

Luke 6:20-26

²⁰ And turning His gaze toward His disciples, He *began* to say, “Blessed *are* you *who are* poor, for yours is the kingdom of God. ²¹ Blessed *are* you who hunger now, for you shall be satisfied. Blessed *are* you who weep now, for you shall laugh. ²² Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. ²³ Be glad in that day and leap *for joy*, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets. ²⁴ But woe to you who are rich, for you are receiving your comfort in full. ²⁵ Woe to you who are well-fed now, for you shall be hungry. Woe *to you* who laugh now, for you shall mourn and weep. ²⁶ Woe *to you* when all men speak well of you, for their fathers used to treat the false prophets in the same way.

1. The Sermon on the Mount/The Sermon on the Plain Intro:
 - a. One or Two Sermons?
 - i. Theologians have long debated whether or not Matthew 5-7 and Luke 6 represent the same sermon.
 - ii. Whether or not they are the same sermon, the content is the same.
2. The Paradox of the Beatitudes and Woes:
 - a. Jesus begins the sermon with 4 contrasting blessings and woes.
 - i. The poor vs the rich
 - ii. The hungry vs the well fed
 - iii. Those who weep vs those who laugh
 - iv. Those who are hated by men vs those who are loved by men
3. The Poor (or the poor in spirit):
 - a. They are called “blessed” because they have the Kingdom of God.
 - i. What does it mean to have the Kingdom of God?
 1. It means, the hungry will be satisfied.
 2. It means those who will weep will laugh with joy.
 3. It means that those hated by men shall receive a great reward.
4. The Rich:
 - a. Jesus describes their position as terrible.
 - i. They are rich and wealthy but lack the Kingdom of God.
 1. What does it mean to lack the Kingdom of God?
 - a. It means that though they are well fed now they shall soon be hungry.
 - b. It means that though they laugh now they shall soon weep.
 - c. It means that though they are well respected now this respect will not protect them from their destruction.
5. A Question and an Observation:
 - a. Question:
 - i. Is Jesus stating observations or encouraging a shift of thought and action?
 - b. Observation:
 - i. There is a blessedness that comes apart from worldly blessings and a woe that comes apart from worldly sorrow.

- c. So, if Jesus is encouraging a shift in our thinking, and a blessedness exists outside of worldly blessings, then how do we receive this blessedness?
6. Two Opposing Views:
 - a. #1: We receive the abundant blessedness and life Christ offers in the Kingdom of God by actively choosing to obey him without seeking joy or gain.
 - i. (This is a view based on philosopher Immanuel Kant)
 - b. #2: We receive the abundant blessedness and life Christ offers in the Kingdom of God when Christ is the source of our everlasting joy and our treasure.
 7. Why the Second View:
 - a. God never teaches that service to Him should cause cold detachment in our hearts.
 - i. 2 Corinthians 9:6-7
 - ii. Isaiah 29:13-14
 - iii. Matthew 11:16-19
 - b. God commands us to enjoy Him.
 - i. Psalm 34:8
 - ii. Philippians 4:4
 - iii. Psalm 119:103
 - c. You can't separate the love of God from our Joy in God.
 - i. Matthew 22:34-38
 - ii. Matthew 13:44-45
 - d. Jesus Christ went to the cross for Joy.
 - i. Hebrews 12:1-2
 8. What about the Blessings and Woes?
 - a. Christian Hedonism: "God is most glorified in us, when we are most satisfied in Him" – John Piper
 - i. Our problem is not that we love pleasure, that we are seeking happiness and joy, our problem is that we are seeking pleasure and happiness and joy in the wrong things.
 1. Jeremiah 2:12-13
 2. Psalm 37:4
 3. Philippians 3:8
 4. Psalm 16:11
 9. Conclusions:
 - a. Christ offers a view of life that is a paradox to the unregenerate mind.
 - b. Christ offers us an eternal joy, fulfillment and abundant life.
 - i. These things do not come from the joy of the world but from recognizing Christ as our ultimate treasure.
 - c. It is no sin to be motivated by the love, affection and pleasure that we have in Christ.

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