

**Luke 6:32-35**  
**January 13, 2019**

**Open with Prayer**

**HOOK:**

Q: What do you think is the key to keep the commands of God? [There is only ONE WAY by not relying on self, but by continually relying wholly on the Holy Spirit's power to enable us to do supernaturally what we simply cannot accomplish naturally!]

We have been studying all kinds of commands that Jesus gives us as disciples. Love your enemies; do good to those who hate you; bless those who curse you; pray for those who mistreat you; turn the other cheek; give to everyone who asks; in **summary** do to others as you would have them do to you. Is your head spinning yet?

**Transition:** Following these commands is what sets us apart from unbelievers. Jesus expects these actions to be a part of His disciples' lifestyle. Following these commands should be a habit of the believer. In today's lesson, Jesus explains the "why" behind these commands. Let's take a look.

**BOOK (NIV 1984):**

V.32:

- "If you love those who love you, what credit is that to you? Even 'sinners' love those who love them.

V.33:

- And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that.

V.34:

- And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full.

V.35:

- But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.

**Process Questions:**

Q V.32: Jesus wants to inspire His followers to take the high road, which can be a difficult road. So why should we "love our enemies?" [Because if we love only those who love us, then we are no different than a sinner. It's too easy to love those who love us.]

Q V.33: So again, why should we do good to those who hate us? [Because if we do good to only those who are good to us, then we aren't any different than someone who doesn't follow God.]

Q V.34: This verse lends credence that Jesus's command to "give to everyone who asks" is about those who have a legitimate need and are asking to borrow. So in this scenario, what does Jesus

expect of His followers? [Lend without expecting repayment. Otherwise, if you expect full repayment, then we're no different from those who don't follow God.]

**Observation:** The upshot is that there is nothing supernatural about this kind of doing good because natural unsaved men can do this. Jesus' point in all 3 examples in Lk 6:32-34 is that we are not to live like sinners nor love like sinners! If we do there is no distinction between believers and unbelievers. Believers have a supernatural power, the indwelling Spirit, and a new mind, the mind of Christ, and our doing and loving should be distinctly, dramatically different from that of the lost world!

Q V.35: Following these two commands obviously means something to the Lord. How do we know that? [Jesus says we will receive a great reward. **Misthos** refers to rewards which God bestows for the moral quality of an action, such rewards most often to be bestowed in eternity future.]

Q: What do you think He means when He says, "you will be sons of the Most High?" [You will not "earn" sonship, but your supernatural actions reflect the fact that you have a supernatural Source of power (the indwelling Spirit) who enables you to conduct yourself as a son of God.]

Q: What characterizes a "son of the Most High?" [They are kind to the ungrateful and wicked. We are to imitate Him.]

**LOOK:**

Jesus emphasizes the need for the believer to continually love, do good, and lend. Even as God has been gracious to believers "while we were still sinners" (Rom 5:8; cf. "ungrateful and wicked" in this verse), so we are to give freely in return.

**Close in Prayer**

**Commentaries for Today's Lesson:**

**Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 221)**

This kind of **love** marks one off as distinctive (vv. 32–34), and as having the same characteristics as the heavenly Father (v. 35).

**Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1524-1525). Nashville, TN: Holman Bible Publishers.**

**6:29–35** These are not absolute commands but illustrations of loving one's enemies (v. 27) and dealing with others as one would desire to be dealt with (v. 31). They are stark and concrete examples of the general principles of non-retaliation, impartiality, generosity, and graciousness. The examples are radical and thus intended to shock the audience to consider the radical nature of Jesus' ethic; they were not intended to be applied unthinkingly. For more on hyperbolic expressions see note on Mk 1:5.

**Stein, R. H. (1992). Luke (Vol. 24, pp. 208-209). Nashville: Broadman & Holman Publishers.**

**6:32** In each of the next three verses we find three examples of the Golden Rule that show that reciprocity is not enough (cf. 14:12–14). Christian love must go beyond the kind of love sinners have toward one another, for like the first command in 6:27–28 believers must love even their enemies. The parallel in Matt 5:46–47 involves “tax collectors and pagans” (Gentiles), but Luke contextualized the categories for his readers.

**What credit is that to you?** The word “credit” was “regularly employed by Hellenistic ethicists to designate the return for his good deeds a moral man might properly expect.” The Golden Rule, however, goes far beyond this, for it seeks nothing in return for its love. (For a similar use of the term “credit, cf. 1 Pet 2:19–20.)

**6:33** The second example is patterned after the second command in Luke 6:27–28. It again demonstrates that reciprocity is not enough.

**6:34 And if you lend to those from whom you expect repayment.** The third example follows the same pattern as the first example in 6:32. The kind of repayment being referred to is unclear. Does it refer to return of the principle that was loaned or return of the principle with interest (which technically was forbidden by Exod 22:25; Lev 25:35–37; Deut 23:20), or does it refer to the opportunity of being offered future loans in return? The reciprocity of the previous two verses favors the latter interpretation.

**6:35** The three commands in this verse build upon Luke 6:32–34: love (6:32), do good (6:33), and lend (6:34). They are present imperatives and emphasize the need for the believer to continually love, do good, and lend. Even as God has been gracious to believers “while we were still sinners” (Rom 5:8; cf. “ungrateful and wicked” in this verse), so we are to give freely in return. For the command to lend, compare Lev 25:35–37.

**Then your reward will be great.** Whereas in Luke 6:32–34 Jesus commanded believers to do good and not to base their behavior on the hope of receiving reciprocal treatment, now he promised that in so doing God would reward them. Believers are to focus not on the kinds of things this

world provides but on the treasure that cannot be exhausted (12:33–34). For the idea of reward, see comments on 6:23.

**And you will be the sons of the Most High.** Matthew (5:45) used a typical Matthean phrase, “sons of your Father in heaven,” but Luke used the same terminology (“son[s] of the Most High”) that he used in Luke 1:32 with respect to Jesus. Like the beatitudes, this whole section (6:27–36) is addressed to believers who already have God as their Father, as the next verse clearly states (cf. also 11:2, 13; 12:30, 32). Therefore, the verb “will be” should not be understood as “will become” but rather “will show yourselves to be.” An interesting parallel to this promise is found in Sir 4:10.

**Because he is kind to the ungrateful and wicked.** The commands given above are not based on the shortness of time remaining before the kingdom’s consummation, i.e., as an interim ethic, but upon God’s character. It is not an eschatological urgency that serves as the basis for these commands but God’s character (“he is kind”—cf. Rom 2:4) and the fact that the believer while ungrateful and wicked has been the recipient of God’s mercy.