

Sermon on the Plain

Luke 6:20 And he lifted up his eyes on his disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God.

²¹ "Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh.

²² "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!

²³ Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

²⁴ "But woe to you who are rich, for you have received your consolation.

²⁵ "Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep.

²⁶ "Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

²⁷ "But I say to you who hear, Love your enemies, do good to those who hate you,

²⁸ bless those who curse you, pray for those who abuse you.

²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.

³⁰ Give to everyone who begs from you, and from one who takes away your goods do not demand them back.

³¹ And as you wish that others would do to you, do so to them.

³² "If you love those who love you, what benefit is that to you? For even sinners love those who love them.

³³ And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same.

³⁴ And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount.

³⁵ But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.

³⁶ Be merciful, even as your Father is merciful.

³⁷ "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

³⁸ give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

³⁹ He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?

⁴⁰ A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

⁴¹ Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?

⁴² How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

⁴³ "For no tree good bears fruit bad, nor again does a tree bad bear fruit good,

⁴⁴ for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush.

⁴⁵ The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

⁴⁶ "Why do you call me 'Lord, Lord,' and not do what I tell you?

⁴⁷ Everyone who comes to me and hears my words and does them, I will show you what he is like:

⁴⁸ he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built.

⁴⁹ But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

(Luke 6:20-49)

Two Sermons... sermonizing.

The sermon. In the church, it is a beautiful word, an ancient word, a powerful word. In the secular culture, it is an ugly word, a boring word, a judgmental word. To a Christian, to “sermonize” means simply, “to preach” (Webster 1828). Even a standard dictionary will still say it means something like, “to compose or deliver a sermon” (Google Dictionary, from Oxford Languages). But the *Urban Dictionary*, an online crowd-sourced dictionary to which anyone can submit a definition, has things like, “to give a long or tedious piece of admonition or reproof; a lecture” (“sermonate”) or “a boring-like speech given for an extended period of time by a so-called expert...” (“sermon”) or “the preaching of a naïve, but self-righteous person who thinks that they know more about life than others” (“child sermonizing”).

In the modern Protestant world, the sermon has been replaced by “the talk” or “the fireside chat” or even just a band. No longer is it where someone comes to hear from God and his word. Rather, it is where some guy (or gal) sits in a cozy chair or walks up and down the aisle on the stage, mono-e-mono, equal to equal, delivering his good advice and helpful tips on living, without any particular authority

behind him. After all, he wouldn't want to be *judgmental*. Alister Begg once said,

Much of what now emanates from pulpits would not be recognized by many Christians of past generations as anywhere close to the kind of expository preaching that is Bible-based, Christ-focused, and life-changing—the kind of preaching that is marked by doctrinal clarity, a sense of gravity, and convincing argument. We have instead become far too familiar with preaching that pays scant attention to the Bible, is self-focused, and consequently is capable of only the most superficial impact upon the lives of listeners. Worse still, large sections of the church are oblivious to the fact that they are being administered a placebo rather than the medicine they need. They are satisfied with the feeling that it has done them some good, a feeling that disguises the seriousness of the situation. In the absence of bread the population grows accustomed to cake! Pulpits are for preachers. We build stages for performers.¹

Something profound happened 500 years ago with the birth of the Protestant Reformation. It was due in large part to Martin Luther's growing conviction that the Scripture

¹ Alister Begg, "Where Did The Pulpit Go?" *Modern Reformation* (June 22, 2007). <https://modernreformation.org/resource-library/articles/where-did-the-pulpit-go/>.

teaches that it is **the life-giving word** of God and that to have life, it must be heard in one's own known language, and brought to a present application in the form of sermons outside of oneself. As Paul says, “**How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?**” (**Rom 10:14**).

Luther wasn't particularly trying to overthrow the Mass,² just the unbiblical theological and superstitious additions that had crept into it, which were numerous. But putting these two things together—a love for the preached word and so many unbiblical elements of the Mass, a radical change occurred. Where the Mass **centered on the Supper**, the Protestants put the **emphasis in their worship on the sermon**.

Sadly, he would lament that in his time, “**God's Word has been silenced, and only reading and singing remain in the**

² He would write, “It is not now nor ever has been our intention to abolish the liturgical service of God completely, but rather to purify the one that is now in use from the wretched accretions which corrupt it and to point out an evangelical use. We cannot deny that the mass, i.e., the communion of bread and wine, is a rite divinely instituted by Christ himself and that it was observed first by Christ and then by the apostles, quite simply and evangelically without any additions. But in the course of time so many human inventions were added to it that nothing except the names of the mass and communion has come down to us.” **Martin Luther**, *Luther's Works, Vol. 53: Liturgy and Hymns*, ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 53 (Philadelphia: Fortress Press, 1999), 20.

churches.”³ There’s nothing new under the sun. The song has become ubiquitous while reading the Scripture publicly is on the endangered species list. If you can even find a sermon, and much of what passes for a sermon isn’t one, they are often very short. Catholics call them homilies, and they average 14 minutes. Mainliners average 25 minutes. Evangelicals go for 39 minutes.⁴ And people get quite antsy at that point.

Luther wasn’t against reading and singing, but he believed the sermon so important that he would say, “A Christian congregation should never gather together without the preaching of God’s Word and prayer, no matter how briefly, as Psalm 102 says, ‘When the kings and the people assemble to serve the Lord, they shall declare the name and the praise of God.’ And Paul in 1 Corinthians 14 [:26–31]

³ Luther, 11. We find the same thing occurring even after the Reformation in the Church of England. *The Second Admonition to Parliament* (Thomas Cartwright, 1572) urges the civil government to “correct the deplorable abuses which attend the preaching of the word in the Church of England. In many parishes of the realm, the word is not preached at all. Where it is, preaching consists of either reading an official homily, or tricking out a shallow explication of an assigned Scripture lesson with an elaborate variety of rhetorical devices.” W. H. Frere and C. E. Douglas, eds., *Puritan Manifestoes; A Study of the Origin of the Puritan Revolt* (1907; reprinted London: S.P.C.K., 1954), 97. Cited in Charles Lee Van Hof, “The Theory of Sermon Rhetoric in Puritan New England: Its Origins and Expression,” Dissertation to the University of Chicago (April 1979), 2.

⁴ From a survey in Mark Pattison, “Length of Catholic Sermons a Small Percentage of Christian Counterparts,” *National Catholic Reporter* (Dec 16, 2019), <https://www.ncronline.org/spirituality/length-catholic-sermons-small-percentage-christian-counterparts>

says that when they come together, there should be prophesying, teaching, and admonition. Therefore, when God's Word is not preached, one had better neither sing nor read, or even come together."⁵

Why else might the sermon be important? Herman Bavinck gives more reasons. "Through preaching, the congregation is protected in its purity, encouraged in its battle, healed in its sufferings, established in its confession. Through preaching, the flock remains with the church, and the church with the flock in increasing authority and respect and worship. It is by this preaching that the congregation remains strong and has done so throughout history."⁶

But what kind of sermons? Any old thing? Spurgeon told his students,

Sermons should have real teaching in them, and their doctrine should be solid, substantial, and abundant. We do not enter the pulpit to talk for talk's sake; we have instructions to convey important to the last degree, and we cannot afford to utter pretty nothings. Our range of subjects is all but boundless, and we cannot, therefore, be excused if our discourses

⁵ Luther, 11.

⁶ Herman Bavinck, cited in Greg Parker Jr., "Herman Bavinck on Preaching & Preachers," by James P. Eglinton," Modern Reformation (Nov 1, 2017), <https://modernreformation.org/resource-library/articles/herman-bavinck-on-preaching-preachers-by-james-p-eglinton/>.

are threadbare and devoid of substance. If we speak as ambassadors for God, we need never complain of want of matter, for our message is full to overflowing. The entire gospel must be presented from the pulpit; the whole faith once delivered to the saints must be proclaimed by us. The truth as it is in Jesus must be instructively declared, so that the people may not merely hear, but *know*, the joyful sound. We serve not at the altar of “the unknown God,” but we speak to the worshippers of him of whom it is written, “they that know thy name will put their trust in thee.”⁷

Luke 6:20-49 Context and Structure

Luke 6:20-49 is a sermon. It is the first in Luke’s writings. It is a sermon by none other than the Lord Jesus himself. In a word, this passage is completely fascinating. This is Luke’s parallel to Matthew’s Sermon on the Mount (**Matt 5-7**). But since Jesus has just come *down from the mountain* with his disciples (**Luke 6:17**) rather than *going up onto one* (**Matt 5:1**), it has sometimes been called *the Sermon on the Plain*. The sermon in Luke is only *a third the length as the one in Matthew*. Yet nearly **85%** of what is found in Luke’s sermon is also found in Matthew’s. This has given rise to

⁷ C. H. Spurgeon, *Lectures to My Students: A Selection from Addresses Delivered to the Students of the Pastors’ College, Metropolitan Tabernacle.*, vol. 1 (London: Passmore and Alabaster, 1875), 72.

much study and speculation about the relationship between the two.

Did Jesus preach two different sermons? He may have, but if so, you have to account for why they are so similar. These similarities are not just topical either. In fact, when you compare the two sermons and the material that they share, you come up with a remarkable discovery. The sermon in Luke has reordered, removed and reinserted, and kept some things the same in such a way that they make a chiasm of editing! This chiasm centers on Luke's version of The Golden Rule. More on that in a moment.

- A. Take away and insert: Luke 6:20-21 takes Matt 5:6 and inserts it amidst Matt 5:3-4
- B. Same order: Luke 6:22-23 is in the same order as Matt 5:11-12
- C. Order reversal: Luke 6:27-28, 29-30 reverses the order of Matt 5:39-40, 44
- D. Total relocation: The Golden Rule (Luke 6:31; Matt 7:12)**
- C'. Order reversal: Luke 6:32-35 reverse the order of Matt 5:45, 46-48
- B'. Same order: Luke 6:37-38, 41-42 is in the same order as Matt 7:1-2, 3-5
- A'. Take away and insert: Luke 6:43-45 takes Matt 7:16 and inserts it amidst Matt 7:17-18

Conclusion: Luke 6:46, 47-49 parallels Matt 7:21-27⁸

It is possible, I suppose, that one sermon could be said to be both on a mountain and a plain, and thus they are the

⁸ This comes from the fascinating analysis Robert I. Kirby, "The Sermon on the Mount Site: Luke 6:20-49, the Sermon on the Plain," (2009), last accessed April 10, 2023), https://www.sermononthemount.org.uk/Bible/Luke6v20_49.html#4.

same sermon from two perspectives. This is probably the more popular option scholars take. The traditional location of the Sermon on the Mount is called the **Mount of Beatitudes**, off the northwest coast of the Sea of Galilee. The church today on top of this mountain sits at about -250ft. below sea level, but rises nearly 450 ft. above the -750ft. Sea. So, it's a mountain, though hardly a big one, unless you are from Nebraska. But when you look it, it has large grassy open spaces that makes it a great location to fit hordes of listeners. Looking at it, you could very easily call it a plain, though not a level one.



But it is also possible that Jesus preached two sermons, and that he, rather than Luke, redacted his longer sermon in order to fit a different context. Luke simply uses the shorter sermon. Whatever the case, it is clear that the sermon in Luke derives from the sermon in Matthew.

We will look at some main differences at least in Luke's version as we go along, but I do want to make a couple more observations now. First, we saw last time that Matthew very clearly uses his sermon as a high point (literally) of Moses typology, where Jesus—the greater Moses—is born, adopted, sought to be killed when under two years of age, in Egypt, then a period of long silence between his birth and ministry, then baptized, tempted for forty in the wilderness, performs many miracles, then goes to the top of a mountain and preaches a great sermon on the law. In other words, in the Sermon on the Mount, Jesus is the Law Giver par excellence, taking over for Sinai. His Golden Rule becomes the conclusion of that sermon. Notice the way he ends the sermon and the Golden Rule by pointing to the Law: “So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets” (Matt 7:12). The Rule has always been the heart and soul of God's Law; Jesus simply makes it explicit. The Law was never meant to be a burden,

but something that would help civilization and yourself by doing good and having good be done to you in return.

You might think that because [the Golden Rule in Luke is not found at the end](#), that it can't be a conclusion to his sermon. Technically, this is correct. However, because it is [the center of the editing of the sermon in Matthew](#), this sermon cleverly finds a way to still make it the central point, even if it isn't the concluding point.

But we should not only look at the Sermon on the Plain in relation to Matthew, as fascinating as that is. Rather, our sermon in Luke has been [carefully crafted to stand by itself](#), with no need of even knowing about the sermon in Matthew, even though we obviously have both and it is irresistible to not compare the two. When we look at the structural center of the Lukan sermon, we discover that it has one parable with [no parallel in Matthew](#). “[Can a blind man lead a blind man? Will they not both fall into a pit? A disciples is not above his teacher, but everyone when he is fully trained will be like his teacher](#)” ([Luke 6:39-40](#)).

How do we know this is the center? Our sermon has [seven natural distinct units](#). These are smaller, obvious teachings that change subjects just as obviously. Some of these are themselves classically chiastic (for example, [41-42](#);

43; some of 20-26). Others follow an ABC/ABC pattern (6:46-49). Still others use proverbial and metaphorical types of memory and repetition devices (27-36). But together, they clearly make a frame with **this one parable in the center**.

- A. Luke 6:20-26, He taught His disciples, saying, Blessed are you + woe to you;
- B. Luke 6:27-36, Love your enemies and do good to those who hate you + be just as Your Father is merciful;
- C. Luke 6:37-38, Judge not, condemn not, forgive, and give;
- D. Luke 6:39-40, Can the blind lead the blind? A disciple is not above his teacher, but will be like his teacher;**
- C'. Luke 6:41-42, Why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye?;
- B'. Luke 6:43-45, A good tree does not bear bad fruit, nor does a bad tree bear good fruit;
- A'. Luke 6:46-49, He who hears My sayings and does them is like a house built on a rock.⁹

It is clear when you look at it this way that **the focus is on being a disciple**, and this makes good sense, because **Jesus has just called the twelve**. Now they and the multitudes need to know what it actually means to follow Jesus. In the sermon, **“Jesus is comparing two kinds of fruit, two kinds of**

⁹ **Christine Smith**, “Luke 6, Chiastic Structure of Sermon on the Mount,” *A Little Perspective* (July 6, 2012), <https://www.alittleperspective.com/luke-6-chiastic-structure-of-sermon-on-the-mount/>.

trees, and two kinds of people... The true disciples of Jesus, who are bearing good fruit, will look like Jesus. They won't look like the other kind. The true disciples of Jesus will forgive just as their heavenly Father forgives. The true disciples of Jesus will be kind because their heavenly Father is kind. They will look like Him.”¹⁰ While this still certainly teaching that [takes us back to the Law like the sermon in Matthew](#), this sermon is more focused on I think on [pragmatic living](#) as Jesus' disciple rather than the more philosophically or theologically or abstractly focused Sermon on the Mount, which really goes into fine detail about how to think properly about the Law of Moses as compared to the twisting of the Pharisees.

One more observation about Luke vs. Matthew will help you see this. [Both sermons begin with beatitudes](#). In fact, they begin with [the same beatitude](#). But Matthew's, “[Blessed are the poor in spirit](#)” becomes, “[Blessed are you who are poor.](#)” Matthew's “[Blessed are those who hunger and thirst for righteousness](#)” becomes, “[Blessed are you who are hungry.](#)” The focus in Matthew seems more [spiritually](#) minded, while in Luke it feels more [physical](#). But they are not contradictory, nor is one more important

¹⁰ Ibid.

than the other. **God made us body and soul**. But the physical is more temporary and immediate while the spiritual is more ethereal and eternal (though we will have new bodies in heaven). With these thoughts in mind, let's move to the Sermon on the Plain.

Blessing or Woe? (Luke 6:20-26)

We begin with Jesus “**lifting up his eyes on his disciples**” (Luke 6:20). This is important because it shows you who he is talking to. These are **people who are already followers of Christ**. These are not people who are thinking about it or know nothing about following Christ. In other words, what follows is not describing “**entrance requirements**.”¹¹ Some people will hear what Jesus says here and think that this is what they need to do in order to become a disciple. No. These are already disciples and this is what disciples will look like. In an OT context where beatitudes often occur, these are the people of Israel, those already in covenant with God by grace.

Jesus gives **four Beatitudes in successive order** (in Matthew, there are nine): “**Blessed ... Blessed ... Blessed ...**

¹¹ **David W. Pao** and Eckhard J. Schnabel, “Luke,” in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 295.

Blessed.” The word is *makarios*. It technically means “happy,” or even better, “supreme blessedness or exalted happiness.” The reason Bible translations do not translate *makarios* as “be happy” is because happiness in and of itself does not get at the heart of the word. The word is an exalting in, a delighting in, and being happy *in God*, not in the circumstances themselves.

The Catechism teaches that the chief end of man is to glorify God and enjoy him forever. It is our supreme duty as to glorify God and enjoy him forever. In fact, since the catechism says that there is only *one* end of man and not two; John Piper suggests that the *way* we glorify God is *by enjoying him* forever.¹² Therefore, your supreme duty above all other duties on this earth is to be happy in God! You are not to supremely love things, or people, or treasures, or money; but God.

The first is “Blessed are you who are poor, for yours is the kingdom of God” (20a). In Matthew, it is “poor in spirit.” For Luke, who is deeply concerned with the poor throughout his Gospel, it is just the poor. So, is Luke saying that it is a blessing to *be* poor? Social Justice Warriors, the World Economic Forum, and others of their ilk might try

¹² John Piper, *Desiring God* (Sisters, OR: Multnomah Books 1996), p. 15.

to convince you of this, in which case they have exchanged the law (you should go out and become poor) for the Gospel (blessed are the poor).

Jesus is not saying go make yourself poor. Leon Morris, who grew up in poverty said, “I cannot rid myself of the feeling that much modern writing proceeds from the comfortable, people for whom poverty is an interesting subject for discussion but who have never themselves experienced what real poverty is. I have. And poverty is not a blessing, nor is powerlessness.”¹³ Remember, the Law commanded Israel to **lend to the poor so that there would not be poor among them.** The ideal was always that there would *not* be any poor in Israel (**Deut 15:4, 7-8**). Being poor—in and of itself—is not a blessing; and this is proven from the law. Rather than telling you to become poor, Jesus says the poor are blessed?

This seems backwards. So why does Jesus do it? To answer, we need to go to **the parallel. Vv. 20-26** are an ABC/ABC with a middle. **Vs. 24** says, “**But woe to you who are rich...**” **Poor. Rich.** They are **a pair.** Is Jesus a communist who hates wealth? (Of course, communism only hates wealth for you,

¹³ Leon Morris, “The Gospel According to Matthew,” in *PNTC* (Grand Rapids, MI: Eerdmans Publishing Company, 1992), p. 96.

but not for me). Woes are often given in the OT to the covenant people and others, just like blessings. Why woe to the rich? “For you have received *your consolation*.” What an interesting choice of word.

Remember, what we heard about Simeon when he saw baby Jesus? “This man was righteous and devout, waiting for *the consolation* of Israel” (Luke 2:25). It’s the same word, and the only other time we find it in Luke’s Gospel. They are very clearly juxtaposed. Either money is your consolation or Jesus is. What did Jesus tell the ruler who said he wanted to earn eternal life (he was not yet a disciple)? He told him to sell everything he had. To that man he did say become poor, because he was trying to earn salvation. The man went away sad because he was rich. His consolation was money, thus Jesus told his disciples how hard it was for the rich, because they do not know want or need and therefore cannot understand why they should actually need or want Jesus. Therefore, it is very difficult for them to follow him.

The second is similar. “Blessed are you who are hungry now, for you shall be satisfied” (6:21a). Jesus isn’t telling people to go starve themselves. This isn’t a command. It is a blessing. How can hunger be a blessing? Let’s look at the pairing. “Woe to you who are full now, for you shall be

hungry” (25a). People think that Luke is being purely physical. He isn’t. Jesus is talking about eternal food, for that lasts so that you never hunger. When you have regular physical hunger in this life, you cherish food. You do not take food for granted. The poor and hungry know these things. Those who are rich and well fed do not. Unless you understand hunger, you will never know true satisfaction. Jesus came to save the hungry by giving them true food.

“Blessed are you who weep now, for you shall laugh.” (21b). Again, there is a parallel. “Woe to you who laugh now, for you shall mourn and weep” (25b). Is Jesus against laughter? Of course not. He created it! This saying is right in line with the others. If your life is full of sorrow and trouble now, do not fear for the day shall come when you will laugh. But those who only know how to get through life by joking around will one day know only weeping and mourning. This one is not looking back to the consolation, but foreshadowing the “weeping and gnashing of teeth” of hell (cf. 13:28). Do you see how this sermon cleverly points you to the spiritual reality?

Finally, “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil...” (22). We could stop here, as many do in taking the

others out of context, and turn this into a reason to have a martyr complex, but Jesus doesn't. "... *on account of the Son of Man!*" He is giving his disciples a warning that *it is not going to easy to follow the Master*. But they will nevertheless blessed and happy. They should have understood this, since he foreshadowed their poverty, their hungry, and their weeping which would also occur as his disciples. The parallel gets more specific, "*Woe to you, when people speak well of you, for so their fathers did to the false prophets*" (26). Did what to the prophets? Reviled them. In this last woe, Jesus is talking about *the very real temptation* that people will have and have already had in the OT *to not speak the truth about God*, about his law, or about his Son, because it is offensive and brings guilt and forces repentance. False prophets were those who spoke smooth things, things that allowed people to continue in their sin, unabated. They did not tell them about God. They did not know God's Son.

You will notice that *I've had to skip one verse* in looking at these parallels. This verse gives us a center. "*Rejoice in that day, and leap for joy, for beyond, your reward is great in heaven; for so their fathers did to the prophets*" (23). "*So their fathers did to the prophets*" is repeated in the fourth woe. And it shows something incredible. People hated the

prophets, in the OT, *because of the Son of Man!* **Jesus in the OT.**

To understand the beginning of this sermon, you must interpret these verses together. Taking one out of context is how bad theology and heresy begin. But we know now that **Jesus is talking about that great Day**, the day when we see heaven, when we see Christ face-to-face. Luke isn't being purely physical after all.

Love or Hate? (Luke 6:27-36)

The second section is **the longest**. It sets before you **two roads: Love or hate**. Love or hate of whom? **“But I say to you who hear, Love your enemies” (6:27a)**. Think of the worst enemy you've ever had, someone who completely hates you. What does it mean to love them? **Love is an action**, a verb, not a feeling. He continues, **“Do good to those who hate you, bless those who curse you, pray for those who abuse you” (27b-28)**. Three things you can do to show love to them: **Do good** to them. **Bless** them. **Pray** for them.

Blessing them is the opposite of cursing, something people do far too often and without even giving it thought. How often we curse people under our breath. Praying for

them should be self-evident, but it is difficult. I was once told that a woman who was angry at me (I don't know if she thought I hated her or not) told a friend she could never pray for me. What a surreal thing for someone who has been a Christian most of their life to even think, let alone say.

But how could we **do good to our enemies**? Jesus lays that out in a series of examples, so that you will know what he means. He gives **four**. “**To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. Give to everyone who begs from you, and from one who takes away your goods do not demand them back**” (29-30).

When people hear things like this, so many want to know about **the exceptions** while others don't think there are any exceptions. Both miss the point. Jesus isn't giving you these examples so you will create legalistic rules or so you will figure out ways to wiggle out of them. **He is telling you what his disciples look like**. Nevertheless, let's look at the context.

All of these are *singular* pronouns and verbs. You and someone else. Not you as a group. Not you in the army. **You as a disciple of Jesus**. Also, these are doing things to people *you come into contact with*, not people you will never meet.

Biblical ethics are about real life relationships. Finally, again, Jesus calls them your *enemies*, not strangers, not friends. The point is, if you have an enemy, do good to him.

Why? The center of the structure as it concerns the movement of pieces from Matthew's sermon tells you. "**As you wish that others would do to you, do so to them**" (31). This is **the Golden Rule**, which is the only piece from the Sermon on the Mount that is in a totally different place. If you want to know why or to whom you should do something good, ask yourself the simple question, is that what I would want someone to do for me?

A word on the Rule. Most people just say, "**Don't do something bad which you would not want your neighbor to do to you.**" It is a sort of **live and let live** policy. It is the chief ethic of Wicca, "**Do what you will but harm none.**" Confucius likewise said, "**Do nothing to your neighbor which afterward you would not have your neighbor do to you**" (Mahabharata XIII.5571). The Jews also said similar things. **Rabbi Hillel**, after being challenged by a Gentile to summarize the law in the short time it took the man to stand on one leg said, "**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.”¹⁴ Even earlier, the book of **Tobit** said, “**Do to no one what you yourself dislike**” (**Tobit 4:15**).

Jesus is the first to take this law written on all our hearts, and **turn it outward**. The law isn't just about not doing bad things. It reflects God himself, who does good things. For you! Jesus' ethic is positive. **Go do** something good for them, **not just don't do** something bad to them. You are to be looking for ways to do things for others, not waiting for them to come to you. You do this because God so loved you, his enemy, first.

Next, Jesus will give you **some motivation**. “**If you love those who love you, what benefit is that to you? For even sinners love those who love them**” (**32**). In other words, the point of this is not to be like everyone else, but to **stand out and be different**. Jesus is from another kingdom, not of this world. **He says it again** in the next verse for reinforcement. This time not with “love” but with “do good,” both of which we've just seen him talk about. “**And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same**” (**33**).

Next, he give you another **concrete example**. “**And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the**

¹⁴ *B Shabbath* 31a. Quoted by Carson, p. 187.

same amount” (34). He’s using an example of commerce and money (remember, he has just talked about being rich?), **hitting us in the pocketbook**. He’s not talking about being a businessman or a banker or a tax-collector here. He’s talking about friend-to-friend. He’s not saying it is wrong for a Christian to be a banker because they have to lend interest. He talks about interest at other times. He’s talking about someone you know who is in need. Give them what they need without expecting to get any of it back in return. That’s not why you are doing it.

He summarizes, “**But love your enemies, and do good, and lend, expecting nothing in return ...**” and then adds the motivation, “**... and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil**” (35). If Jesus is the Son of God, and here he is calling his disciples sons of God, what kind of **incomprehensible treasure** is this that the Father is willing to bestow on us? What kind of love is this that we have stumbled upon, or rather, that God has graciously given to us who were not seeking? As John says (remembered by many of us from that old chorus taken from **1Jn 3:1**), “**See what kind of love the Father has given to us, that we should be called the sons of God, and so we are.**” It leaves one speechless.

The summary verse is **vs. 36**, “**Be merciful, even as your Father is merciful.**” Like the Sermon on the Mount which models the similar teaching on **Lev 19:2**, “**You shall be holy, for I the LORD your God am holy,**” Matthew’s “**be perfect**” and Luke’s “**be merciful**” are ideas taken from other places. Since Luke’s focus isn’t on the need for perfect obedience in relation to the law, the word changes. The focus in the Sermon on the Plain is **personal interaction** with others. Therefore, as God is merciful (**Ex 34:6; Deut 4:31**), and his mercy leads him to do kind things to those who might even hate him, so also Jesus’ disciples imitate him—we imitate God.

Judge or Forgive? (Luke 6:37-38)

Earlier I said that much of today’s preaching has fallen prey to the spirit of the age. If you’ve heard it once, you’ve heard it a thousand times. “**Jesus says, ‘Do not judge.’**” Thus, so many sermons are void of any kind of absolutes, right vs. wrong, do this and don’t do this, because God is holy. We’ve created god in our image. No one wants to offend or tell anyone that they are sinning. **And they think this is being Christlike.**

Our sermon moves to its **third stage**. It is two verses giving four imperatives (commands). Two are negative, two are positive: **judge not**, **condemn not**; **forgive**, **give**. These are each followed by parallel reasons for obeying. “**Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you**” (**Luke 6:37-38a**). If we just **read the context** rather than pulling words out of it, I think we can all understand. I don’t want to be judged, so I shouldn’t judge. I don’t like being condemned, so I shouldn’t condemn. I do both too much, and I really need to be forgiven. So I should forgive. I love receiving; therefore, I should give. Jesus is **using our own self-love as motivation** for obeying. And this is not wrong, for it is the essence of the law: **love your neighbor as yourself**. We tend to put ourselves first. We are supposed to put others before ourselves.

An almost karmic like verse completes the thought. “**Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you**” (**38b**). **Karma** is the Hindu and Buddhist idea of cause and effect. So far, so good. That’s the way God designed the world. But karma takes it to another level. Good karma means you will be able to

come back as a better life form in the next life. Jesus does not do that here. He keeps it in the realm of here and now. For, **our destiny is already settled**. As Christ's disciples, he has called us to himself and given us eternal life as sons as a free gift of his grace. But we still need reminders in this life that as we measure, so it will be measured back. This saying certainly summarizes this entire section on love. **Will you love one another as Christ loved you, or will you hate your enemy, let alone your brother, in your heart?**

Blind or Disciple? (Luke 6:39-40)

Curiously, the Sermon on the Plain only has **two large sections that are not found in the Sermon on the Mount**. **Vv. 39-40** is the second (the first: **vv. 24-26** above). What is curious about this is that **what follows on either side is one large section in Matthew** (see the yellow highlights in the Appendix at the end of the sermon). The sermon in Luke splits that teaching up with a parable in the middle. **“He also told them a parable: ‘Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher’” (6:39-40)**.

Why would this sermon add this right in the middle of what is elsewhere a single thought? Literarily, this creates a **central point** to the entire sermon. Smith's comment is on the money, "The central axis shows us, that disciples will be growing to be like their teacher. In other words, the true disciples of Jesus, who are bearing good fruit, will look like Jesus. They won't look like the other kind. The true disciples of Jesus will forgive just as their heavenly Father forgives. The true disciples of Jesus will be kind because their heavenly Father is kind. They will look like Him."¹⁵

Without this parable and its interpretation, our focus would be, as it is naturally in Matthew, on what it means not to judge. **But this stops us** and forces us to remember that whatever will be said from here on out, the point is **we are not above Christ**. He is the Teacher; we are his students. He is the Master; we are the learners. Jesus is not a blind man leading the blind. His teaching does not drive us into a pit. When we understand and accept his teachings and wish to live by them, then we will be like him, thanks to God's Holy Spirit. And, we will want to try to understand what he teaches.

¹⁵ Smith, *ibid.*

Hypocrisy: Specks and Logs (Luke 6:41-42)

Only once we think on the parable and why it is stuck here in the very middle of the sermon and say, “Yes, I do want to be like the Teacher,” are we then ready for the second part of the judging teaching. The parallel to “do not judge” comes in the fifth section, two verses on specks and logs. Notice, it will answer the question of whether or not we are ever to judge someone else.

“Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye” (6:41-42). The point being made is about hypocrisy. Jesus likens the sin of the brother to something small, a speck of dust. But he points out that you yourself have sin, and it often overwhelms you. It is like the whole log from which the one speck of dust comes.

Quite often, the very thing that someone is so adamant and vocal about is the very thing they are doing in secret. We see this in politics all the time. Projection is real, and

when you hear them screaming about how their opponent can't be trusted because of what they are doing, they are often the ones actually doing it themselves. We also hear is from **legalistic pulpits**. The preacher who screams at you not to commit adultery, while he's busy with the secretary committing adultery. The preacher who demands you pass the plate around again because you aren't giving enough money, while he steals it that afternoon before it is counted.

At the end, Jesus says **if you take out your own log**, you will be able to judge their speck. **He isn't against judging**. After all, he is judging the people as he gives this teaching! He is against people judging *hypocritically*, for that is the definition of evil. But **making right judgments** in humility and repentance, well aware of your own failures and sins, this is what a disciple of Jesus will do. As Jesus says in John, “**Do not judge by appearances, but judge with right judgment**” (**John 7:24**).

Trees: Good or Bad Fruit (Luke 6:43-45)

The sixth section of the sermon is really **a commentary on the second** and loving your enemies. It is three verses. It begins with a metaphorical illustration from the world of farming fruit. “**For no good tree bears bad fruit, nor again**

does a **bad** tree bear **good** fruit, for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush” (43-44). Jesus is talking here about something very important. Those who wish to turn the Sermon into a legalistic list of rules for how to gain eternal life have missed it. **If you are Christ’s disciple, you are a new creation.** In metaphorical terms, you are a new tree and you produce good fruit, because you are in the Vine, who is Christ (**John 15:1-5**).

If you produce bad fruit, it is because you are a bad tree. He isn’t talking about sinless perfection, for he has **just talked about** the log in your own eye! He is talking about the parable: hearing his teaching on loving your enemies and responding, **“Nope, I ain’t gonna do that. Nothing could be more offensive to me than loving my enemy. They hated me first!”** This is not the mark of a disciple of Jesus. In this way, you can see how understanding the structure can help you interpret the passage.

But if you doubt me, we have **the final verse** of this section which takes us right back to the good and evil of the second part. **“The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his**

mouth speaks” (45). When the Scripture says, “No one is good, no not one” (Luke 18:19; cf. Psalm 14:1; Rom 3:10; etc.) it speaks of man *apart from Christ*. Jesus here tells you that the Christian is a new creation and so by definition, because he is in Christ, he is good. His very nature has been changed. His heart is new. This is given as a test by which we can determine the sincerity of other’s profession, and our own.

Are you the kind of person who hears the words of Jesus and even though you fail, want to obey him? Or are the kind of person who couldn’t care less but still wants to say you are his disciple? Think on his teachings throughout this sermon and answer accordingly.

Hearing and Doing (Luke 6:46-49)

The seventh and final part of Jesus’ sermon hits on this very question. It deals with hearing and doing. It is four verses long. It forms an ABCD/ABCD structure. In other words, like its pair, first section, it is a comparison. It is also a conclusion.

“Why do you call me ‘Lord, Lord,’ and not do what I tell you?” (46). This is the question. There is only one of two answers possible. First, “Everyone who comes to me and

hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built” (47-48). Second, “But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great” (49).

It is curious to me that **this is how the sermon ends**. No comment. No explanation. Just Jesus’ last words ringing in your ears. You understand exactly what he’s talking about. It either breaks you like that house in the blustery gale or shelters you through the storms. Yet, lest you somehow come away from the sermon wondering what the rock is that you must build upon, I’ll point out one last thing.

In the OT, **what is the Rock? It is Christ**. Paul says, “And all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ” (1Cor 10:4). For all the things the great song of Moses at the end of Deuteronomy is known for, **perhaps the most important is The Rock**. “*The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without*

iniquity, just and upright is he” (Deut 32:4).

“But Jeshurun grew fat, and kicked; you grew fat, stout, and sleek [the rich and full in our sermon]; then he forsook God who made him and scoffed at *the Rock* of his salvation. They stirred him to jealousy with strange gods; with abominations they provoked him to anger” (32:15-16). “You were unmindful of *the Rock* that bore you, and you forgot the God who gave you birth” (32:18).

But, “Their rock is not as our Rock; our enemies are by themselves” (32:31). And God will say, “Where are *their gods, the rock* in which they took refuge” (37)? “See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand ... Rejoice with him, O heavens; bow down to him, all gods, for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people's land” (39, 43).

The Venerable Bede taught that Jesus Christ is both the builder of the house and the rock upon which the foundation is laid¹⁶ (Bede, *Homilies on the Gospels* 2.25). The Lord’s

¹⁶ “Now this man building a house is the mediator between God and humankind, the man Christ Jesus, who deigned to build and consecrate a beloved and holy house for himself, namely, the church, in which to remain forever ... He himself is the rock upon which he laid the foundation for a house of this sort.”

disciples must believe this as his church, together. Augustine said, “Let us consider the Scripture of God as being a field where we want to build something. Let us not be lazy or content with the surface. Let us dig more deeply until we come to rock: ‘Now the rock was Christ’”³ (Augustine, *Tractates on the Gospel of John* 23.1).

Today, you have come to the field through the Scripture as taught to you in Jesus’ sermon. You have heard my sermon on his sermon—two sermons with one aim. To point you to Christ and to show you what it means to be his disciple. In what field will you build and upon what foundation will your house stand?

³ Cf. 1 Cor 10:4.

Appendix: Harmony Sermons on the Mount and the Plain

Yellow Background is Unique Text to that Sermon

Matthew 5-7	Luke 6:20-49
<p>¹ Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.</p> <p>² And he opened his mouth and taught them, saying:</p> <p>A. ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.</p>	<p>²⁰ And he lifted up his eyes on his disciples,</p> <p>A. and said: "Blessed are you who are poor, for yours is the kingdom of God.</p>
<p>B. ⁴ "Blessed are those who mourn, for they shall be comforted. ⁵ "Blessed are the meek, for they shall inherit the earth.</p>	<p>C. ^{21a} "Blessed are you who are hungry now, for you shall be satisfied.</p>
<p>C. ⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷ "Blessed are the merciful, for they shall receive mercy. ⁸ "Blessed are the pure in heart, for they shall see God. ⁹ "Blessed are the peacemakers, for they shall be called sons of God. ¹⁰ "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.</p>	<p>B. ^{21b} "Blessed are you who weep now, for you shall laugh.</p>
<p>D. ¹¹ "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you. ¹³ "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. ¹⁴ "You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. ¹⁷ "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. ¹⁹ Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰ For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. ²¹ "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire. ²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶ Truly, I say to you, you will never get out until you have paid the last penny. ²⁷ "You have heard that it was said, 'You shall not commit adultery.' ²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell. ³¹ "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' ³² But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery. ³³ "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' ³⁴ But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶ And do not take an oath by your head, for you cannot make one hair white or black. ³⁷ Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. ³⁸ "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'</p>	<p>D. ²² "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! ²³ Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. ²⁴ "But woe to you who are rich, for you have received your consolation. ²⁵ "Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep. ²⁶ "Woe to you, when all people speak well of you, for so their fathers did to the false prophets.</p>
<p>E. ³⁹ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. ⁴⁰ And if anyone would sue you and take your tunic, let him have your cloak as well. ⁴¹ And if anyone forces you to go one mile, go with him two miles. ⁴² Give to the one who begs from you, and do not refuse the one who would borrow from you. ⁴³ "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'</p>	<p>F. ²⁷ "But I say to you who hear, Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who abuse you.</p>
<p>F. ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you,</p>	<p>E. ²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. ³⁰ Give to everyone who begs from you, and from one who takes away your goods do not demand them back.</p>
<p>F. ⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.</p>	<p>GR ³¹ And as you wish that others would do to you, do so to them.</p>
<p>E. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ You therefore must be perfect, as your heavenly Father is perfect</p> <p>ESV Matthew 6:1 "Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.</p> <p>² "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward.</p> <p>³ But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you.</p> <p>⁴ "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.</p> <p>⁵ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.</p> <p>⁶ "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.</p> <p>⁷ Do not be like them, for your Father knows what you need before you ask him.</p> <p>⁸ Pray then like this: "Our Father in heaven, hallowed be your name.</p> <p>⁹ Your kingdom come, your will be done, on earth as it is in heaven.</p> <p>¹⁰ Give us this day our daily bread,</p> <p>¹¹ and forgive us our debts, as we also have forgiven our debtors.</p>	<p>E. ³² "If you love those who love you, what benefit is that to you? For even sinners love those who love them. ³³ And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. ³⁴ And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. ³⁵ But love your enemies, and do good, and lend, expecting nothing in return,</p>

<p>13 And lead us not into temptation, but deliver us from evil. 14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses. 16 "And when you fast, do not look gloomy like the hypocrites, for they disguise their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. 17 But when you fast, anoint your head and wash your face, 18 that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you. 19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, 23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! 24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money. 25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add a single hour to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? 31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you. 34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.</p>	
<p>D. 7:1 "Judge not, that you be not judged. ² For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. ³ Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴ Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? ⁵ You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.</p> <p>⁶ "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you. ⁷ "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸ For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. ⁹ Or which one of you, if his son asks him for bread, will give him a stone? ¹⁰ Or if he asks for a fish, will give him a serpent? ¹¹ If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!</p>	<p>F. ^{35b} and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. ³⁶ Be merciful, even as your Father is merciful.</p>
<p>GR. ¹² "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.</p> <p>¹³ "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. ¹⁴ For the gate is narrow and the way is hard that leads to life, and those who find it are few. ¹⁵ "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves.</p>	<p>D. ³⁷ "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; ³⁸ give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you." ³⁹ He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? ⁴⁰ A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. ⁴¹ Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴² How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.</p>
<p>C. ¹⁶ You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?</p>	<p>B. ⁴³ "For no tree good bears fruit bad, nor again does a tree bad bear fruit good,</p>
<p>B. ¹⁷ So, every healthy tree bears good fruit, but the diseased tree bears bad fruit.</p>	<p>C. ⁴⁴ for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush.</p>
<p>A. ¹⁸ A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ Thus you will recognize them by their fruits.</p>	<p>A. ⁴⁵ The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.</p>
<p>H. ²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³ And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'</p>	<p>H. ⁴⁶ "Why do you call me 'Lord, Lord,' and not do what I tell you?</p>
<p>I. ²⁴ "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶ And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷ And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it." ²⁸ And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹ for he was teaching them as one who had authority, and not as their scribes.</p>	<p>I. ⁴⁷ Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸ he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. ⁴⁹ But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."</p>

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