

- I. Recap: **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. <sup>30</sup> Give to everyone who begs from you, and from one who takes away your goods do not demand them back. <sup>31</sup> 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. <sup>33</sup> And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. <sup>34</sup> 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.

- II. **Luke 6:35-36** <sup>35</sup> 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. <sup>36</sup> Be merciful, even as your Father is merciful.

A. **Matt 5:45** <sup>45</sup> 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.

III. **Luke 6:37 <sup>j</sup>“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;**

A. **Matt 7:1-2 “Judge not, that you be not judged. “For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.**

1. This is one of the most widely quoted yet most widely misunderstood verses in the New Testament.
2. We are, in fact, called to judge (to evaluate what is right or pleasing to God). **John 7:24, 1 Cor 2:15, 5:12, Rev 3, Rev 19:2**
3. Jesus is Bridegroom, King, and Judge. “He is not just a King with power, He is a Bridegroom with desire.” As the Righteous Judge, His Judgments are an expression of His mercy in that He judges to remove what hinders love.
4. Jesus makes, in the Sermon on the Mount, decisive judgments about what is right and what fosters the deepest level of love in the people of God. He calls us to agree with Him about these evaluations.
5. What Jesus is prohibiting in this verse is judging with a wrong spirit, a wrong attitude of the heart.
6. Here, Jesus is fighting to protect our hearts.
  - a) Matt 6 ends with the call to **“seek first the Kingdom of God and His righteousness” Matt 6:33**. This is the same idea as the call of the First Commandment to love God with all the heart, soul, mind and strength **Matt 22:37-40**
  - b) Getting into a critical spirit or giving merit to the criticism of others will distract and dull our hearts from the pursuit of God. Jesus knew this and so He warned us not to go there
  - c) In verse 2, we must pay attention to the measure or standard in which we judge. Later in verse 12, we will be

told to treat others the way we would want them to treat us. If we would want someone to evaluate us by the blood of Jesus and the sincerity of our hearts in repentance toward God, that is the same standard we are to use with others. Also, a critical spirit demands to be fed, if we are self-critical we will end up critical of others and visa versa.

**B. Luke 7:38 <sup>38</sup> 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.”**

1. “This saying describes a generous (or good) measuring process. First, an ingredient—such as barley—is placed into a measuring jar or basket and compacted to maximize space. Next, the jar or basket is shaken, causing the ingredient to shift down into any open spaces. The measuring continues until the jar or basket is overflowing. Its contents are then dumped into the lap of the recipient, into the fold of the outer garment that was used to transport goods (e.g., Ruth 3:15). Such generosity would come to those who themselves were generous.” (Faithlife Study Bible, 2016).
2. This is an example of a “popular” verse which, when taken out of context, is used in a way that steers people’s affections and hopes the wrong way. What is given and returned here in the context is mercy (forgiveness). When we walk in mercy, when we practice the spiritual discipline of forgiving, our *experience* of God’s forgiveness will be far greater than what we have room to contain.

**C. Luke 7:39 He also told them a parable: “Can a blind man lead a blind man? Will they not both fall into a pit?”**

1. The eye is the emphasis of verses 39-42
2. There is a way in which the call here to break from a critical spirit is being applied specifically to leaders.

**D. Luke 7:40-42 <sup>40</sup> A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. <sup>41</sup> 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? <sup>42</sup> 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.**

1. To be sure, we do want to see clearly to evaluate and help remove from our brother or sister's lives what hinders love and righteousness. (**Gal 6:1-2**). However, if we are not actively taking
2. If we don't take these steps we will end up fixated on the speck in our brother's eye and many times we will identify the speck based on what bothers us about someone.
3. It is essential that we go to our brother. If we go to our brother **Holy Spirit will be there in the midst**, and if we take the steps above we will be able to go to our brother in a tender spirit. If we don't go to our brother we will stew on what bothers or offends us about someone and we will end up in a critical spirit.