

HOW DO WE "DO UNTO OTHERS?"

Luke 6:27-38

Many versions of the Golden Rule:

"Do unto others, before they do unto you!"

"Do unto others, and beat it!"

Judaism and other religions have a negative version:

"Don't do anything to someone else that you wouldn't want them to do to you."

Although not really different than the spirit of the O.T., only Christ presents the positive form of the Rule: "Do unto others, whatever you want them to do for you."

Jesus' followers ought to show real love

by doing good to those who cannot repay us.

SEPARATION OF FOLLOWERS 6:12-49 He takes His followers aside to teach them

THE CALL OF THE TWELVE 6:12-16

THE INSTRUCTION OF THE TWELVE 6:17-49

Having called the 12, Jesus begins to teach them what their ministry should look like.

Pharisees codified the law into 365 prohibitions and 248 commands.

They imposed their code as a yoke on their followers.

To repudiate Pharisaic righteousness, Jesus shows that their righteousness doesn't conform to the law's demands.

Keeping *all* their traditions won't be enough to make one righteous.

ADDRESSED TO "THOSE WHO HEAR"– 6:27

Jesus describes what the life of a person with proper priorities ought to look like.

This isn't a plan of salvation.

In fact, without the power of God within,

the lifestyle prescribed by our Lord for His followers would be impossible.

Only God can live like this.

He wants to live this lifestyle out through us.

Throughout this teaching section, Jesus compares the lifestyle of the Jewish religious leaders to that of His followers:

Religious leaders:

Christ's followers:

1. Content with status quo

6:20-26 Not content now

2. Love those who love us

6:27-36 Love without concern for what we get out of it

3. Judge others

6:37-42 Correct their own faults

Jesus demonstrates the importance of love in their ministry (6:27-49).

Their ministry should be a ministry to all,

not just to those who can or will pay them back for it– that was the Pharisees' style!

He assumes that anybody who lives for eternal values will get into trouble with the world's crowd.

When that happens–

HOW SHOULD WE TREAT OUR ENEMIES?

Hatred only breeds more hatred.

This is not a series of legalistic rules to be obeyed.

Sandy was a big, rugged lumberjack, who took his faith seriously. He didn't often reach the boiling point, but when he did, watch out! One day a man hit him. Remembering Jesus' words "turn the other cheek," Sandy restrained himself and turned the other side. His bewildered foe hesitated, then hit him again. Sandy then pommeled his enemy; he felt good because he obeyed the Lord's Word.

Jesus' teaching describes a heart-attitude that expresses itself positively when others are negative, all to the glory of God.

7 COMMANDS DISTINGUISH GOD'S FAMILY FROM THE CROWD

1. Love your enemies 27a

Love your enemies wasn't the Pharisees' teaching

– they said "Love your neighbor and hate your enemy." (Matt. 5:43).

They could escape the spirit entirely and live like the world around them.

Their barriers: Jews vs. Gentiles

Jews vs. Samaritans

"Good" Jews (Pharisees & Scribes) vs. "bad" Jews (publicans and sinners)

Jesus indicates that His followers are not to imitate that attitude.

We're to love our enemies!

Our "neighbors" include enemies (remember the Good Samaritan?)

2. Do good to those who hate you 27b

3. Bless those who curse you 28a

Bare minimum: Ask God to bless those who curse (speak evil concerning) us.

4. Pray for those who mistreat you 28b

Intercede in prayer for their good.

This is *not*: "Lord, give him what's good for him!"

Much less: "Lord, zap him!"

It's a sincere prayer in his behalf – that God will bless him.

Want to know how we're doing in this area? Consider who causes grief in our life.

When's the last time we stopped complaining about it to pray for them?

Helen's counseling – "Are you praying for that person?"

It's amazing how seldom we do that!

5. Don't retaliate 29

Don't strike back when struck – turn the other cheek

Many commentators argue that this isn't the idea of allowing him to do it again.

Matt. account allows you to take it as a backhand to the right cheek.

In fact, it's a reference to the jaw, which may imply a different type of action.

Christ doesn't do that Himself in Jn. 18!

But is seeking their welfare in fact helping them to see what they are doing?

Some say Christ stood up for His rights here.

Is that what He did? Or was He helping them see what they were doing?

Instead of grabbing back our cloak, or taking their's in revenge,

we're to offer them our inner garment as well.

Our attitude should never be to seek revenge.

We're to be willing to forego our rights.

It's difference between punishing a child in anger and correcting him in love.

6. Give freely 30

7. Treat others as you want to be treated 31

Without seeking a return 32-35

Even *pagan sinners* normally respond positively to those who treat them well.

That's no big deal!

If that's the condition, who wouldn't meet the requirement?

"Everybody loves a lover!"

"He who would have friends must show himself friendly."

It's not hard to love an affectionate, concerned mate who demonstrates that he or she really loves us consistently. *The problem is to love the one God gave ME! Right?*

God's people have a different standard

– we're to love those who are obnoxious to us and treat us poorly.

God's children ought to imitate our Father

by being kind to others without expecting similar treatment back (6:27-36).

TWO PRINCIPLES STAND OUT:

1. Treat others as we want to be treated 31

What distinguishes God's children from the rest? 32-35

What's the reward? 35

2. Imitate our Father by being merciful 35-36

This is not a promise that we *become* God's children by doing good, but rather that we *demonstrate* our Godly nature that way.

We will be acting out our family tradition – acting like our Father.

It's amazing how our children carry our image.

We find ourselves doing things just like mom or dad did them.

We carry on the old family traditions.

That's true in the spiritual realm as well.

God loves the unlovely.

He died for us while we were still sinners.

He calls out continually to a rebellious people

He keeps trying to get our attention, to turn us back and do good for us.

That's what His children ought to look like also.

He's full of mercy – We should be full of mercy and forgiveness also.

He's known as a generous God.

He gives to us time and again.

Do we deserve what He has given us?

Why do we demand that those we show mercy deserve it?

Jn. 13:15 "I gave you an example that you also should do as I did to you."

- 13:34 *"Love one another, even as I have loved you."*
- 15:12 *"Love one another, just as I have loved you."*
- Rom. 15:2-3 *"Let each of us please his neighbor for his good, to his edification.
For even Christ did not please Himself."*
- 15:7 *"Accept one another, just as Christ also accepted us to the glory of God."*
- 1 Co. 10:33-11:1 *"Just as I also please all men in all things, not seeking my own profit but
the profit of many, . . . Be imitators of me, just as I also am of Christ."*
- 2 Cor. 8:7-9 *"Abound in this gracious work also. . . . For you know the grace of our Lord
Jesus Christ, that though He was rich, yet for your sake He became poor, that
you through His poverty might become rich."*
- Eph. 4:32-5:2 *"Be kind to one another, tender-hearted, forgiving each other, just as God in
Christ has forgiven you. Therefore, be imitators of God, as beloved children;
and walk in love, just as Christ also loved you and gave Himself up for us"*
- 5:25 *"Husbands, love your wives, just as Christ also loved the church and gave
Himself up for her."*
- Phil. 2:3-5 *"Do nothing from selfishness or empty conceit, but with humility of mind let each
of you regard one another as more important than himself; do not merely look
out for your own personal interests, but also for the interests of others. Have this
attitude in yourselves which was also in Christ Jesus."*
- Col. 3:13 *"Bearing with one another, and forgiving each other, whoever has a complaint
against anyone; just as the Lord forgave you, so also should you."*
- 1 Pet. 2:21-24 *"For you have been called for this purpose, since Christ also suffered for you,
leaving you an example for you to follow in His steps . . . while being reviled,
He did not revile in return; while suffering, He uttered no threats, but kept
entrusting Himself to Him who judges righteously; and He Himself bore our
sins in His body on the cross, that we might die to sin and live to
righteousness ..."*
- 1 Jn. 3:16 *"We know love by this, that He laid down His life for us;
and we ought to lay down our lives for the brethren."*
- 4:11 *"Beloved, if God so loved us, we also ought to love one another."*

The goal isn't vindication but that we become godlike in character.

Are we living up to the family tradition?

Christ's followers should try to recognize and resolve our own weaknesses, and build up others, rather than criticize and tear them down (6:37-42).

Criticism and tearing down others was the Pharisees' game!

WE REAP WHAT WE SOW!

If we judge others, we will be judged.

If we forgive, we will be forgiven.

If we condemn, we will be condemned.

Swindoll calls it "The Law of Echoes" He reminds us of the old story about the boy who lived with his grandfather on the top of a mountain in the Swiss Alps. Often, just to hear the sound

of his own voice echoing back he'd go outside, cup his hands to his mouth and shout, "Hello ... Hello ... Hello!" Then he'd call, "I LOVE YOU ... I Love You ... I love you!"

One day the boy misbehaved and his grandfather disciplined him severely. Reacting violently, the child shook his fist and screamed, "I HATE YOU ... I Hate You ... I hate you!" It came back at him violently from all the rocks and boulders across the mountainside. That's what our Lord is saying about life. We get in return what we give. It all comes back. Incredible echoes mirror our actions, sometimes in greater measure than what we give.

Teacher asked students to jot down names of people they dislike. Some students could think of only one or two. Others listed as many as fourteen. An interesting fact emerged from the study: those who dislike the most people are the most disliked. You reap what you sow.

Five specifics which develop the sowing and reaping idea:

1. Mercy leads to mercy 6:36
2. Judgment leads to judgment 6:37a
3. Condemnation leads to condemnation 6:37b
4. Forgiveness leads to forgiveness 6:37c

We are to be known as forgivers.

"To err is human; to forgive divine."

5. Giving leads to giving 6:38

He uses an interesting image of the tuck in the tunic to form a pocket.

You can see a person with that tuck filled to overflowing.

They try to shake what they have down, and press it in, to get as much as possible.

That's how God repays our giving! Shaken down. Pressed in. Overflowing.

Our God is a giving God. We're called to be givers also.

In the human realm the principle is true: we usually receive back what we give.

"Smiles will be returned"

Christ says His followers will recognize the fact, but not do it to get it!

Unconditional love gives without asking what I get back.

It doesn't ask, "What's in it for me?!!"

He isn't talking about eternal judgment but the way we are treated in this life.

If we live to give, God will see to it that we receive.

If we live only to get, God will see to it that we lose.

Identify an area of your life where God is showing you something you need to do.

What does God want us to do about it?

Only GOD can live this kind of lifestyle!

He wants to live it through us.

This is a popular passage to hear. We love these unique words of our Lord.

We just aren't very fond of practicing them!

It's not practical to live this way!

Spurgeon: "We have heard persons say, 'I don't see it to be my duty to be so precise; it isn't customary.' What have you and I to do with custom? If things are right, but not in fashion, let's start the fashion; and when it's the fashion to do wrong, let's be unfashionable!"