

Luke 6:27-36

The “Love Culture” of the Kingdom

Aug 29, 2019

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- I. When looking at the corresponding section in Matthew’s sermon on the mount (5:38-48), we see that the main idea of the section (5:43-5:48) comes after 5 temptations to resist and comes before 5 spiritual disciplines to practice
 - A. 5 Temptations to resist:
 1. Unrighteous anger (Matt 5:21-26)
 2. Lust (Matt 5:27-30)
 3. Disregard the sanctity of marriage (Matt 5:31-32)
 4. Disregard even small commitments (Matt 5:33-36)
 5. Retaliate when others do wrong to you (Matt 5:38-42)
 - B. 5 Spiritual Disciplines to practice
 1. Giving to be seen by God (Matt 6:1-4)
 2. Praying to be seen by God (Matt 6:5-13)
 3. Forgiveness (Matt 6:14)
 4. Fasting to be seen by God (Matt 6:16-18)
 5. Trusting God with your temporal needs (Matt 6:19-34)
 - C. The section on loving your enemies (5:43-48) is set right in between these, and one of the ideas we can glean from that is in order to love how God loves, I must resist those temptations and I must practice those spiritual disciplines or else my interior life will be far too cluttered for me to go the greatest lengths in the love of God in this age.
- II. **Luke 6:27-28 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.**
 - A. **Matt 5:43 ⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you,**
 1. **Lev 19:9-18 “When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you**

gather the gleanings after your harvest. ¹⁰ And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the Lord your God. ¹¹ “You shall not steal; you shall not deal falsely; you shall not lie to one another. ¹² You shall not swear by my name falsely, and so profane the name of your God: I am the Lord. ¹³ “You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. ¹⁴ You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the Lord. ¹⁵ “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. ¹⁶ You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the Lord. ¹⁷ “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. ¹⁸ You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

2. The “but I say” is not only renouncing the attitude of the Pharisees toward one’s enemy but also setting in proper view who one’s neighbor is.
 - a) These points about loving others is giving imagery of the life which is lived in pursuit of the two great commandments.
 - b) We cannot love others without first setting making the dream of our hearts to love God with all that we are and all that we have. Yet we cannot love God this way without it eventually resulting in loving others. Loving people is like loving God!

c) Therefore what is pictured in the sermon on the mount is giving picture of a life that goes to the greatest lengths of God's love.

3. This call to love one's enemy is most often and most practically played out through the ways in which family members or brothers and sisters in Christ, in a moment, are acting in the place of an enemy or an aggressor. Your vocation, your local church, your family, and even your marriage are all places to take on the humility of God and race to "go low" in relationship to one another.

B. "Do good to those who hate, bless those who curse, and pray for those who persecute."

1. Here we are not called to simply a passive kind of love but rather to actively love our enemy by doing good things for them, blessing them (with our words), and praying for them.
 - a) Why pray for our enemies: not only does it move the hand of God over the person, it changes us! It changes our heart toward the person and it causes our words to carry more weight with the person.

III. Luke 6:29-31 "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."

A. Matt 5:38 You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

1. Not only does Jesus seem to be giving antithesis toward the religious legal stipulation on an "equal measure of revenge" by saying, "fight in the other direction of revenge!" He also seems to have in view, the aggressor which is my life strategically to make me more like Christ!
2. **Luke 6:32-34 "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.

IV. Luke 6:35-36 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.

A. Matt 5:45 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.

1. God loves His enemies (Rom 5:8).

B. Matt 5:48 “You therefore must be perfect, as your heavenly Father is perfect.”

1. This again evokes the tone of Leviticus 19, verse 2: You shall be holy, for I the Lord your God am holy. (quoted also in 1 Peter 1:16).

2. The call here is to behold what God is like that I might become like Him.