**The Gospel of Luke**

**Lesson 15** Luke 6:27-49 Beatitudes!

**Questions:**

1. What important truth did you learn from the lecture and how does it apply to your life?
2. Read Wiersbe pages 81-85
3. No good tree bears bad fruit, nor does a bad tree bear good fruit. What should be evident from the ministry of the faithful servant of God (2 Tim 2:2)?
4. Describe someone who is like a house built on sand. What prevents a follower of Jesus from crumbling when facing turmoil in life?
5. Read Luke 6:27-36. A new kind of love!

In this section of Luke’s beatitudes, he recounts the great love that God has for the world—an other-worldly love. John 3:16 says, “For God so loved the world that he gave his one and only Son!” God sent his Son into the world at a time when the world stood in open rebellion against him. If God responded to the world based on his justice alone, he would and could destroy the whole world (Genesis 6). However, God is not only a God of justice, but also One of love and mercy. Moreover, God’s love is so comprehensive that it even extends to his enemies. Romans 5:8 and 10 express this truth as follows: “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us… For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life.” When Jesus hung on the cross the religious leaders hurled insults at him. Some even spit on him. What was his response? “Father, forgive them, for they know not what they do” (Luke 23:34). God’s love is a divine love; a love that mankind is incapable of without his indwelling Spirit.

1. Read the following article from www.gotquestions.org.

**Why did Jesus say “Father, forgive them” on the cross?**

Even in His agony, Jesus’ concern was for the forgiveness of those who counted themselves among His enemies. He asked the Father to forgive the thieves on the cross who jeered at Him. He asked the Father to forgive the Roman soldiers who had mocked Him, spit on Him, beat Him, yanked out His beard, whipped Him, put a crown of thorns on His head, and nailed Him to the cross. Jesus asked forgiveness for the angry mob that had mocked Him and called for His crucifixion (Mark 15:29–30).

It is important to note that Jesus’ prayer, “Father, forgive them,” does not mean that everyone was forgiven, unilaterally, without repentance and faith. It does mean that Jesus was willing to forgive them—forgiveness was, in fact, the reason He was on the cross. The words “Father, forgive them” show the merciful heart of God.

Jesus prayed, “Father, forgive them,” because He was fulfilling Old Testament prophecy: “He bore the sin of many, and made intercession for the transgressors” (Isaiah 53:12). From the cross, Jesus interceded for sinners. Today, risen, and glorified, Jesus remains the “one mediator between God and mankind” (1 Timothy 2:5). Jesus prayed, “Father, forgive them,” because He was putting into practice the principle He had taught in the Sermon on the Mount: “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you” (Matthew 5:43–44). Jesus, the persecuted, prayed for His persecutors.

Coupled with the willingness of Jesus to forgive His tormentors is the fact that they did not know what they were doing (Luke 23:34). The sinners who put Jesus on the cross were ignorant of the true import of their actions. The soldiers personally held no ill will toward Him. They were simply following orders. This was how they normally treated condemned men, and they believed that He truly deserved it. They didn’t know that they were killing the Son of God (see 1 Corinthians 2:8). The mob didn’t really know whom they were trying to destroy. The Jewish leaders had deceived them into believing that Jesus was a fake and a troublemaker (Acts 3:17). In praying “Father, forgive them,” Jesus revealed His **infinite mercy**; He still loved them and would forgive them if only they would humble themselves and repent (Matthew 18:14; 2 Peter 3:9).

Jesus’ prayer “Father, forgive them” was answered in the lives of many people. The Roman centurion at the foot of the cross, upon seeing how Jesus died, exclaimed, “Surely this man was the Son of God!” (Mark 15:39). One of the two thieves crucified with Jesus exercised faith in Christ, who promised him paradise (Luke 23:39–43). A member of the Sanhedrin publicly aligned himself with Jesus (John 19:39). And, a little over a month later, three thousand people in Jerusalem were saved in one day as the church began (Acts 2:41).

On the cross Jesus provided forgiveness for all those who would ever believe in Him (Matthew 20:28). Jesus paid the penalty for the sins that we commit in our ignorance, and even the ones we’ve committed deliberately. When we are born again, we, too, become an answer to Jesus’ prayer “Father, forgive them.”[[1]](#endnote-1)

1. What lessons do you learn from the above article?
2. What principle is Jesus exemplifying by his heart attitude even while dying
on the cross?
3. How will this personally change the way you deal with people in your daily experience who irritate you, who may speak harshly to you, and of whom you feel no love?
4. From Luke 6:27-36, list **eight responses** followers of Jesus should have/take towards those who treat us poorly.
5. Which verse offers the Golden Rule and what is it?
6. Give an example (without divulging any names) when someone treated you wrongly. What was your response? If you responded poorly, how should you have responded?
7. Read the following article from the www.gotquestions.org.

**What is the Golden Rule?**

**ANSWER**

The “Golden Rule” is the name given to a principle Jesus taught in His Sermon on the Mount. The actual words “Golden Rule” are not found in Scripture, just as the words “Sermon on the Mount” are also not found. These titles were later added by Bible translation teams in order to make Bible study a little easier. The phrase “Golden Rule” began to be ascribed to this teaching of Jesus during the 16th–17th centuries.
What we call the Golden Rule refers to Matthew 7:12: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.” Jesus knew the human heart and its selfishness. In fact, in the preceding verse, He describes human beings as innately “evil” (verse 11). Jesus’ Golden Rule gives us a standard by which naturally selfish people can gauge their actions: actively treat others the way they themselves like to be treated.

The English Standard Version translates the Golden Rule like this: “Whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.” Jesus brilliantly condenses the entire Old Testament into this single principle, taken from Leviticus 19:18: “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.” Again, we see the implication that people are naturally lovers of self, and the command uses that human flaw as a place to start in how to treat others.

People universally demand respect, love, and appreciation, whether they deserve it or not. Jesus understood this desire and used it to promote godly behavior. Do you want to be shown respect? Then respect others. Do you crave a kind word? Then speak words of kindness to others. “It is more blessed to give than to receive” (Acts 20:35). The Golden Rule is also part of the second greatest commandment, preceded only by the command to love God Himself (Matthew 22:37–39).

What is interesting to note about the Golden Rule is that no other religious or philosophical system has its equal. Jesus’ Golden Rule is not the “ethic of reciprocity” so commonly espoused by non-Christian moralists. Frequently, liberal critics and secular humanists attempt to explain away the uniqueness of the Golden Rule, saying it is a common ethic shared by all religions. This is not the case. Jesus’ command has a subtle, but very important, difference. A quick survey of the sayings of Eastern religions will make this plain:

* Confucianism: "Do not do to others what you do not want them to do to you" (*Analects* 15:23)
* Hinduism: “This is the sum of duty: do not do to others what would cause pain if done to you” (*Mahabharata* 5:1517)
* Buddhism: “Hurt not others in ways that you yourself would find hurtful" (*Udanavarga* 5:18)

These sayings are similar to the Golden Rule but are stated *negatively* and rely on passivity. Jesus’ Golden Rule is a *positive* command to show love proactively. The Eastern religions say, “Refrain from doing”; Jesus says, “Do!” The Eastern religions say it is enough to hold your negative behavior in check; Jesus says to look for ways to act positively. Because of the “inverted” nature of the non-Christian sayings, they have been described as the “silver rule.”

Some have accused Jesus of “borrowing” the idea of the Golden Rule from the Eastern religions. However, the texts for Confucianism, Hinduism, and Buddhism, cited above, were all written between 500 and 400 BC, at the earliest. Jesus takes the Golden Rule from Leviticus, written about 1450 BC. So, Jesus’ source for the Golden Rule predates the “silver rule” by about 1,000 years. Who “borrowed” from whom?
The command to love is what separates the Christian ethic from every other religion’s ethic. In fact, the Bible’s championing of love includes the radical command to love
even one’s enemies (Matthew 5:43–44; cf. Exodus 23:4–5). This is unheard of in
other religions.

Obeying the Christian imperative to love others is a mark of a true Christian (John 13:35). In fact, Christians cannot claim to love God if they don’t actively love other people as well. “If someone says, ‘I love God’ and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen” (1 John 4:20). The Golden Rule encapsulates this idea and is unique to the Judeo-Christian Scriptures.[[2]](#endnote-2)

1. What command of Jesus separates Christian ethics (moral conduct toward others) from all other religions?
2. Read 1 John 4:7-21.

What is the outward evidence that we have been born again and truly love God?

According to verse 20, what is proof that a person does not really love God? How does this truth address racism?

How will you apply this truth (verse 20) to the way you treat those you
encounter daily?

1. Focus on Luke 6:32-36.
2. What key principle is Jesus teaching in this section?
3. What is promised to those who show mercy to others?
4. Read Micah 7:18-19. What character trait of God do you learn from verse 36?

4. Read Luke 6:37-45.

1. List at least seven principles you see in this section of Scripture?
2. Read Malachi 3:7-12 along with Matthew 6:19-20, Luke 21:1-4, and 2 Corinthians 8:1-5. Verse 38 states, “Give, and it will be given to you. A good measure, pressed down, shaken together, and running over, will be poured into your lap. For with the measure you use, it will be measure to you.”
3. What do you learn from these texts?
4. Do you plan on making any changes in the way you give? Will you share this with your group?
5. Carefully read verses 41-42 along with Matthew 7:13-20; 18:15-17; 1 Corinthians 2:15-16; 5:1-13; and Galatians 6:1-4.
6. Most Christians believe that we are not to judge others. Is this correct?
Explain your answer.
7. According to the passages and article below, how are followers of Christ
to judge others?

Matthew 18:15-17

Luke 6:41-42

1 Corinthians 5:1-13

Galatians 6:1-4

**What does the Bible mean when it says, “Do not judge”?[[3]](#endnote-3)**

Jesus’ command not to judge others could be the most widely quoted of His sayings, even though it is almost invariably quoted in complete disregard of its context. Here is Jesus’ statement: “Do not judge, or you too will be judged” (Matthew 7:1). Many people use this verse in an attempt to silence their critics, interpreting Jesus’ meaning as “You don’t have the right to tell me I’m wrong.” Taken in isolation, Jesus’ command “Do not judge” does indeed seem to preclude all negative assessments. However, there is much more to the passage than those three words.

The Bible’s command that we not judge others does not mean we cannot show discernment. Immediately after Jesus says, “Do not judge,” He says, “Do not give dogs what is sacred; do not throw your pearls to pigs” (Matthew 7:6). A little later in the same sermon, He says, “Watch out for false prophets. . . . By their fruit you will recognize them” (verses 15–16). How are we to discern who are the “dogs” and “pigs” and “false prophets” unless we have the ability to make a judgment call on doctrines and deeds? Jesus is giving us permission to tell right from wrong.

Also, the Bible’s command that we not judge others does not mean all actions are equally moral or that truth is relative. The Bible clearly teaches that truth is objective, eternal, and inseparable from God’s character. Anything that contradicts the truth is a lie—but, of course, to call something a “lie” is to pass judgment. To call adultery or murder a sin is likewise to pass judgment—but it’s also to agree with God. When Jesus said not to judge others, He did not mean that no one can identify sin for what it is, based on God’s definition of *sin*.
And the Bible’s command that we not judge others does not mean there should be no mechanism for dealing with sin. The Bible has a whole book entitled Judges. The judges in the Old Testament were raised up by God Himself (Judges 2:18). The modern judicial system, including its judges, is a necessary part of society. In saying, “Do not judge,” Jesus was not saying, “Anything goes.”

Elsewhere, Jesus gives a direct command to judge: “Stop judging by mere appearances, but instead judge correctly” (John 7:24). Here we have a clue as to the right type of judgment versus the wrong type. Taking this verse and some others, we can put together a description of the sinful type of judgment:

*Superficial* judgment is wrong. Passing judgment on someone based solely on appearances is sinful (John 7:24). It is foolish to jump to conclusions before investigating the facts (Proverbs 18:13). Simon the Pharisee passed judgment on a woman based on her appearance and reputation, but he could not see that the woman had been forgiven; Simon thus drew Jesus’ rebuke for his unrighteous judgment (Luke 7:36–50).

*Hypocritical* judgment is wrong. Jesus’ command not to judge others in Matthew 7:1 is preceded by comparisons to hypocrites (Matthew 6:2, 5, 16) and followed by a warning against hypocrisy (Matthew 7:3–5). When we point out the sin of others while we ourselves commit the same sin, we condemn ourselves (Romans 2:1).
*Harsh, unforgiving* judgment is wrong. We are “always to be gentle toward everyone” (Titus 3:2). It is the merciful who will be shown mercy (Matthew 5:7), and, as Jesus warned, “In the same way you judge others, you will be judged, and with the measure you use, it will be measured to you” (Matthew 7:2).

*Self-righteous* judgment is wrong. We are called to humility, and “God opposes the proud” (James 4:6). The Pharisee in Jesus’ parable of the Pharisee and the tax collector was confident in his own righteousness and from that proud position judged the publican; however, God sees the heart and refused to forgive the Pharisee’s sin (Luke 18:9–14).
*Untrue* judgment is wrong. The Bible clearly forbids bearing false witness (Proverbs 19:5). “Slander no one” (Titus 3:2).

Christians are often accused of “judging” or intolerance when they speak out against sin. But opposing sin is not wrong. Holding aloft the standard of righteousness naturally defines unrighteousness and draws the slings and arrows of those who choose sin over godliness. John the Baptist incurred the ire of Herodias when he spoke out against her adultery with Herod (Mark 6:18–19). She eventually silenced John, but she could not silence the truth (Isaiah 40:8).

Believers are warned against judging others unfairly or unrighteously, but Jesus commends “right judgment” (John 7:24, ESV). We are to be discerning (Colossians 1:9; 1 Thessalonians 5:21). We are to preach the whole counsel of God, including the Bible’s teaching on sin (Acts 20:27; 2 Timothy 4:2). We are to gently confront erring brothers or sisters in Christ (Galatians 6:1). We are to practice church discipline (Matthew 18:15–17). We are to speak the truth in love (Ephesians 4:15).

5. Read Luke 6:46-49.

1. What is the great principle taught in this section of Luke 6?
2. Why is it so important to study the word of God?
3. Read 1 Corinthians 3:10-15.

In this passage of Scripture, Paul is addressing the idea of how believers build their lives upon the foundation of Jesus Christ. According to 2 Corinthians 5:10 and Romans 14:10-12, all believers will stand before the ‘**judgment seat**’ (Greek word is βημα or bema) of Christ to be judged (not condemned) for their works (deeds) done as believers. This is a judgment to determine the **eternal reward** for believers and it will take place sometime after the final resurrection. This is NOT the ‘*Great White Throne Judgment*’ of unbelievers found in Revelation 20:11-15. (DO NOT GET THE TWO JUDGEMENTS CONFUSED.)

* Revelation 20:11-15 refers to the judgment of all unbelievers. It will be a judgment of condemnation and eternal banishment to hell.
* 2 Corinthians 5:10 refers to the judgment of all believers. It will essentially be an awards ceremony for those who lived their lives in obedience to Christ.
* 1 Corinthians 3:10-15 explains how believers will be judged (rewarded) by the fire of God’s judgment (discerning eyes).
1. Based on the references above, how might you build your life upon the solid foundation of Jesus Christ? Does your understanding of the coming judgment change the way you live your life?

6. What is the greatest truth you have learned in this lesson and how will it change the way you live your life from this day forward? (Remember, we should live every moment with the day of judgment [reward] in mind.)

1. https://www.gotquestions.org/Father-forgive-them.html [↑](#endnote-ref-1)
2. https://www.gotquestions.org/Golden-Rule.html [↑](#endnote-ref-2)
3. https://www.gotquestions.org/do-not-judge.html [↑](#endnote-ref-3)