jesus as King translates into ethics and daily living.

v. "This may be an instance of the Jewish method of preaching. The Jews called preaching *Charaz*, which means *stringing beads*. The Rabbis held that the preacher must never linger more than a few moments on any topic but, in order to maintain interest, must move quickly from one topic to another." (Barclay)

C. The surprising plan of God's kingdom.

1. ([Luk 6:20b](#)) Blessings to the poor.

"Blessed are you poor, for yours is the kingdom of God."

a. **Blessed:** Jesus promised blessing to His disciples, promising that the **poor in spirit** are **blessed**. The idea behind the ancient Greek word for **blessed** is "*happy*," but in the truest, godly sense of the word, not in our modern sense of merely being comfortable or entertained at the moment.

i. This same word for *blessed* – which in some sense means "happy" is applied to God in [1 Timothy 1:11](#): *according to the glorious gospel of the blessed God*. "Makarios then describes that joy which has its secret

within itself, that joy which is serene and untouchable, and self-contained, that joy which is completely independent of all the chances and changes of life.” (Barclay)

ii. In [Matthew 25:34](#), Jesus said that on the Day of Judgment He would say to His people, *Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world*. On that day, He will judge between the blessed and the cursed – He both knows and explains what are the requirements for the blessed one. We can also say that no one was ever blessed more than Jesus; He knows what goes into a blessed life.

iii. “Note, also, with delight, that *the blessing is in every case in the present tense*, a happiness to be now enjoyed and delighted in. It is not ‘Blessed *shall* be,’ but ‘Blessed *are*.’” (Spurgeon)

b. **Blessed are you poor:** In the ancient Greek vocabulary there are several words that can be used to describe poverty. Jesus used the word that indicates a severe poverty; the idea is someone who must *beg* for whatever they have or will get.

i. Immediately, this statement strikes us with its strangeness. **Blessed** by being **poor**? That makes no sense at all. Yet the power and wisdom in this truth lies in the fact that the **poor** man *must look to others for what he needs*. He has no illusions about his ability to provide for himself.

ii. Though there is much practical wisdom in the teaching of Jesus, He was a spiritual man and taught on spiritual themes. The poverty Jesus had most in mind is *poverty of spirit*, and that was exactly how He phrased in the sermon recorded in [Matthew 5](#).

iii. The **poor** in spirit recognize that they have no spiritual assets. They know they are spiritually bankrupt. Poverty of spirit cannot be artificially induced by self-hatred. It comes as the Holy Spirit works in our heart and we respond to Him.

iv. *Everyone* can start here; it isn’t first blessed are the pure or the holy or the spiritual or the wonderful. Everyone can be **poor** in spirit. “Not what I have, but what I have not, is the first point of contact, between my soul and God.” (Spurgeon)

c. **For yours is the kingdom of God:** Yet those who are **poor** in spirit, so poor they must beg, are rewarded: they receive **the kingdom of God**. Therefore poverty of spirit is an absolute prerequisite for receiving the kingdom, because as long as we keep illusions about our own spiritual resources, we will never receive from God what we absolutely need.

i. This blessing to the poor is placed first for a reason, because it puts the following commands into perspective. They cannot be fulfilled in our own strength, but only by a beggar’s reliance on God’s power.

2. ([Luk 6:21a](#)) Blessings to the hungry.

“Blessed are you who hunger now, for you shall be filled.”

a. **Blessed are you who hunger now:** The hungry person *seeks*. They look for food, and hope to satisfy their appetite. Their hunger drives them and gives them a single focus. Jesus described the blessedness of those who focus on Him and His righteousness like a hungry man focuses on food.

- This passion is *real*, just like hunger is real.
- This passion is *natural*, like hunger is natural in a healthy person.
- This passion is *intense*, just like hunger is.
- This passion can be *painful*, just like real hunger can cause pain.
- This passion is a *driving force*, just like hunger can drive a man.

- This passion is a *sign of health*, just like hunger shows health.

- i. It is good to remember that Jesus said this in a day and to a culture that really knew what it was to be hungry and thirsty. Modern man – at least in the western world – is often distant from the basic needs of hunger and thirst. We find it difficult to hunger and thirst after Jesus and His righteousness.

- ii. Matthew recorded Jesus giving a similar message, and recorded Jesus with these words: *Blessed are those who hunger and thirst for righteousness* ([Matthew 5:6](#)). Since Jesus spoke of more than physical hunger, even His sermon in Luke implies this kind of longing. Hunger for righteousness may express itself in several ways:

- A man longs to have a righteous nature.
- A man wants to be sanctified, to be made more holy.
- A man longs to continue in God's righteousness.
- A man longs to see righteousness promoted in the world.

- b. **For you shall be filled:** Jesus promised to *fill* this hungry one; to fill them with as much as they could eat. This is a strange filling that both satisfies us and keeps us longing for more.

- 3. ([Luk 6:21b](#)) Blessings to those who weep.

“Blessed are you who weep now, for you shall laugh.”

- a. **Blessed are you who weep now:** The weeping is for the low and needy condition of both the individual and society; but with the awareness that they are low and needy because of *sin*. **You who weep** actually **weep** over sin and its effects.

- i. This mourning is the *godly sorrow that produces repentance to salvation* that Paul described in [2 Corinthians 7:10](#). Those who **weep** can know something special of God; the fellowship of His sufferings ([Philippians 3:10](#)), a closeness to the Man of Sorrows who was acquainted with grief ([Isaiah 53:3](#)).

- ii. “I do not believe in that faith which has not a tear in its eye when it looks to Jesus. Dry-eyed faith seems to me to be bastard faith, not born of the Spirit of God.” (Spurgeon)

- b. **For you shall laugh:** The one who does grieve over their spiritual condition can genuinely **laugh** when God makes things right. *Weeping may endure for a night, but joy comes in the morning.* ([Psalm 30:5](#)).

- c. **Now:** In each of these three paradoxical statements – describing a person's spiritual condition in terms of poverty, hunger, and weeping – Jesus used the hopeful word **now**.

- You are poor **now**; you will one day receive the kingdom.
- You are hungry **now**; you will one day be filled.
- You weep **now**; you will one day laugh.

- i. Some are taken with the idea that Jesus was more a community organizer or revolutionary than a true preacher and teacher, and that Jesus meant for these statements of blessing to subvert the social order and give power to the oppressed.

- ii. Jesus was in fact extremely concerned to give power to the oppressed, but set His focus against the greatest oppression of all – the tyranny of sin and separation from God in and over a man. While not ignoring the need of those poor, hungry, and weeping in the physical sense, Jesus focused on the spiritual revolution that would change them and eventually, society.

- iii. In fact, what Jesus said here is *against* the spirit of the social revolutionary because He gave people *hope* in their present poverty, hunger, and weeping. The revolutionary wants to take away all present hope, and de-

mands that people take immediate action (often violent, sometimes murderous) to supposedly change things. The bitter fruit of this thinking can be numbered in the hundreds of millions dead by the murderers of Communist ideology. Jesus shows a better way, a way of true hope.

4. ([Luk 6:22-23](#)) Blessings to the hated.

“Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man’s sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.”

a. **Blessed are you when men hate you:** We think of the people who see themselves as spiritually poor and hungry; who with weeping seek God. It seems impossible that these people would be hated, but they are.

b. **Exclude you...revile you...cast out your name as evil:** This speaks of the extent of hatred that would be brought against the followers of Jesus; and even worse would come upon them. Jesus said that for this, His followers (**for the Son of Man’s sake**) would be **blessed**.

i. It did not take long for these words of Jesus to become true of His followers. Early Christians heard many enemies **exclude** them, **revile** them, and regard their **name as evil**. Christians were accused of:

- Cannibalism, because of gross and deliberate misrepresentation of the practice of the Lord’s Supper.
- Immorality, because of gross deliberate misrepresentation of weekly “Love Feast” and their private meetings.
- Revolutionary fanaticism, because they believed that Jesus would return and there would be an apocalyptic end to history.
- Splitting families, because when one marriage partner or parent became a Christian there was often change and division in the family.
- Treason, because they would not honor the Roman gods and participate in emperor worship.

c. **Rejoice in that day and leap for joy!** It is a paradox to be so happy when so hated, yet these persecuted ones can because their **reward is great in heaven**, and because the persecuted are in good company: the **prophets** before them were also persecuted.

i. Trapp names some men who did in fact **rejoice** and **leap for joy** when persecuted. George Roper came to the stake leaping for joy, and hugged the stake we was burned at like a friend. Doctor Taylor leapt and danced a little as he came to his execution, saying when asked how he was, “Well, God be praised, good Master Sheriff, never better; for now I am almost home...I am even at my Father’s house.” Lawrence Saunders, who with a smiling face embraced the stake of his execution and kissed it saying, “Welcome the cross of Christ, welcome everlasting life.”

5. ([Luk 6:24-26](#)) Strange woes.

“But woe to you who are rich, for you have received your consolation.

Woe to you who are full, for you shall hunger.

Woe to you who laugh now, for you shall mourn and weep.

Woe to you when all men speak well of you, for so did their fathers to the false prophets.”

a. **Woe:** This was an expression of regret and compassion, not a threat. The woes Jesus spoke seem just as paradoxical as His blessings. We normally see no **woe** in being **rich** or **full** or in laughing, or in being spoken **well of**.

b. **But woe to you who are rich...Woe to you who are full:** Riches, no sense of need, and continual excitement and good times are a genuine obstacle to the kingdom. We normally won’t come to Jesus the way we

should until we know we are poor, hungry, and needing comfort.

i. In each of these paradoxical sayings, Jesus contrasted the current expectations of the kingdom with the spiritual reality of His Kingdom. Jesus told us that God does unexpected things. Jesus mocked the world's values. He exalted what the world despises and rejected what the world admires. Jesus turned upside-down (rather, right-side-up) their perception of the Kingdom of God.

D. God's agenda is a plan of love.

1. ([Luk 6:27-28](#)) Love your enemies.

"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."

a. **Love your enemies:** This is a shockingly simple command to understand, but difficult one to obey. Jesus told us exactly how to actually love our enemies: **do good, bless, and pray for those who spitefully use you.**

i. Jesus recognized that *we will have enemies*. This plan of God's Kingdom takes into account real-world problems. Though we *will* have enemies, yet we are to respond to them in love, trusting that God will protect our cause and destroy our enemies in the best way possible, by transforming them into our friends.

b. **Do good...bless...pray for those who spitefully use you:** The love Jesus told us to have for our enemies was not a warm, fuzzy feeling deep in the heart. If we wait for that, we may never love them. The love for our enemies is a love that *doessomething* for them, quite apart from how we might feel about them.

i. **Bless those who curse you** means that we must speak well of those who speak ill of us.

ii. "We cannot love our enemies as we love our nearest and dearest. To do so would be unnatural, impossible, and even wrong. But we can see to it that, no matter what a man does to us, even if he insults, ill-treats and injures us, we will seek nothing but his highest good." (Barclay)

2. ([Luk 6:29-30](#)) Be willing to suffer wrong.

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."

a. **To him who strikes you on the one cheek, offer the other also:** Continuing His astonishing teaching, Jesus said we must accept certain evils committed against us.

i. When a person insults us (**strikes you on the one cheek**) we want to give them back what they gave to us, plus more. Jesus said we should patiently bear such insults and offences, and not resist an evil person who insults us this way. Instead, we trust God to defend us. France points out that ancient Jewish writings say that striking someone with the back of the hand – a severe insult – was punishable by a very heavy fine, according to Mishnah BK 8:6.

ii. It is wrong to think Jesus meant evil should never be resisted. Jesus demonstrated with His life that evil should and must be resisted, such as when He turned tables in the temple.

iii. "Jesus is here saying that the true Christian has learned to resent no insult and to seek retaliation for no slight." (Barclay) When we think how Jesus Himself was insulted and spoken against (as a glutton, a drunk, an illegitimate child, a blasphemer, a madman, and so forth) we see how He lived this principle Himself.

iv. It is wrong to think that Jesus meant a physical attack cannot be resisted or defended against. When Jesus spoke of a slap **on the one cheek**, it was culturally understood as a deep insult, not a physical attack. Jesus did not mean that if someone hits across the right side of our head with a baseball bat, we should allow them to then hit the left side. [2 Corinthians 11:20](#) probably has in mind this kind of insult slap.

v. It is also wrong to think Jesus meant that there is no place for punishment or retribution in society. Jesus here spoke to personal relationships, and not to the proper functions of government in restraining evil ([Romans 13:1-4](#)). I must turn my cheek when I am personally insulted, but the government has a responsibility to restrain the evil man from physical assault.

b. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you: With this, Jesus told us how to deal with people who mistreat, coerce, and manipulate us. We should take command of the situation by sacrificial giving and love.

i. Under the Law of Moses, the outer cloak was something that could not be taken from someone ([Exodus 22:26](#); [Deuteronomy 24:13](#)).

ii. "Jesus' disciples, if sued for their tunics (an inner garment like our suit but worn next to the skin), far from seeking satisfaction, will gladly part with what they may legally keep." (Carson)

iii. "The old said, Insist on your own right, and loving your neighbor, hate your enemy, and so secure your safety. The new says, Suffer wrong, and lavish your love on all." (Morgan)

c. From him who takes away your goods do not ask them back: We can only practice this kind of sacrificial love when we know that God will take care of us. We know that if we give away our tunic, God has plenty more of them to give us.

i. The only limit to this kind of sacrifice is the limit that love itself will impose. It isn't loving to give into someone's manipulation without our transforming it into a free act of love. It isn't always loving to give or to not resist.

ii. We might say that Paul repeated this idea of Jesus: *Do not be overcome by evil, but overcome evil with good.* ([Romans 12:21](#))

3. ([Luk 6:31](#)) The Golden Rule.

"And just as you want men to do to you, you also do to them likewise."

a. Just as you want men to do to you, you also do to them likewise: The negative way of stating this command was known long before Jesus. It had long been said, "You should *not* do to your neighbor what you would *not* want him to do to you." But it was a significant advance for Jesus to put it in the positive, to say that we should *do unto others* what we want them to *do unto us*.

i. "The Golden Rule was not invented by Jesus; it is found in many forms in highly diverse settings. About a.d. 20, Rabbi Hillel, challenged by a Gentile to summarize the law in the short time the Gentile could stand on one leg, reportedly responded, 'What is hateful to you, do not do to anyone else. This is the whole law; all the rest is commentary. Go and learn it.' (b. *Shabbath* 31a). Apparently only Jesus phrased the rule positively." (Carson)

ii. In so doing, Jesus made the command much broader. It is the difference between *not* breaking traffic laws and in *doingsomething* positive like helping a stranded motorist. Under the negative form of the rule, the goats of [Matthew 25:31-46](#) could be found "not guilty." Yet under the positive form of the Golden Rule – Jesus' form – they are indeed found guilty.

b. **You also do to them likewise:** This especially applies to Christian fellowship. If we would experience love and have people reach out to us, we must love and reach out to others.

i. “Oh, that all men acted on it, and there would be no slavery, no war, no swearing, no striking, no lying, no robbing; but all would be justice and love! What a kingdom is this which has such a law!” (Spurgeon)

ii. This makes the law easier to understand, but it doesn’t make it any easier to obey. No one has ever consistently done unto others as they would like others to do unto themselves.

4. ([Luk 6:32-35](#)) Loving after the pattern of God’s love.

“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. 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.”

a. **If you love those who love you, what credit is that to you?** We should regard it as no matter of virtue, and no imitation of Jesus, if we merely return the love that is given to us.

i. Remember, Jesus here taught the character of the citizens of His kingdom. We should expect that character to be different from the character seen in the world. There are many good reasons *why* more should be expected from Christians than others:

- They claim to have something that others do not have; they claim to be renewed, repentant, and redeemed by Jesus Christ.
- They do in fact have something that others do not have; they are in fact renewed, repentant, and redeemed by Jesus Christ.
- They have a power that others do not have; they can do all things through Christ who strengthens them.
- They have the Spirit of God dwelling within them.
- They have a better future than others do.

b. **You will be sons of the Most High:** In doing this, we imitate God, who shows love towards *His* enemies, and **is kind to the unthankful and evil.**

i. “What does God say to us when he acts thus? I believe that he says this: ‘This is the day of free grace; this is the time of mercy.’ The hour for judgment is not yet, when he will separate between the good and the bad; when he will mount the judgment seat and award different portions to the righteous and to the wicked.” (Spurgeon)

ii. This is an *example* – that we also are to love our enemies and bless them if we can. In doing so we show ourselves to **sons of the Most High**. “We are made sons by regeneration, through faith in the Son; but we are called to make our calling and election sure – to approve and vindicate our right to that sacred name. We can only do this by showing in word and act that the divine life and principles animate us.” (Meyer)