

# JESUS TEACHES THE NEW PRINCIPLES OF LIFE LUKE 06:27–38

## *Introduction*

The principles spelled out by Jesus are shocking. They go against every grain of society and every fibre of a man's being. Man rebels by nature against what Jesus is saying; however the new principles must be heeded, for they are the salvation of society and the hope of man for life.

- I. The principles of life (vv. 27-31).
- II. The argument: a disciple's behaviour must surpass a sinner's (vv. 32-34).
- III. The reward for living right (vv. 35-36).
- IV. The promise: reciprocal behaviour — you will receive what you give (vv. 37-38).

## **I. *Luke 06:27–31 The Principles of Life***

There are the new principles of life that should direct the behaviour of believers. Two things should be noted immediately. Jesus was speaking to his disciples (v. 20) and to those who would hear (v. 27). He knew that all would not hear. Even if they were disciples, some just closed their ears if they did not like what they heard. And what Jesus was about to preach was a complete switch from the way men and society lived. He was about to say some things men had never heard or thought about. He knew some were going to shut their ears, so He warned them and encouraged them to guard against not listening.

1. There are the new principles governing human relationships. Jesus touched on five specific behaviours.
  - a. Love: "Love your enemies." Believers are to *love all men, even enemies*. They are to respect and honour all men (1 Pet. 2:17). Every human being has something that is commendable, even if it is nothing but the fact that he is a fellow human being with a soul to be reached for God. Note two facts: First, loving one's enemies is against human nature. The behaviour of human nature is to react: to hate, strike back, and wish hurt. At best, human nature treats enemies with coldness and distance. The root of human reaction against enemies is self and bitterness. (Self-preservation is not evil of itself. See *Love*, Mt. 5:44. The section on agape love points out that love is not complacent acceptance of wickedness and license.)

Second, the one thing that a believer can have for enemies is mercy and compassion. Those who are enemies may choose to remain antagonistic, but the believer can still forgive in mercy and compassion. In fact, if the believer does not have compassion for those who hate him, he has gained nothing of the spirit of Christ (v. 36).

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- b. Do good: “Do good to those who hate you.” Imagine the impact of these words to the world of Jesus’ day. They were an enslaved people conquered and hated by the Romans, yet Jesus was saving, “Do good to [them].”

Note that *doing good* goes beyond words; it actually does things for the person who hates. It reaches out to him through his family and friends, employment and business. It searches for ways to do good to him, realizing that he needs to be reached for God. If no immediate way is found, then the Christian continues to bless him, ever waiting for the day when the hater will face one of the crises that comes to every human being. And then the believer goes and does good, ministering as Christ Himself ministered.

**Rom 12:20** *On the contrary: “If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.”*

**1 Th 5:15** *Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.*

**Exo 23:5** *If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help him with it.*

**Prov 25:21** *If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.*

- c. Bless people: “Bless those who curse you.” People do curse, and sometimes they curse other people. When someone curses a believer, the believer is to bless his curser, not rail back. He is to speak softly, to use kind and reconciling words.

**Rom 12:14** *Bless those who persecute you; bless and do not curse.*

**1 Pet 3:9** *Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.*

**Prov 15:1** *A gentle answer turns away wrath, but a harsh word stirs up anger.*

- d. Pray for others: “Pray for those who mistreat you.” Note this refers not only to those who speak abusively but those who *mistreat us*. It is an attempt to shame and to hurt both our name and body. Someone tries to shame, dishonour, disgrace and reproach us. And they go even farther; they misuse, mistreat, abuse, attack and persecute us. What are we to do? Christ says, “Pray for them. When they mistreat you, pray for them.” (a) Pray for God to forgive the persecutor, (b) Pray for peace between one’s self and the persecutor, (c) Pray for the persecutor’s salvation and correction.

**Luke 23:34** *Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots.*

**Acts 7:60** *Then he [Stephen] fell on his knees and cried out, “Lord, do not hold this sin against them.” When he had said this, he fell asleep.*

Prayer for the persecutor will greatly benefit the believer. It will keep the believer from becoming bitter, hostile and reactionary.

e. Offer the other cheek: “If someone strikes you on one cheek, turn to him the other also.” The word for cheek (siagon) really means the jaw or jawbone. It is a strong blow, a punch, and not just a slap of contempt. Of course, there is contempt and bitterness, but there is also physical injury. Christ is saying that the believer is not to strike back, not to retaliate against...

- bitter insults or contempt.
- bodily threats or injury.

When suffering *for the gospel's sake*, for his personal testimony for Christ, the believer is to respond to physical abuse just as his Lord did. He is to demonstrate *moral strength through a quiet and meek spirit*, trusting God to touch the heart of his persecutors.

**Mat 27:30** *They spit on him, and took the staff and struck him on the head again and again.*

**John 18:22** *When Jesus said this, one of the officials nearby struck him in the face. “Is this the way you answer the high priest?” he demanded.*

**Job 16:10** *Men open their mouths to jeer at me; they strike my cheek in scorn and unite together against me.*

**Gal 5:22-23** *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

**2 Tim 2:25** *Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth.*

**Rom 12:17** *Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.*

**Lev 19:18** *“Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself. I am the Lord.”*

**Prov 20:22** *Do not say, “I’ll pay you back for this wrong!” Wait for the Lord, and he will deliver you.*

**Prov 24:29** *Do not say, “I’ll do to him as he has done to me; I’ll pay that man back for what he did.”*

**Zep 2:3** *Seek the Lord, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the Lord’s anger.*

2. There are the new principles governing property. Jesus touched upon two specific behaviours.
- a. Deprive not: “If someone takes your cloak, do not stop him from taking your tunic.” The Jews wore both an inner and an outer garment. If a man took the outer garment, the believer was to offer his inner garment as well. Jewish law allowed the inner

garment to be taken as a debt or pledge, but never the outer garment. A man might have several underclothes, but only one outer garment (see Exo. 22:26-27).

Giving one's cloak is difficult. It means the believer does not defend, stand up, or dispute the taking of his property. He forgives, and he gives more to the person who takes. He even gives his coat (tunic) if necessary. A believer does not get tied up and consumed with his rights and privileges in or out of court. He has time only to go about his duty. He is tied up and consumed with living — living to the fullest for Christ and reaching out to a world lost and consumed with *disputes and needing the peace which only God can bring*.

Give: "Give to everyone who asks you." The believer is to help those who have need, and he is to readily help. Note that Christ allows no excuse. The picture is that the believer *gives and does not turn away* when a person asks. Note, however, the Bible does not say to give without discretion.

***Psa 112:5*** *Good will come to him who is generous and lends freely, who conducts his affairs with justice.*

***Thought 1.*** There are two significant attitudes to control the believer's giving.

- 1) The believer is to live in readiness — a readiness to give and to lend (see 2 Cor. 8:11-15, esp. 11). He does not live for this earth and world. He lives for God and for heaven. His citizenship is in heaven, from whence he looks for the Saviour (Phil. 3:20). Thus, his attachment to earthly things is only for meeting the necessities of life and for helping others. He exists to help and to give.

***Luke 12:33*** *"Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys."*

***Rom 12:13*** *Share with God's people who are in need. Practice hospitality.*

***Gal 6:10*** *Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*

***1 Tim 6:17-18*** *Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share.*

***Heb 13:16*** *And do not forget to do good and to share with others, for with such sacrifices God is pleased.*

***2 Cor 8:11-15*** *Now finish the work, so that your eager willingness to do it [giving] may be matched by your completion of it [to give], according to your means. For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have. Our desire is not that others might be relieved*

*while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: 'He who gathered much did not have too much, and he who gathered little did not have too little.'*

- 2) The believer is to work for two reasons: (1) to meet his own necessities; and (2) to have enough to help those in need.

**Eph 4:28** *He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.*

**Acts 20:35** *"In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'"*

Demand not: "If anyone takes what belongs to you, do not demand it back." Often a person fails to pay back what he borrowed. He takes and keeps what he borrowed, whether tools, clothing, food, or money. The believer is not to demand them back, not if the person *needs* them and is going to be deprived and hurt if they are taken back. The believer has to consider two facts: first, the person's need: second, if the person has no need, the sin of allowing license and irresponsibility versus alienating and turning the person away from one's testimony of Christ. The believer must not allow license and irresponsibility, but he must be careful to not lose his chance of winning the person to Christ. No item, no amount of money is worth his soul.

**Mat 5:42** *"Give to the one who asks you, and do not turn away from the one who wants to borrow from you."*

3. There is the new principle which governs all behaviour, the *Golden Rule* itself: "Do to others as you would have them do to you." (See *Golden Rule*, Lk. 6:31.)

### MATHEW 05:44 LOVE

*"But I tell you: Love your enemies and pray for those who persecute you." Mathew 05:44*

When Christ said "Love your enemies," He could have used any one of four words. The Greek language is very descriptive and detailed in its expressions. Its words are precise and full of meaning. In speaking of love, the Greek language describes exactly what it meant. It separates the various types of love, and uses four different words for love. Thus, it is always important to know which word is used in the New Testament and what that word means.

1. There is "*eros*" love. This is love that arises from passion, infatuation, and sexual attraction. It is the love (passion) of a man for a woman. The word is never used in the New Testament.

2. There is “*storge*” love. This is love that arises from affection, a natural born affection, the affection of family love. It is the love and natural affection between parent and child.
3. There is “*phileo*” love. This is love that arises from affection also, but from a different kind. It is a deep, intense and warm affection. It is an affection that fills a person’s heart with warmth, tenderness, preciousness and a deep consciousness of really loving and really being loved. It is the love of precious affection and feelings toward those who are very near and very dear to one’s heart.
4. There is “*agape*” love. This is the love that wishes well. It is a love that demonstrates kindness, benevolence, and esteem. It is the love of the mind, reason, and choice. It is a sacrificial love, that is, a love that cares, gives and works for another person’s good — no matter how the person may respond or treat one.

The word Christ uses in saying “Love your enemies” is agape: the love that must be willed. The Christian must use his mind and reason, deliberately choosing to love his enemy.

Note four significant facts:

1. The Christian’s love for his enemy is different from the love he holds for his family. It would be impossible to love an enemy with affection. Christ knew this.
2. The Christian sacrifices himself, bears all in order to work for his enemy’s good. Whether Christian minister or layman, the Christian chooses deliberately to love a world of antagonistic men for their own good (their salvation and hope of eternity).
3. The Christian’s love (agape love) is not complacent acceptance of open wickedness and license. It is not sitting back and allowing a person to do as he pleases. It is not allowing selfishness and deception and a wallowing around in license. Agape love is putting a stop to sin and license as much as possible. It is restraint, control, discipline, and even punishment when it protects the offender from himself and protects those whom he hurts. Very simply pictured, it is like a parent controlling a child for his own good and for the good of those who love him.
4. Agape love is God’s love. A Christian can have agape love only as he allows God to love through him (Jn. 21:15-17). The believer deliberately wills to love as God loves, and God empowers him to do so (Rom. 5:5).

**Mat 5:44** *But I tell you: Love your enemies and pray for those who persecute you.*

**Rom 12:20** *On the contrary; “If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.”*

**Exo 23:4** *“If you come across your enemy’s ox or donkey wandering off, be sure to take it back to him.”*

**Prov 24:17** *Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice.*

**Prov 25:21-22** *If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. In doing this, you will heap burning coals on his head, and the Lord will reward you.*

**Mat 22:39** *And the second is like it: 'Love your neighbour as yourself.'*

**Rom 12:9** *Love must be sincere. Hate what is evil; cling to what is good.*

**1 Th 3:12** *May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.*

**James 2:8** *If you really keep the royal law found in Scripture, "Love your neighbour as yourself," you are doing right.*

**1 John 4:7** *Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. □*

## LUKE 06:31 THE GOLDEN RULE — RIGHTEOUSNESS, JUSTICE

*"Do to others as you would have them do to you." Luke 06:31*

The golden rule is probably the most well-known thing Jesus ever said. It is the summit of ethics, of behaviour, of righteousness, of godliness. It is a very practical statement of God's love; that is, God has done to us just as He wants us to do to Him. God has treated us just as He wants us to treat Him (and everyone else).

The golden rule reveals the heart of God. It shows us exactly how God's heart longs for us to live and act. It is a simple one-sentence statement revealing what love really is and what life in heaven (the perfect world) is to be like. It tells believers that, as citizens of both heaven and earth, they are to live as the golden rule dictates while still on the earth.

There are four significant facts that set the golden rule apart from all other teaching.

1. The golden rule is a simple one-sentence statement that embraces all human behaviour. The fact that all law and all love can be stated in one simple sentence is amazing.

The simple statement of the golden rule includes all "the Law and the Prophets" (Mt. 7:12).

2. The golden rule *demands true law and justice*. Note the wording; it is not negative and passive, yet it tells man how not to behave. It restrains man. For example, the golden rule is teaching a man not to lie, steal, cheat or injure; and it is teaching much more.

3. The golden rule is concerned with true love, that is, with positive, active behaviour.
  - a. It is more than not doing wrong (lying, stealing, cheating).
  - b. It is more than just doing good (helping, caring, giving).
  - c. It is *looking, searching, seeking for ways to do* the good that you want others to do to you; and then doing that good to others.
4. The golden rule teaches the whole law, for the whole law is contained in the words: “Love your neighbour as yourself” (Mt. 22:39-40). Every human being would like to have all others treat him perfectly: to love and care for him to the ultimate degree and to express that love and care. The believer is to so love and care while still on earth. He is to give earth a taste of heaven before all things end. Men, being treated so supremely and getting a taste of heaven, might then turn to God. □

## II. *Luke 06:32–34 Behaviour of Believers*

Jesus presented a logical argument for the believer to live as God says. The argument is strong: a believer’s behaviour must surpass a sinner’s behaviour.

=> Sinners love those who love them.

=> Sinners do good to those who do good to them.

=> Sinners lend to secure an interest or favour or some gain.

Note three points.

1. The shocking truth: believers who do not live as Christ says do no more than sinners.
2. The world sees virtue and goodness as love; they see doing good and lending as being neighbourly. And it is good to love, to do good, and to lend.
3. But loving, doing good, and lending are not enough. It does not get a person into heaven. It is not what Christ did. Christ denied Himself in order to win the world. He loved His enemies and did good to those who hated Him. It might be said that He even loaned His life to the world.

***Rom 5:6*** *Christ died for the ungodly.*

***Rom 5:8*** *While we were still sinners, Christ died for us.*

***Rom 5:10*** *When we were God’s enemies, we were reconciled to him through the death of his Son.*

The believer is to do exactly as Christ: deny and sacrifice himself to win the world and offer them the privilege of being saved to the utmost. It takes more than the virtue and goodness of love and doing good and lending among men to become a follower of Christ. It takes the denial and sacrifice of oneself for the sake of reaching the unlovely for Christ, those who are...



- enemies
- cursers
- despiteful
- thieves
- borrowers
- needful
- haters
- persecutors
- selfish

### III. *Luke 06:35–36 Rewards of the Obedient Believer*

The reward for living as Jesus said is challenging. The obedient believer shall receive a threefold reward.

1. He shall receive a *great reward*. All that the believer suffers and loses on earth will be restored. But note: what he lost will not only be restored, he will *receive well beyond* what he has lost. He will receive an *enormous reward* for having obeyed the Lord and for having sacrificed in order to meet the needs of a dying world. What will the *great reward* be? It will be at least twofold: eternal life and inheriting all that God the Father has.

**John 5:24** *“I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned: he has crossed over from death to life.”*

**Titus 3:7** *So that, having been justified by his grace, we might become heirs having the hope of eternal life.*

**1 Pet 1:3-4** *Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade - kept in heaven for you.*

**Mat 25:34** *“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.’”*

Simply stated, the believer shall receive both *eternal life* and *an inheritance* for having obeyed Christ and having served so sacrificially while on earth. The believer shall have part in the glorious work of God that will be performed in the new heavens and earth, a work that will go on from glory to glory.

2. He shall be the child of the Most High Himself.

**Gal 4:4-6** *But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.”*

**Rom 8:16-17** *The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs — heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

3. He shall be acting as God's child. What a privilege! The privilege of actually behaving as God behaves! The privilege of demonstrating and showing mercy! Acting as God acts, being merciful as God is merciful will do a great thing for us. It will stir great assurance and confidence within.

*1 John 2:28 And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.*

#### **IV. Luke 06:37–38 Promise: Reciprocal Behaviour**

Jesus made a phenomenal promise to the disciple who lives as He said — the promise of reciprocal behaviour, of receiving back just what he gave.

1. Personal relationships are involved in reciprocal behaviour. Three specific behaviours are covered: judging, condemning, and forgiving others. Jesus was saying two things.
  - a. If we judge and condemn and are unforgiving of others, then both men and God will treat us the same. We shall be judged, condemned, and unforgiven both on earth and in heaven.
  - b. If we do not judge and condemn men, but rather forgive them, then God and most men will not judge and condemn us; they will also be forgiving.
2. Property matters are involved in reciprocal behaviour. The believer is to give and to possess a spirit of giving and not to be selfish and hoarding. If he gives, he shall receive back much more. In fact, his cup shall be *running over*. God will pour all the good things of this earth into his life.
3. The principle is clear and challenging: a person receives what he gives. This is definitely true of God and usually true of men. What a man puts into life is what he gets out of life.

*Isa 58:7-8 Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard. ■*