

Sermon Notes on Lk. 6:36-42, Trinity IV

1. Vs. 36 is the theme for vss. 37-42. But vs. 36 is a "hinge" vs. It looks backward to vss. 27-35 about loving enemies. God, in His mercy and compassion, loves even those who hate Him. Cf. Jn. 3:16. But vs. 36 also looks forward to vss. 37-42. God forbids judging that destroys. He forbids cheating others. Loveless people are spiritually blind. How can they lead others? Loveless people, who do not see their own sins, become hypocrites. They condemn in others what they allow in themselves. Ps. 118:1 has often been called the summary of the OT. It occurs about twelve times in the OT. It reads: "Oh give thanks unto the Lord for He is good because His mercy endures forever." He is good in the sense that He is merciful. Vs. 36 of our text says: "Be merciful just as your Father is merciful." Only Christians are addressed here. They say "Our Father, Who art in heaven." They are the redeemed people who have faith in Christ. The Jews never speak of God as their Father. Vs. 36 tells us not who we are but what we should be. The adjectives are in the predicate.
2. Vs. 37 forbids only destructive judgment. Jesus said at Jn. 7:24: "Judge not according to appearance, but judge righteous judgment." He is not contradicting I Cor. 5:12; I Jn. 4:1 or the disciplinary judging of the church, Mt. 18:17-18; Jn. 20:23. He does forbid self-righteous, self-exalting, hypocritical judging. At Jn. 8:15 Jesus said: "You judge according to the flesh. I judge no one. And if I do judge, my judgment is genuine because I am not alone but I and the One Who sent Me." Meditate on Jn. 12:46-48: "I (Christ) came a Light into the world so that everyone who believes in Me does not remain in darkness. And if someone hears My utterances but does not observe them, I don't judge him, for I've not come to condemn the world but in order to save the world. The person who rejects Me and does not receive My utterances has that which judges him; the Word which I have spoken that will judge him on the last day."
3. God has given us courts so that justice is done. That's the meaning of Ps. 82:6, quoted at Jn. 10:34: "You are gods." Judges and courts are gods, appointed by God to establish justice among people. God has given us the church and pastors to show us our sins so that we might repent. God has given us parents and teachers to guide us and to discipline us when we wander. Jesus is not talking about that in vs. 37 of our text. He's talking about sinful judging like that of the self-righteous Pharisee in the Temple. Lk. 18:9-14. Are we guilty of unjust and destructive judging? Our Confessions say again and again: "The Law always accuses us." But the Gospel always forgives us.
4. Vs. 38 involves us in a market illustration. In the market, grain (usually barley) was sold in bulk, not packaged, form. An honest merchant would weigh out a generous portion for the buyer. Then the buyer would pull up the bottom of his outer garment, like an apron, and the merchant would deposit the barley in the garment which served as a bag. Honest merchants sold generously. That's the point. Jesus is saying: "Deal generously with people and God will reward you." He's speaking of Christian living, not the way of salvation. These generous deeds don't save us. Jesus already did that. We should be like Him. It is more blessed to give than to receive.
5. Vss. 39-40 contain two axioms, general truths understood everywhere. Blind guides can only produce blind followers. And, don't expect pupils to rise above the level of what they have been taught. In application this means: If you are merciless, judgmental and stingy, you will produce people who are merciless, judgmental and stingy. You teach what you are. A serious student who has a competent teacher will also be competent. Like begets like.
6. Vss. 41-42 contain a highly exaggerated illustration: If a person has a beam in his own eye, how can he see the splinter in a neighbor's eye? He cannot. Jesus is speaking about the hypocrite who is blind to his own great faults but picks at the little faults of others. Read Lk. 18:9-14; I Jn. 1:9-10; I Tim. 1:15.

Sermon Outline on Lk. 6:36-42, Trinity IV

Theme: EVERYONE WHO IS WELL TRAINED WILL BE LIKE HIS TEACHER

Introduction: Our theme is vs. 6 of our text. The teacher is Jesus.

The pupil is the Christian. In the fall (Gen. 3) man lost the image of God. But the image of God is restored in the Christian (Eph. 4:20-24). The Christian is not sinless. He still has the old man. But a Christian is renewed. He also has the new man. Jesus' Sermon on the Mount (Lk. 6:20-49) speaks about the renewed man.

I-THE CHRISTIAN IS WELL TRAINED ABOUT HIS OWN NATURE. Vss. 41-42.

A-There are no exceptions to vss. 41-42. Rom. 3:23 reads: "All have sinned and do now fall short of the glory of God." Read Rom. 3:10-18 for a description of all people. They are like St. Paul before he was converted. They are like the Pharisee in the parable, Lk. 18:9-14. In vss. 41-42 Jesus asks two questions, first a "why" and then a "how." Then He calls that person a hypocrite, a person who professes one thing but does another. Jesus is here talking about ALL people, both Christians and non-Christians. One of the differences between Christians and non-Christians is that Christians admit that they do what Christ says in vss. 41-42.

B-Jesus says "YOU see incorrectly" "YOU speak incorrectly."

- 1-All people are like the person in vs. 41. They keep looking at the sliver in the eye of others, the petty little faults. But they have a beam in their own eye, a very large fault which makes them blind. In one way or another all of us do this.
- 2-All people are like the person in vs. 42. The best picture of this vs. is the Pharisee in the Temple, Lk. 18:9-14, who said: "God I thank Thee that I am not like other people" and then he proceeded to list those other people. The worst was the Publican who could hear what the Pharisee was saying.

II-THE CHRISTIAN IS ALSO WELL TRAINED BY HIS SAVIOR. Vss. 36-40.

A-He has learned to know the mercy of God. Above we quoted the first part of Rom. 3:23. It goes on to say of all who have sinned: "being justified freely by His grace through the redemption which is in Christ Jesus." The Christian constantly confesses that he sins. But he also believes that he is justified freely by God's grace through the redemption that is in Christ Jesus." St. Paul is his great model. Read I Tim. 1:12-17. The merciless and brutal Saul became the repentant and believing Paul. How? God showed him two things: his sins and the atonement of Christ. Our text says: "Be ye merciful just as your Father is merciful." Paul became a merciful man and so can you.

B-He has learned not to be judgmental about other people. The Christian has become a new creation (II Cor. 5:17). Old things are gone. He realizes that all men are lost. He pities them as God pities them. He knows that all men have been saved and redeemed. He does not dwell on their faults but tells them to repent of their sins so <sup>get</sup> they might rid of their guilt and faults.

C-He has learned to be generous like the person in vs. 38 in our text. This vs. pictures the merchant in the market who does not cheat people but gives them an overflowing amount of barley for their money. He becomes like God who gives, gives, gives. He gives glory to God because God gives him so much. Paul's last word to the pastors of Asia at Miletus were: "It is more blessed to give than to receive." And he explains what he meant by that. Acts 20:18-35.

D-He has received good spiritual eyesight. Vs. 39. He has learned the Word of God. He has been taught by his Lord. He can lead the blind.

Conclusion: Everyone who is well trained will be like his teacher.

Jesus and His Word are your teacher. Now go out and lead <sup>the</sup> blind, give to the poor, don't be judgmental but speak words of grace to those who need it.

Sermon Notes on Lk. 13:1-5, Trinity IV

1. This account is found only in Lk., but the contents of these vss. is found in many places in the Bible. Only Lk. here tells us about Pilate shedding the blood of these men and only Lk. tells us about the eighteen on whom the tower of Siloam fell but the lesson is taught elsewhere.
2. When Job was suffering so much, his friends told him that he must have been guilty of some secret sin and that, therefore, God was punishing him. These friends were wrong. In Jn. 9 the disciples asked Jesus: "Who sinned, this man or his parents, because he was born blind?" Jesus answered that neither this man nor his parents sinned a special sin. God permitted this to happen so that God could restore this man's eyesight for all to see.
3. We are like Job's friends and the disciples. When some calamity befalls a person, a community or a nation, we think: "God is punishing them for some sin." We try to play God. That is sin. And we think that if God is not punishing us we must be better than other people. That is sin.
4. Very likely some criminals fled to the Temple in Jerusalem and took refuge at the altar, thinking they would be safe. But the Governor, Pilate, sent his troops in and killed them right there in the Temple. Jesus asks: "Do you think these Galileans were more sinful than other Galileans because they suffered these things?" Jesus says: "Absolutely not! Unless you repent, all of you will perish as did these men." Vs. 4 tells us about an occasion on which they were building the tower of Siloam in Jerusalem. It fell and killed 18 men. This was not done by a man, like Pilate, but happened with God's permission. Were these 18 more sinful than other people in Jerusalem? Absolutely not, says Jesus. "Unless you repent, all of you, you shall die in the same way."
5. What is Jesus saying? First of all, all of us are equally sinful. Rom. 3:23 reads "All have sinned and do now fall short of the expectations of God." Read Rom. 3:10-18. All of us deserve nothing but constant punishment and eternal death in hell. Secondly, we like to deny this and say that other people are more sinful than we are. Thirdly, we like to see other people punished. It gives us an opportunity to judge them and say that they deserve what they are getting. Read Lk. 21:25-28. In the history of the world there are all kinds of signs of the coming judgment: signs in the heavens, signs on earth, earthquakes, famines, wars, floods, murder, catastrophes. What does God want me to do? He wants me to repent, to confess my sins, to believe in His promises which forgive my sins for Jesus's sake. That is what Jesus means when He says: "Lift up your heads because your redemption is drawing near." Every death, every misfortune among people, should cause me to repent.
6. Sometimes Christians suffer much while the people of this world have a good time. That is the subject of Ps. 73. David says he almost lost his faith when he saw the prosperity of the wicked. Death did not worry them. They were wealthy. They talked against God. They oppressed the poor. David felt that he was living a righteous life for nothing. But then, he says, he went into the sanctuary of God and began to understand. Read vss. 18-28. God was testing David. He wanted David to trust in God. Christians enter the kingdom of God through much tribulation. Acts 14:22. Jesus says in Mt. 5:11-12: "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you."
7. God does not promise that I will understand everything. But He has given me His Word which makes me wise unto salvation. Misfortunes of other people should cause me to repent and to prepare for death. And when He sends me misfortunes I must remember what Hebr. 12:6 says: "The Lord chastises him whom He loves and whips every son whom He receives." We confess: "Lord I believe, help my unbelief."

# Sermon Outline on Lk. 13:1-5, Trinity IV

## Theme: TWO VIEWS OF SUFFERING

Introduction: All human beings, because of their sinful nature, are spiritually blind, dead and enemies of God. They show this by their system of rewards and punishment. They say that God is punishing people when they suffer, and rewarding them when they do good. They think they are better than other people when they do not suffer. Jesus talks <sup>about</sup> this in our text.

### I-SINFUL MAN'S VIEW OF SUFFERING

He thinks God is constantly paying people

- 1-The two examples in our text show the godless thinking of sinful man. When other people suffer misfortune, sinful man <sup>tries to</sup> act like God. He says that such sufferers must be more sinful than other people and that God is punishing their sin. Pilate, the Governor, slaughtered some Galileans. People immediately said: "Those Galileans are greater sinners than other Galileans." The tower of Siloam fell on 18 men and killed them. The people said: "Those 18 men were greater transgressors than other people in Jerusalem. That's why God killed them." Jesus says that it is sinful to think that way. He says: "You must change your thinking. You must repent or you'll die too." Job's friends wrongly accused him of living in sin. They said that his afflictions were due to secret sin. Jesus' disciples thought that the man was born blind (John 9) because either he or his parents were guilty of some sin. Jesus told them that it was not true.
- 2-Why do sinful human beings think that way? They think that way because they think that they are better than other people. They think that way because they think they do not need repentance. They say to themselves: "God is not punishing me because I am better than other people." But that is sinful thinking. Why did the Pharisees and scribes grumble at Jesus when He was welcoming sinners and eating with them? Because they thought they were better than Jesus' guests. Why did the older son in the parable (Lk. 15:25-32) become so angry? Because he thought that he was better than his brother. Why did the Pharisee in the temple despise the publican (Lk. 18:9-14)? Because he thought that he was more righteous than the publican. What was the great difference between St. Paul before and after conversion? (Philippians 3:4-11). When he was converted he abandoned his own righteousness and trusted only in the righteousness of Christ.

### II-GOD'S VIEW OF SUFFERING

He says that all have sinned and now come short of His expectations.

- 1-Rom. 3:22 tells us that there is no difference. The wages of sin is death. All men are equally sinful. All men equally deserve to die in hell forever. It is wrong for me to judge other people when they have a misfortune. It is wrong for me to say that God is punishing them. If I do say that, it is because I think that I am better than they are. In fact, I make myself God when I become a judge of the actions of God.
- 2-He says that man's only hope is in repentance. He says in our text: "If you don't repent (every time you see others have misfortune) you will likewise perish." Jesus' ministry began (Mt. 4:17) with the exhortation to repent and it ended (Lk. 24:47) with the same message. The Baptist's ministry began with this message (Mt. 3:2) and he lost his life because he told Herod to repent of his adultery. St. Paul says that it is the kindness of God which leads us to repentance. Rom. 2:4. Every death, every misfortune among people should lead us to repent of our sins and flee to Jesus' forgiveness. Otherwise we too will perish.

Conclusion: Every Sunday we say "Lord, have mercy on me!" Like the publican in the Temple we must always say: "God, be merciful to me, the sinner!" Lk. 18:13. That is looking at it God's way.