

Luke 6.20-23

The 4 Blesseds

Target: To show how people today can be blessed by faithful obedience to Jesus.

3 of the 4 verses have 1 one idea in common: Blessed

The person who is Blessed:

- has received more blessings than someone with good luck.
- They know that what they have has come from the All Mighty
- They feel as though they are in a position worthy of being envied

Now the first ones to be considered “blessed” are those who are poor.

- Luke 6:20 ESV And he lifted up his eyes on his disciples, and said: “Blessed are you who are poor, for yours is the kingdom of God.
- Define poor.
- So on the day Jesus spoke to the poor, What were they doing?
 - Traveled to hear Jesus?
 - They had placed a set of balance scales weighing what Jesus might say against:
 - their boats,
 - little farms,
 - cottage industries
 - Decided what he was saying was more important than their small intake of money for that day.
 - Should people put their jobs on a scale with Jesus on the other side?
- What reward do these people get?
 - These people are going to receive the kingdom of God.
 - What is the kingdom of God? (church)
 - This kingdom of God represents a grand relationship with God himself
 - In the very near future, after Jesus’ ascension, Acts 2 would occur.
 - It is these kind of people who would be anxious to hear Peter’s message of hope
 - These people would believe, repent, and be baptized.
 - These people would become God’s kingdom.
 - And they would have hope, joy, and peace with God
- Can poor people gain the kingdom of God today?

The 2nd group to be considered “blessed” is found in Luke 6.21a

- Luke 6:21 ESV “Blessed are you who are hungry now, for you shall be satisfied.....
- Jesus was not talking about physical hunger was he?
 - Discuss hunger for truth that yields right living
 - How soon can I feel blessed?
 - Discuss “instant” truth.
 - not come in a packet that only requires hot water to be added.
 - Truth, and the subsequent right living, requires a long-term commitment.
- So, these people were making such a commitment?
 - They were there because Jesus was talking to them NOW.
 - So, what Jesus was talking about is a long-project?
 - He was showing them how to:
 - love the unlovable
 - Handle confrontations
 - Deal with beggars,
 - Be merciful
 - Many other truths and ways to live right.
 - They were beginning to the process that would lead them to real deep satisfaction
 - Anyone today who is hungry for truth and the following improved lives can have real satisfaction.

Who is the 3rd group?

This is found Luke 6:21b ESV “.... “Blessed are you who weep now, for you shall laugh.

- All sadness originates from whom?
 - What is the ultimate sad event?
 - death, and death is the penalty for sin (Rom 6.23)
- This sadness has crying you can hear.
- What are some sins that cause this degree of pain / grief?
 - Adultery causes crying
 - Immorality causes tears
 - Envy causes deep sadness
 - Anger can create mourning.
- So what did these people need to do to gain enough relief to laugh?
 - IF, the relationship with God changed.
 - forgiveness can be gained through obed
- And you too can have that same kind of relief from your sadness IF you change your relationship with God.

The final groups Jesus talked to that day is found in Luke 6:22-23 ESV “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! (23) Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

- These are the persecuted, specifically for their relation to Christ
- People can be brutal to force compliance
- But what happens to those remain true to Jesus?
- What about this part about the father and prophets?

So, are we talking about 4 groups of people that can have a great life now and hope for the future?

In the table notes the 1st section is the verse itself from the ESV

All other blocks are given to the various commentators which I researched.

Their thoughts may / may not have been used in this video, but were thought noteworthy at the time of researching.

Verse 20	Verse 21	Verse 22	Verse 23
<p>Luke 6:20 ESV And he lifted up his eyes on his disciples, and said: “Blessed are you who are poor, for yours is the kingdom of God.</p>	<p>Luke 6:21 ESV “Blessed are you who are hungry now, for you shall be satisfied. “Blessed are you who weep now, for you shall laugh.</p>	<p>Luke 6:22 ESV “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!</p>	<p>Luke 6:23 ESV Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.</p>
<p>Vincent Word Studies: The kingdom of God is, essentially, the absolute dominion of</p>	<p>Vincent Word Studies: Strictly, to weep audibly</p>	<p>Vincent Word Studies:</p>	<p>Vincent Word Studies: Leap for joy (σκιρτήσατε) be exceeding glad</p>

<p>God in the universe, both in a physical and a spiritual sense.</p> <p>For this kingdom Israel looked with longing, expecting its realization in the Messiah; and while the common idea of the people was narrow, sectarian, Jewish, and political</p>			
<p>Pulpit: He was gazing on a vast congregation mostly made of the literally poor. Those Standing nearest to him belonged to the masses—the fishermen, the carpenters, and the like. The crowd was mainly composed of the trading and artisan class, and they, at least then, were friendly to him, heard him gladly, came out to him from their villages, their poor industries, their little farms, their boats.</p> <p>he literally poor, then, represented the friends of Jesus; While, then, the blessedness he spoke of belonged not to the poor because they were poor, yet it</p>	<p>Pulpit: hat Jesus speaks of is a nobler grief’, a weeping for our sins and the sins of others, for our weary exile here. This is "the only instance," writes Dean Plumptre, "in the New Testament of the use of ’laughter’ as the symbol of spiritual joy ...</p>	<p>Pulpit: Christians were charged with plotting every vile and detestable crime that could be conceived against man-</p>	<p>Pulpit: faithfully did his followers in after, days fulfil their Master’s prophetic charge. Not only did men like Paul and his brother apostles welcome persecution "for the Name" with joy, but long after Paul and his fellows had "fallen asleep," Christians in well-nigh every populous centre of the empire followed the same glorious lead.</p> <p>Thus Elijah mourned the wholesale massacre of his brother prophets when Ahab and Jezebel reigned (1Ki_19:10). Urijah was slain by Jehoiakim (Jer_26:23). Jeremiah himself underwent</p>

<p>seemed to belong to them especially as a class, because they welcomed the Master and tried to share his life, while the rich and powerful as a class did not.</p>			<p>long and painful persecution. Amos was accused and banished, and, according to tradition, beaten to death. Isaiah, so the Jews said, was sawn asunder by order of King Manasseh.</p>
<p>Robertson’s Word Pictures Jesus looked the vast audience full in the face.</p> <p>Does Luke represent Jesus as saying that poverty itself is a blessing? It can be made so. Or does Luke represent Jesus as meaning what is in Matthew, poverty of spirit?</p> <p>The rabbis usually said “the kingdom of heaven.” They used it of the political Messianic kingdom when Judaism of the Pharisaic sort would triumph over the world. The idea of Jesus is in the sharpest contrast to that conception here and always.</p>	<p>Robertson’s Word Pictures Luke adds this adverb here and in the next sentence after “weep.” This sharpens the contrast between present sufferings and the future blessings.</p> <p>Audible weeping</p> <p>Luke’s words are terse.</p>	<p>Robertson’s Word Pictures aphorizō, common verb for marking off a boundary. So either in good sense or bad sense as here. The reference is to excommunication from the congregation as well as from social intercourse.</p> <p>ekballō, common verb. The verb is used in Aristophanes, Sophocles, and Plato of hissing an actor off the stage. The name of Christian or disciple or Nazarene came to be a byword of contempt as shown in the Acts.</p> <p>ekballō, common verb. The verb is used in Aristophanes, Sophocles, and Plato of hissing an actor off the stage. The name</p>	<p>Robertson’s Word Pictures “be exceeding glad.”</p> <p>Did (epoioun). Imperfect active, the habit of “their fathers” (peculiar to both here). Mat_5:12 has “persecuted.” Thus they will receive a prophet’s reward</p>

		of Christian or disciple or Nazarene came to be a byword of contempt as shown in the Acts.	
<p>Preacher’s Homiletical: In St. Luke the beatitudes and woes are addressed to the persons, and not uttered concerning them.</p> <p>there is every reason to suppose that St. Luke refers to literal poverty, it being among those afflicted with it that Christ found most numerous adherents.</p> <p>Of course spiritual qualities of humility and meekness are presupposed as springing from and promoted by poverty. The “poor” are spoken of frequently in the Psalms in the sense of humble and trustful servants of God.</p>	<p>Preacher’s Homiletical:</p>	<p>Preacher’s Homiletical: Separate you.—I.e. excommunication or expulsion from the synagogue. Thus early is the separation between Judaism and Christianity foretold. Your name.—“Either your collective name as Christians (cf. 1Pe_4:14-16), or your individual name” (Alford)</p>	<p>Preacher’s Homiletical: Elijah and his contemporaries (1Ki_19:10); Hanani imprisoned by Asa (2Ch_16:10); Micaiah imprisoned (1Ki_22:27); Zechariah stoned by Joash (2Ch_24:20-21); Urijah slain by Jehoiakim (Jer_26:23); Jeremiah imprisoned, smitten, and put in the stocks (Jeremiah 37; Jeremiah 38); Isaiah (according to tradition) sawn asunder, etc.”</p>
<p>Jamieson-Fausset-Brown Here it is simply on the “poor” and the “hungry now.” In this form of the discourse, then, our Lord seems</p>	<p>Jamieson-Fausset-Brown How charming is the liveliness of this word, to express what in Matthew is called being “comforted!”</p>	<p>Jamieson-Fausset-Brown Luke 6:22 separate you — whether from their Church, by excommunication, or</p>	<p>Jamieson-Fausset-Brown be exceeding glad”</p>

<p>to have had in view “the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love Him,” as these very beatitudes are paraphrased by James (Jas_2:5).</p>		<p>from their society; both hard to flesh and blood.</p> <p>for the Son of man’s sake — Compare Mat_5:11, “for MY SAKE”; and immediately before, “for righteousness’ sake” (Luk_6:10). Christ thus binds up the cause of righteousness in the world with the reception of Himself.</p>	
<p>B.W.Johnson Happiness comes from earthly things; blessedness comes from God. It is not bestowed arbitrarily; a reason follows each beatitude.</p> <p>The humble, in contrast with the haughty; those sensible of spiritual destitution. The same state of mind is referred to when he speaks elsewhere of a contrite and broken spirit.</p> <p>Such shall become members of the kingdom that Christ will establish. The Jews were rejected from this kingdom on</p>	<p>B.W.Johnson From Matthew 5.3 Not all mourners, for there is "a sorrow of this world that worketh death." Godly sorrow is meant, a mourning over sinfulness.</p> <p>Hunger is a felt want, in this case a want of righteousness before God, the righteousness that comes from the forgiveness of sins</p>	<p>B.W.Johnson Some of those who listened were reviled by the Jews, and persecuted unto death.</p>	<p>B.W.Johnson</p>

<p>account of their spiritual pride.</p>			
<p>Four-Fold Gospel (McGarvey) While spoken to all, the sermon was addressed to the disciples, revealing to them the nature of the kingdom, and contrasting with it: 1. Popular expectation; 2. The Mosaic system; 3. Pharisaic hypocrisy]</p>	<p>Four-Fold Gospel (McGarvey) and are meant to strengthen and encourage them to continue in the life of sacrifice when discipleship demanded.</p> <p>The service to which Jesus called meant poverty, hunger, and tears, but it led to rich reward-- 1Co_11:23-33, 1Co_12:1-5.</p>	<p>Four-Fold Gospel (McGarvey) [The Master here presents the various forms of suffering which would come upon the disciples by reason of their loyalty to him.</p> <p>They would first be conscious of the coldness of their brethren before the secret hate became outspoken and active. Later they should find themselves excommunicated from the synagogue (Joh_16:2). This act in turn would be followed by bitter reproaches and blasphemy of the sacred name by which they were called--the name Christian (Jam_2:7, 1Pe_4:4).</p> <p>All this would finally culminate in bloody-handed persecution, and procure the death of Christ's followers by forms of law; all manner of false and evil accusations would be brought</p>	<p>Four-Fold Gospel (McGarvey) [In commanding rejoicing under such circumstances Jesus seemed to make a heavy demand upon his disciples, but it is a demand which very many have responded to (Act_5:41, Act_16:25). Anticipations of the glorious future are a great tonic.</p>

		against them.]	
<p>Matthew Henry Blessings pronounced upon suffering saints, as happy people, though the world pities them (Luk_6:20): He lifted up his eyes upon his disciples, not only the twelve, but the whole company of them (Luk_6:17), and directed his discourse to them;</p> <p>here he sat, as one having authority; thither they come to him (Mat_5:1), and to them he directed his discourse, to them he applied it, and taught them to apply it to themselves.</p> <p>All believers, that take the precepts of the gospel to themselves, and live by them may take the promises of the gospel to themselves and live upon them. And the application, as it is here, seems especially designed to encourage the disciples, with reference to the hardships and difficulties they were likely to meet with, in</p>	<p>Matthew Henry They that now sorrow after a godly sort are treasuring up comforts for themselves, or, rather, God is treasuring up comforts for them; and the day is coming when their mouth shall be filled with laughing and their lips with rejoicing,</p>	<p>Matthew Henry . “You now undergo the world's ill will. You must expect all the base treatment that a spiteful world can give you for Christ's sake, because you serve him and his interests; you must expect that wicked men will hate you, because your doctrine and life convict and condemn them; and those that have church-power in their hands will separate you, will force you to separate yourselves, and then excommunicate you for so doing, and lay you under the most ignominious censures. They will pronounce anathemas against you, as scandalous and incorrigible offenders. They will do this with all possible gravity and solemnity, and pomp and pageantry of appeals to Heaven, to make the world believe, and almost you yourselves too, that it is ratified in heaven. Thus will they endeavour to</p>	<p>Matthew Henry (1.) “You are hereby highly dignified in the kingdom of grace, for you are treated as the prophets were before you, and therefore not only need not be ashamed of it, but may justly rejoice in it, for it will be an evidence for you that you walk in the same spirit, and in the same steps, are engaged in the same cause, and employed in the same service, with them.”</p>

<p>following Christ.</p> <p>1. “You are poor, you have left all to follow me, are content to live upon alms with me, are never to expect any worldly preferment in my service. You must work hard, and fare hard, as poor people do; but you are blessed in your poverty, it shall be no prejudice at all to your happiness; nay, you are blessed for it, all your losses shall be abundantly made up to you, for yours is the kingdom of God, all the comforts and graces of his kingdom here and all the glories and joys of his kingdom hereafter; yours it shall be, nay, yours it is.” Christ's poor are rich in faith,</p>		<p>make you odious to others and a terror to yourselves.”</p> <p>This is supposed to be the proper notion of aphorisōsin humas - they shall cast you out of their synagogues. “And they that have not this power will not fail to show their malice, to the utmost of their power; for they will reproach you, will charge you with the blackest crimes, which you are perfectly innocent of, will fasten upon you the blackest characters, which you do not deserve; they will cast out your name as evil, your name as Christians, as apostles; they will do all they can to render these names odious.”</p>	
<p>Albert Barnes Luke says simply, Blessed are the poor. It has been disputed whether Christ meant the poor in reference to the things of this life, or to the humble. To be poor in spirit is</p>	<p>Albert Barnes Matthew has it, “that hunger and thirst after righteousness.” Matthew has expressed more fully what Luke has briefly, but there is no contradiction.</p>	<p>Albert Barnes</p>	<p>Albert Barnes</p>

to have a humble opinion of ourselves; to be sensible that we are sinners, and have no righteousness of our own; to be willing to be saved only by the rich grace and mercy of God; to be willing to be where God places us, to bear what he lays on us, to go where he bids us, and to die when he commands; to be willing to be in his hands, and to feel that we deserve no favor from him. It is opposed to pride, and vanity, and ambition. Such are happy:

Other teachers had taught that happiness was to be found in honor, or riches, or splendor, or sensual pleasure. Jesus overlooked all those things, and fixed his eye on the poor and the humble, and said that happiness was to be found in the lowly vale of poverty more than in the pomp and splendors of life.

A state of poverty a state where we are despised or unhonored by people

<p>is a state where people are most ready to seek the comforts of religion here, and a home in the heavens hereafter.</p>			
<p>Biblical Illustrator Hence follows, therefore, in the fifth place, that poverty it is no hindrance to the highest degree in this kingdom of heaven. Indeed, poverty it is a hindrance to degrees in the honours of a worldly kingdom.</p> <p>In this kingdom are spiritual riches that may countervail to the full, and are infinitely good beyond all outward riches.</p> <p>HAPPINESS WAS THE END FOR WHICH MAN WAS CREATED. God's intention for man was a life of beatitude. From God there came to him nothing but blessing. That the curse took the place of the blessing, misery of happiness, was not God's work, but man's, in abusing the power of freewill. But God would not leave man in his self-wrought misery.</p>	<p>Biblical Illustrator They are active feelings that will assert themselves. The poor man may know his poverty, and yet be so accustomed to it as to have no wish to escape from it. The sick man may be too ill to want to get better, his only wish being to be let alone and die in peace. But hunger and thirst tell of a want within, a reaching after that without which they cannot be stilled.</p> <p>They are intense, overpowering, and gain the mastery over the man, making him act contrary to the instincts of reason.</p> <p>He tells of may exist in the midst of the abundance of riches, and just as the mourning which He recommends may be found where eyes have never shed a tear, so hunger and</p>	<p>Biblical Illustrator Persecution is no accident in Christian life. It is simply inevitable from the collision with evil of Christian righteousness when it becomes positive, especially when it becomes aggressive in the cause of peacemaking. It is the activity of Christian life which lays its own faggots, prepares for itself its own martyrdom. It is when the disciple follows in the wake of the first great Peacemaker, and from the side of God approaches the world's evil with implied rebukes and an open summons to it to repent, submit, and be at peace, that it is most certain to encounter the world's missiles.</p> <p>But it is the active, witness-bearing, and missionary type of Christian character</p>	<p>Biblical Illustrator See previous verse</p>

<p>And so Jesus came to take away the curse of sin, and to bless mankind.</p> <p>It is a blessedness to be found in God alone.</p> <p>Jesus tells us this blessedness may be ours now. He speaks of the beatitudes in the present tense. Some people will tell us that the innocent joys of earth, the pure affections of home, the pleasures of the intellect, the beauties of nature or art, are only as the fading tints of the sunset, or the falling golden autumn leaves. Ah! but they forget that there is a Power which will fix these fleeting colours, permanize these passing joys. Use them as God intends, as guide-posts to Himself.</p> <p>But Jesus tells us this blessedness is hereafter too. If He speaks in the present tense, He speaks still more in the future. Yes, it must be so, for true blessedness is in</p>	<p>thirst may be where there is plenty of food and drink.</p> <p>For the first, What this righteousness is that now we are speaking of. It is the righteousness which is for justification.</p> <p>The soul doth clearly apprehend and is thoroughly convinced that it hath need of a righteousness to enable it to stand before the holy and righteous God.</p> <p>The soul comes to be convinced of the insufficiency and imperfection of its own righteousness.</p> <p>The soul comes to see that there is another righteousness beyond its own.</p> <p>so in hunger and thirst there is a might, strong desire, such a strong desire as the body is ready to faint if the desire be not satisfied, even to faint and die. So it is with the soul here; if I have not this righteousness I die, I faint and die—yea, I</p>	<p>which provokes the chief resistance. The Christianity of the wholly unpersecuted must be a Christianity defectively aggressive, which has not advanced sufficiently to the last stage, the stage of peacemaking. Nor is this all. Persecution is not simply inevitable as soon as the development of active Christian life leads it into collision with evil; it is an indispensable factor in the very development and perfecting of Christian life.</p> <ol style="list-style-type: none"> 1. It tests and proves the worth of our religion. It tells us whether our Christianity is positive and aggressive, or whether it is only negative. 2. It forms character, it purifies the life, it develops graces—the great end of religion. 3. A necessary factor in the spiritual life. <p>No cross, no crown.</p>	
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<p>God, in God known and realized; and here we see through a glass darkly, here we know only in part; it is yonder that in a fuller knowledge of God we shall find a fuller blessedness.</p> <p>Blessedness can never be selfish. No one can be happy save as he seeks to share his happiness with others.</p> <p>How thoroughly Christ's conception of blessedness contradicts the popular estimate of happiness. This Preacher seems studiously to reverse the world's judgment. He frames His words so as to fly in the face of public opinion and the consent of men. This startling contradiction between Christ and the world rests on a radical difference in their way of looking at human life. They do not mean quite the same thing with their beatitudes.</p> <p>It is not in itself a good thing to be poor, or to mourn, or to</p>	<p>die eternally.</p> <p>Hunger a sign of health It is a good sign of a thriving Christian;</p> <p>Too much ease, and pleasure, and happiness, as the world counts happiness, wean the spirit away from Him in whom alone true blessedness can be found. There is need of sorrow to bring us back to Psa_119:67). God chastens to bless. His punishments are always corrective, never vindictive.</p> <p>But on all who weep as the disciples of Christ, or for the sake of Christ, or because of any penitential or truly Christian feeling, on all such this blessing rests.</p> <p>He bade them even rejoice; not merely be resigned, but jubilant, and here He struck that keynote of resounding triumph and exhilaration which remains to this day the most original and characteristic</p>		
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hunger; but for us it becomes good, because otherwise we cannot be enriched, or comforted, or filled. Here the blessing is plainly not in the state of heart, but in that appropriate Divine gift which meets and answers such a state of heart.

“Just because ye are poor, and hungry, and sad, the kingdom of heaven is nearer to you than to others.”

The more we are poor, the more we are rich! O blessed and life-giving announcement to the sorrowful and self-despairing! Your sense of poverty is the very title-deed of your kingdom.

The kingdom is theirs. Theirs already, by a right all their own. In this life they possess it. For they, alone of all men, live their citizenship. They know that without their King they are beggars; without their franchise they are outlaws; without their home above, they are

sign of the Christian life.

He bade them even rejoice; not merely be resigned, but jubilant, and here He struck that keynote of resounding triumph and exhilaration which remains to this day the most original and characteristic sign of the Christian life.

<p>houseless and shelterless and comfortless exiles.</p> <p>They declare plainly, at each step of life's journey, that they are seeking a country. And therefore God is not ashamed to be called their God; for He hath prepared for them a city. And as they get nearer to its golden gates, and have nothing between it and them but that narrow stream of death which a Saviour once crossed for them, it may well be that the ownership of which the text speaks becomes at last scarcely more a faith than a sight; they can catch the very sounds of the heavenly song, and discern the bright forms of those who were once faithful unto death, and now follow the Lamb whithersoever He goeth.</p>			
<p>Adam Clarke A participation of all the blessings of the new covenant here, and the blessings of glory above.</p>	<p>Adam Clarke</p>	<p>Adam Clarke They shall separate you - Meaning, They will excommunicate you, ἀφορισωσιν ὑμας, or separate you from their communion. Luke</p>	<p>Adam Clarke</p>

		<p>having spoken of their separating or excommunicating them, continues the same idea, in saying that they would cast out their name likewise, as a thing evil in itself. By your name is meant their name as his disciples. As such, they were sometimes called Nazarenes, and sometimes Christians; and both these names were matter of reproach in the mouths of their enemies.</p>	
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