

Children Of The Highest

1.

Luke 6:27-36

Intro. A. There are some verses in the Bible that are increditably difficult to understand.

1. The book of Daniel.
2. The book of Revelation.
3. We can simply, "accept these by faith".

B. There are some verses that are, "a balm in Gilead".

- ion.
1. There is an instant and rewarding connection.
 2. John 14:1 - "In my Father's house..."
 3. The 23rd Psalm. "The Lord is my shepherd".

C. There are some verses that frighten us because they present unpleasant and incomprehensibly difficult principles.

1. This seems to be univensally true of these verses of scriptures.
2. Vs. 27 & verse 35, "love your enemies".
3. Being born again is not what Jesus means by saying, "and ye shall be the children of the highest".

D. Doing these sayings will bring us two distinct blessings.

Vs. 35 1. "... your reward shall be great in heaven".
μισθός = "hire, wages, pay" "your reward that comes from..."

2. "... ye shall be the children of the highest".
- ① υἱός = a son. this word characterises as to origin and nature. Thus to do these things is to display the fact of your spiritual origin and to illustrate that you have the same character as God.

- E.** The context of these actions and emotions are Jewish. However, Jesus went beyond Israel and kept His sayings to Romans.
1. Some have to do with the Law.
 2. There are principles for us to learn.

I. Further Examples of situations And circumstances whereby The Disciple Has Opportunity To Demonstrate He Has Similiar Character As The Highest

A. These sayings are to His disciples.

Vs. 20 1. He lifted up his eyes on his disciples, and said...

Vs. 27 2. They must also be "hearing" disciples.

Vs. 46 3. A difficult question?

Vs. 47-49 4. Jesus illustrated His statement.

Vs. 28 **B.** "Bless them that curse you,"

1. εὐλογεῖν = to speak well of, good words.

2. καταράσθαι = "to wish or pray against anyone"

3. Prov. 15:1 - "A soft answer turneth away wrath: but grievous words stir up anger".

4. This principle did not keep Jesus from rebuking His principal detractors, the Pharisees.

Vs. 28 **C.** "and pray for them which despitefully use you".

1. προσεύχομαι = to pray to God, offer prayer

2. ἐπηρέαζω = to threaten, to treat with insult.

Vs. 29 **D.** "And unto him that smiteth thee on the one cheek offer also the other".

Vs. 29a 1. παρέχω = to hold out near, to present

2. Ex. 21:24, Lev. 24:20, Deut. 19:21

3. In turning the other cheek the

children of whom?

sons of the Kingdom

sons of lawlessness

son of death

sons of men

son of the prophets

sons of murderers

sons of Gehenna

sons of peace

sons of perdition

son of consolation

son of the Devil

Origin
&
Character

Children of The Highest # 2

①

Luke 6:32-38

Vs. 22 "... for the Son of man's sake".

Vs. 35 "... your reward shall be great".

Vs. 35 "... ye shall be the children of the highest".

υἱός = a son, This word is used to characterise any one as to his origin and nature, the points which determine his character and idiosyncrasy.

υἱός ὑψίστου = "son of the highest"; a theocratic title, pointing to the anointed king, so fully referred to in II Sam. 7:14, Psalm 2:7,

A. To be seen as a son of the highest or a son of the kingdom, or king of the kingdom. In this instance, Jesus Christ.

1. We must show that we ^{are} similar to our spiritual Father. Vs. 35, 36.

2. This ^{is} not a matter of self-control but character.

B. Our conduct must go beyond the ordinary.

1. We do so in order to show loyalty to Jesus.

2. Some ways in which these disciples could demonstrate their sonship are written here.

I. Going Beyond The Ordinary.

A. "For if ye love them which love you, what thank have ye? for sinners also love those that love them".

Vs. 32 1. "sinner" = ἀμαρτωλός = "erring from the way or mark", "erring from the divine law".

2. In the N.T. it has 3 meanings. (1.) It refers to all Gentiles because they do not accept the Torah. (2.) To the Pharisees it is one who does not accept their interpretation of the Torah. (3.) Some one who has

II. How The Golden Rule Works. | Vs. 31

A. "Judge not, and ye shall not be judged".

- vs. 37a
1. "Judge" = κρίνω = "to examine", "come to a decision".
 2. This was a prime activity of the Pharisees.

B. "...Condemn not, and ye shall not be condemned".

- 37b
1. "Condemn" = καταδικάζω = to exercise right, order, law against anyone. to pronounce sentence.
 2. They were prosecution and judge.

C. "...forgive, and ye shall be forgiven":

- 37c
1. "forgive" = ἀπολύω = to let loose, to unbind, to set at liberty, e.g. a debtor, hence, overlook, forgive.
 2. This is not the same here as sin, only God can forgive sin.

D. "Give, and it shall be given you..."

1. "give" = δίδωμι = to give freely, unforced
2. How will people give to them? "good measure, pressed down, and shaken together, running over, shall men give into your bosom." (into your lap) (into your robe)

E. The law of the return of the golden rule.

1. "For with the same measure that ye mete, withal it shall be measured to you again".
2. This is not a divine promise to a business man. It is a concept that applied to an agriculture society where ^{they} viewed themselves as brothers. It may have worked for J.C. Penney but that was in a different time and in a different place.
3. It is the Right thing to do!

