

THE REALLY GOOD LIFE
(Life of Christ Series)
Studies in Luke's Gospel

The Sermon(s) in the House
(Mark 3:13-19, Luke 6:20-49)

Creative repetition is an important teaching method of really good instructors. Learning that lasts needs to be restated over and over again in order to be understood and remembered. However, to simply recite the same thing over and over mechanically makes learning a monotonous and mind-numbing form of mental torture.

The best teachers wisely impart knowledge and truth to their students through creative repetition that reinforces the lesson in fresh, new methods of instruction. Then, gradually over time, less and less detail needs to be hammered home because the learning mind has successfully internalized and assimilated the teaching into their thought patterns.

God is the Master teacher of divine truth and uses this method in nature, life and the classroom to change our minds and lives to think and act like our Savior, the Lord Jesus Christ. The '*Sermon on the Mount*' is a classic example of Jesus' teaching method with His students, the 12 disciples.

Though most try to reconcile the two different records of *Matthew 5-7* and *Luke 6:20-49* as variations of the same event, it is helpful to view these two seminars as similar but separate events that probably took place on different occasions with different audiences, in different places. In fact, it is possible to include Mark's comment that after the choosing of the 12, *they went into the house* (better – *they went home* – *Mark 3:19*) implying that Luke's rendition of the *Sermon on the Mount* may be actually seen as the *Sermon in the House* spoken to disciples.

This possibility helps reconcile the length (only 30 verses in *Luke 6* with 111 verses in *Matthew 5-7*), the omission of almost all Jewish Law portions in Matthew and the inclusion of some totally new statements found in *Luke*. It seems likely that *Matthew 5-7* was Jesus' declaration of the coming Kingdom's Constitution & By-Laws presented to the crowds on the mountainside northwest of Capernaum during 'the great Galilean ministry' with *Luke 6:20-49* occurring later after the selection of the 12. The *Luke* narrative may have been in Jesus' residential headquarters in Capernaum near the end of the great Galilean ministry period. If this scenario is true, these are two separate addresses to two different audiences with the 12 present at both.

So what?! If the above scenario is true, it reveals much about the discipleship training process of the Lord Jesus Christ at the time and with all Christians of any time period. When someone is first introduced to Jesus, it is fair for them to know as much detail as possible regarding what Jesus expects of those who desire to become His disciples.

The longer *Matthew* account reveals specific details of the spiritual, moral and social expectations of God for those considering becoming Christians. After coming to Christ and answering His call to salvation and discipleship, the indwelling Holy Spirit makes specific detailed teaching less necessary due to the miraculous transformation of one's heart, soul and mind.

Growing disciples of Jesus gradually require less and less detailed rehearsal of moral laws they are expected to obey. Increasingly they prefer holiness, making it unnecessary to repetitiously dwell on warnings about moral disobedience. Spiritually healthy disciples of Christ need more and more instruction focused on becoming more Christ-like, not warnings about abstaining from the world, which is no longer a major issue anyway.

SEEING WITH KINGDOM VISION

(The Way Disciples See This World)

Luke 6:20-39

Probable setting: (*Mark 3:19b-35*) In the house in Capernaum after the choosing of the 12 and the healing ministry following. Jesus goes into the house and is followed by his family who want him to come home. His critics are accusing Him of using demonic power to heal. Jesus addresses His most committed disciples about what to expect if they truly want to follow and serve Him.

Sermon in the House *(Distinctions of Discipleship)*

Some are under God's favor:
(The truly privileged in His sight)

6:20-22

- **Blessed** are you poor,
for yours is the kingdom of God
- **Blessed** are you who hunger now,
for you shall be filled
- **Blessed** are you who weep now,
for you shall laugh
- **Blessed** are you when men hate you, and when
they exclude you, and revile you and cast out
your name as evil, for the Son of Man's sake.

The rest are under God's tolerance:
(The truly pathetic in His sight)

6:23-26

- **But woe** to you who are rich,
for you have received your consolation.
- **Woe** to you who are full,
for you shall hunger.
- **Woe** to you who laugh now,
for you shall mourn and weep.
- **Woe** to you when all men speak well of you,
for so did their fathers to the false prophets."

"All The King's Men Decorum" *(How Column 'A' Must React to Column 'B')*

6:27-38

The Look of 'Love'

"But I say to you who hear: **Love your enemies**, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. **Give to everyone** who asks of you. And from him who takes away your goods do not ask them back. **And just as you want men to do to you, you also do to them likewise.**"

6:27-31

The Mood of Mercy

"But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But **love your enemies**, do good, and **lend**, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High: for He is kind to the unthankful and evil. **Therefore be merciful, just as your Father also is merciful.**"

6:32-36

The Gift of Giving

"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. **Give, and it shall be given to you:** good measure, pressed down, shaken together, and running over will be put into your bosom. **For with the same measure that you use, it will be measured back to you.**"

6:37-38