

## INTRODUCTION:

This morning we are returning to the gospel of Luke. We are in the middle of chapter 6 and Jesus' ministry is in full swing. He is currently preaching in the region of Galilee. And today to a massive crowd Jesus gives with a sermon sometimes referred to as the sermon on the plain. There are a lot of similarities between this sermon and the sermon on the mount. They are so similar that people think they might be the same sermon.

We are going to try and tackle the entire sermon this morning. I want to move a little quicker through Luke so that we don't spend 6 years here. My goal this morning is that you would see how Jesus didn't preach a 20 point sermon covering random topics. There is a theme and a goal.

This entire sermon is laying out for us what God's Kingdom is like. Jesus came to establish His kingdom on earth. And this sermon tells us what it means to be a citizen of this kingdom. And what we will find is that citizen's of this kingdom are different. Because we have been transformed by the gospel of Christ, we are citizens of another world. And Jesus wants us to see practically what it looks like.

If you have a Bible, turn to Luke 6:17-49 and let's see what being a citizen of the Kingdom of God looks like.

### 1. Citizens of the Kingdom have the right (values) (v. 17-26).

**Verse 17, "And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, 18 who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19 And all the crowd sought to touch him, for power came out from him and healed them all."**

Before the sermon begins, Jesus heals.

He heals everyone who comes to Him.

Even those who come from other nations like those from Tyre and Sidon

He heals their bodies with His power,  
Then He heals their souls with His preaching.

He begins with the beatitudes.

But the beatitudes in Luke are a little shorter and different.

The primary difference is that each blessing has an accompanying woe.  
So, we are going to look at these blessings and woes together.

The blessings reveal what is valued in God's kingdom.

The woes reveal what it not.

A woe is the opposite of blessing.

It is a word of judgement.

It is a declaration that these things are outside of God's blessing.

Let's look at the first blessing and woe.

Verse 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."**

And the matching woe is in verse 24, **"But woe to you who are rich, for you have received your consolation."**

In the kingdom of God the poor are blessed.

The rich are cursed.

In Matthew, Jesus says, **"blessed are the poor in spirit."**

In Luke, Jesus says, **"Blessed are YOU who are poor."**

He doesn't seem to be talking about spiritual poverty.

I think Jesus means physically poor.

Those who do not have money.

Those who live on the edge.

Because otherwise Jesus would not say, **"woe to you who are rich."**

The wealthy are in a precarious place.

Because they have already received their reward from God.

What they can buy with their riches now is all they will ever have.  
But those who are poor will inherit the kingdom of God.

This is the opposite of the world's values.  
The kingdom of the world values riches and money.  
We do not value the poor.  
We see the beggar and the needy as drains on our economy.  
We avoid making eye contact with them.  
We see them as people who get what they deserve.  
We see the poor as an annoyance.

We see riches as a blessing.  
We see the rich as those who have achieved the American dream.  
We see riches as desirable and what we want to emulate.  
We make the rich celebrities and put them in positions of power.

But the kingdom of God does not have the world's value.  
Jesus says, **"Blessed are you who are poor."**  
If you are here and you are poor,  
Then know that you are blessed and valued in God's kingdom.  
And if you are not poor, you should learn to value what God does.

Notice who Jesus addresses this to.  
He says, **"You who are poor."**  
It is not just a generic blessing on all the poor of the world.  
It is a blessing on the poor who are following Jesus.  
They will be blessed.  
They will receive the kingdom of God, because they follow the King.

The world only values the wealthy.  
The Kingdom of God values the poor.  
And if we are citizens of God's kingdom, then we will value them as well.

The next value is like the first.

Verse 21, **"Blessed are you who are hungry now, for you shall be satisfied."**

Verse 25, **"Woe to you who are full now, for you shall be hungry."**

The hungry will get to eat their fill in the kingdom.  
The full will go hungry in the next life.

I do think this is partially about true hunger.  
God sees those who have to beg for bread.  
God sees those who are starving.  
This is why on at least two occasions Jesus fed the crowds.  
Because He cared for their physical hunger.

Those who are fed well in this life might not be in the kingdom of God.  
This is a reference to the wedding feast Jesus will serve when He returns.  
And at that feast all the hungry will be satisfied.  
But those who have not put their faith in Jesus will go home hungry.

This is partially why we as Christians are to fast.  
Because we do not find our satisfaction in the food of this life.  
We do not live on bread alone.  
We need the Word of God above all else.

And our every fast, like the one today, foreshadows that final feast.

Verse 21, **"Blessed are you who weep now, for you shall laugh."**

Verse 25, **"Woe to you who laugh now, for you shall mourn and weep."**

Some of us have had difficult lives.  
Some of you may live lives filled with weeping and tears.  
You carry deep wounds and broken hearts.  
The promise of the Kingdom of God is that one day you will laugh.  
One day your tears will turn into dancing.  
One day Jesus will wipe away every tear from every eye.

The woe is not just towards anyone who likes to laugh.  
It is for those who find all of their joy in this life.  
Who believe that there is no point in worshipping God because this life is all that there is.  
They will be mourning and weeping.

Because the kingdom of God does not value joy in this life only.  
We do not define our lives by how happy we are.  
Or by how much good things happen to us today.  
The Kingdom of God values the life to come.

We do find goodness here, but only as a foretaste of what is to come.  
And we weep knowing that our tears will not last.

The last value

**Verse 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."**

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

The kingdom of God does not value being popular or famous.  
It does not value pleasing people or being well thought of.

It is actually a blessing to be hated for following Jesus.  
It is a blessing to be excluded.  
To not be seated with the popular and powerful.  
It is a blessing to be unpopular and misunderstood.

And Jesus says when that day comes, "Weep. Mourn and complain. Long for the good old days when being a Christian was popular and well thought of."

Is that what He said?

Or did Jesus say, **"Rejoice in that day, and leap for joy!"**

God is not interested in His kingdom being popular with unbelievers.

God is interested in unbelievers coming into the kingdom.

So when the kingdom of God is opposed.

Whenever you see any story somewhere if Christians being rejected you should not be angry you should rejoice.

Because this is how all of the prophets of God have always been treated.

Now this doesn't mean you can always go and be jerks.

After all, sometimes we are rejected by the world not because of Jesus but because of our own sinfulness.

So be careful, you might be opposed just because of your own rudeness.

However the kingdom of God does not value popularity like the world does.

There are those who are well thought of by the world,

Who are well spoken of,

Who will face the Judgment of God at the end.

It does not matter what people think of us.

It matters what the King thinks.

What all of these Beatitudes and woes remind us is that the values of the kingdom of God are not like the values of the world. And they reveal how often we adopt the world's values without realizing it.

## 2. Citizens of the Kingdom (love) the right way (v. 27-42).

Kingdom Citizens have different values.

And this means that the way we treat others is different than the world.

This should play out in how we love one another.

You would have a hard time finding somebody who believes that people shouldn't love one another.

Even those who would not consider themselves to be religious think the world would be better if everyone would love one another.

And as Christians we say Amen.

But our love does not look like the love of the world.

Our love should be distinct.

And our love should be even greater and better than the love of the world.

This begins right away in verse 27, **"But I say to you who hear, Love your enemies,"**

We are commanded to love our enemies.

We are commanded to love even those who hate us.

This is the distinction between Christian love and worldly love.

Our love is not just for the people who are in our group.

Our love is not just for the people who are in our church family.

Our love is for the people who are outside of our church family and our love is for those who hate our church family.

Our love is unlimited.

Now practically, what does this love look like.

Jesus doesn't just say, "Have nice feelings towards these people."

He then gives us a number of practical ways to love our enemies.

And if this is how we should love our enemies,

Then it is really how we should love everyone.

**"Do good to those who hate you,"**

We are to do good to those who hate us.

So when you find that somebody actively hates you,

You should go out of your way to do good things for them.

Look for ways that you can love them tangibly.

Do them a favor,

Buy them a gift.

Do true good towards them.

**"Bless those who curse you,"**

We are also to bless those who curse you.

When someone curses you out you, bless them back.

If you hear someone who is an enemy of the people of God you do not curse them you speak blessings over them.

You don't talk to people about how terrible they are, we bless them.

And if you can't think of any blessings to speak run to God's word pray though Priestly blessing from Number 6, **"May God bless you and keep you and God make His face to shine upon you."**

**"Pray for those who abuse you."**

And if someone is verbally abusing you,

If someone is speaking poorly about you,

Jesus says to pray for them.

And He doesn't just mean pray the imprecatory Psalms of judgement.

Our love should lead to us pleading before the throne of God for them.

We should pray for their salvation.

But we should also pray for their needs.

We should pray that God will bless them.

As you pray for them, God will change your heart.

You will find yourself growing in love for them.



They might not change, but you will.  
And you will be loving like a citizen of the Kingdom.

**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."**

Another way that you love your enemies is we turn the other cheek.  
Quite literally this meant to endure an insulting slap without retaliating.

When someone attacks you, don't talk back, turn the other cheek.  
In an argument you let someone else have the last word.  
When someone is stealing from you, you let them have even more.

We give to anybody who asks from us whether we think they deserve it or not.

We don't demand people return things to us that we've let them borrow.  
And we don't complain about it to others either.  
This is supposed to be a radical love.

We do all of this because Christian love is supposed to look different from the love of the world.

**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."**

These verses remind us that everybody can love the people who loves them.

It's very easy to love people who are wonderful and delightful and make you so joyous when you're around them.

It's easy to be kind to people who are kind to you back.

Jesus says that even sinners and the unrighteous and non-christians can do that.

As Christians, we are supposed to love the people that are hard to love.

Citizen's of the kingdom are not defined by how we love, but who we love. Everyone loves someone.

Most people even love sacrificially and do kind things for others.

But Citizens of God's kingdom love everyone this way.

Not just the people who love us.

**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."**

Give with no thought of getting back.

Give with no benefit to yourself.

Give with no expectation of being paid back.

The Greeks only gave out of obligation.

It was transactional relationships expecting to gain something back.

Generosity was not a virtue to them it was a vice.

You only gave if you could get your name on a building.

You only lend to somebody if you're going to make money.

You give for a favor.

Citizens of God's kingdom give expecting it to be a waste.

We give knowing it is undeserved grace.

As Christians our love is supposed to be merciful.

We are supposed to be merciful as God has been merciful to us.

We are to be kind even to those who are ungrateful.

We are to be kind even to those who are evil.

We're to be kind even to those who don't deserve it at all.

Why?

Because God was kind to us.

And so we love others with the love that God has shown us.

Did God show us grace because we were a good investment?

Did God show us grace because we earned it?

Did God show us mercy because we wouldn't waste it?

No.

God was merciful to undeserving sinners and forgave us.

We must do the same.

We also show love by forgiving instead of condemning.

**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."**

Notice what Jesus means by judgment.

Jesus does not mean don't evaluate.

Jesus does not mean don't think that someone else is sinning.

Jesus does not mean that everyone can do what they want and no one knows what sin is anyway.

What He does mean is do not condemn them.

Do not put yourself in God's place over them.

This idea of judgment doesn't mean that no one can tell anyone that they are sinning.

What it does mean is that when we confront someone's sin,

We do so out of a forgiving heart not a condemning one.

You do not do so as their judge but you do so as someone who loves them and who forgives them.

**"Forgive, and you will be forgiven."**

Instead, we are commanded to forgive.

When we see people sin against us,

We do not withhold our love and grace from them.

We show our love by forgiving them.

We don't pretend as if they have not sinned against us.

That is the way the world thinks about love.

The world does not want you to evaluate it or to make any kind of value judgment upon them.

But the kingdom of God has no problem making value judgments but it does so not in order to condemn but in order to forgive.

And again we forgive because we have been forgiven.

We forgive because of the forgiveness of Jesus.

**"Forgive, and you will be forgiven."**

We are promised that the way that we forgive others will lead to the way God forgive us.

Not because our forgiveness will earn our salvation but because our forgiveness reveals our salvation.

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

Jesus explains more of what he means by using a parable.

What he means is that we can't lead people out of their sin and into right relationship with Jesus if we aren't also walking with Him.

If we are blind to sin in our own lives,

then how can we help other people see the sin in theirs?

Jesus then uses another example of a disciple and his teacher.

Verse 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?"**

Jesus means that we are to be his disciples.

We are meant to be following him.

The question that we were meant to ask ourselves is can I say to someone else **"Follow me as I follow Jesus?"** 1 Corinthians 11:1

Can we tell other people that if they emulate our Lives they will end up growing and becoming more like Christ?

Doesn't mean are we perfect,

But it does mean we are becoming more like Christ in our actions.

Because if you are not a growing disciple, then stop confronting others for their sin.

You notice too that Jesus is take the logs out of your eyes.

Deal with your own sin.

And then you will be able to come alongside others and lovingly help them.

Then you will not be condemning them you will be trying to lead them to be more like Jesus.

Practically a great way to do this is to pray for others.

If there is someone that you think that you need to talk to them about the sin in their life, before you go and do that stop and pray.

Spend a few days in prayer for them.

Pray on their behalf.

Then if you still think you need to confront their sin you should be going in a place of love for them.

**"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."**

We approach this conversation not to win, but to love.

We take out our log so that we can help.

It doesn't mean don't help.

It means come down from the Judge's seat.

Exit the jurors box.

Come sit beside the defendant and say, "We are guilty."

Acknowledge their guilt not as their accuser, but as their defender and advocate seeking grace.

### **3. Citizens of the Kingdom bear the right fruit (v. 43-49).**

The fruit of our lives is our passport.

It is our identification papers.

It is our proof that we truly are citizens of the kingdom of Heaven.

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

If a tree is good, then it bears good fruit.

If we are truly members of the kingdom of God, then we act like it.

I have shared before that I have pecan trees in my yard.

I learned that they were pecan trees because they produced pecans.

If they produced oranges, then they would be orange trees.

If you are a Christian, then your life should look like a Christian life.

It doesn't mean that you are the best Christian ever.

But it does mean that the fruit from your life, is Christian fruit.

It is the fruit of the Spirit.

Joy, peace, patience, gentleness, and Christ-likeness.  
Our fruit should not be like the world's fruit.

And this is not optional, it is unavoidable.  
Tree's don't wake up in the spring and decide what kind of fruit they want to make this year.  
Their fruit is predetermined by their character.  
So it is with us.

Verse 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."**

True followers of Jesus produce good fruit.  
It comes out of our born again hearts.  
As we treasure Christ in our hearts, good fruit comes out.

But those who don't know Jesus.  
Who still have sinful hearts, they produce sinful fruit.

I love what Jesus says at the end,  
**"Out of the abundance of the heart his mouth speaks."**

What we say reveals what kind of tree we are.  
Often times you hear people say, "I don't know why I said that."  
"I didn't mean that."  
"I don't know what came out of me."

But everything we say comes out of our hearts.  
We might not like it.  
But it reveals something.  
It reveals what is in our hearts.  
Our fruit reveals whether or not we are a citizen of God's Kingdom.  
Our words reveal what is in our hearts.

Many people who claim to be Christians, but don't have the right fruit.

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

Jesus says, Don't call me Lord unless you act like I am your Lord.

Don't call yourself a Christian and then not obey Christ.

Christians are those who bear fruit.

Jesus then uses a different metaphor of a foundation.

Verse 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."**

Christians are those who build a strong house on a firm foundation.

Citizens of God's Kingdom lay the foundations of their lives on Christ.

And even when the storms and floods of life come, they are not shaken.

And they build this foundation by coming to Christ, hearing His words, and then doing them.

They produce fruit.

Our obedience and right speech is our fruit.

And when you produce fruit, you are like someone with a strong house.

But what about those who do not bear fruit?

Verse 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."**

Those who not bear fruit.

Who do not obey Jesus and follow Him.

They are like people building their lives on an unsteady foundation.



It is a sandcastle that will crumble when the waves come.

And the ruin of a life without Jesus is great.

The sermon concludes with a warning.

Citizens of God's kingdom bear the right fruit.

And the consequences of not bearing fruit are grave.

#### CONCLUSION:

1. [Summary] Citizens of the kingdom of God value the right things, love the right way, and bear the right fruit.
2. [Challenge] This sermon shows us what being a citizen of the Kingdom looks like. Does it look like your life? Because this is what the transformation of the gospel brings in our lives. If this isn't you, then come receive Christ's mercy. And let Jesus transform you into a citizen.