

- **White Elephant Party: January 16, 6PM at the Harter's.**
- PRAY
- READ Matthew 4:23-5:12

Theme of Matthew: "Behold your King is coming to you" (Zech.9:9; Mt.21:4-5)

Theme of the Beatitudes: Christ's Portrait of His People (John Stott)

Theme of the Sermon on the Mount: Life Styles of the Rich and Famous

CHARTING THE COURSE FOR THIS EVENING:

- BLESSED ARE THE POOR AND LUKE'S GOSPEL
- LUKE 16: RICHES & POVERTY, ABRAHAM'S BOSOM AND HELL
- SUMMARY OF POOR IN SPIRIT
- BLESSED ARE THOSE WHO MOURN

BLESSED ARE THE POOR AND LUKE'S GOSPEL

Matthew 5:3

"Blessed are the poor in spirit,
for theirs is the kingdom of
heaven.

Luke 6:20

And turning His gaze toward His
disciples, He began to say, "Blessed
are you who are poor, for yours is
the kingdom of God.

Luke gives nothing more
than a simple metaphor:
but as the poverty of many
is accursed and unhappy,
Matthew expresses more
clearly the intention of
Christ (John Calvin).

*Are the "poor" that Jesus blesses
those who are poor socio-economically?*

- ✓ In Luke's Gospel Jesus talks a lot about "material riches." But usually it is for the purpose of illustrating what "true riches" are (Luke 16:11). Likewise, Jesus can talk about "material poverty" to illustrate "spiritual pride" and "spiritual poverty" (Luke 16:1-31).
- ✓ 16 of 38 parables deal with money and possessions. 1/10 verses of the Gospels, 288 in all deal directly with the subject of money.

LUKE 16: RICHES & POVERTY, ABRAHAM'S BOSOM & HELL

What is the story of the rich man and Lazarus about?

"We live in a material
world, and I'm a material
girl."
-Madonna

What is the meaning many preachers give to this story?

A. The Larger Context of Luke 16
Read Luke 15:1-2

1. Parable of the 99 (15:4-7)
2. Parable of the lost coin (15:8-10)
3. Parable of the Prodigal Son (15:11-32)

B. Luke 15 is about the kingdom and those who are entering it!

The fellow that has no
money is poor. The fellow
that has nothing but
money is poorer still.
Citation: Billy Sunday
(1862-1935).

C. Luke 16:19-31 is primarily about:

1. _____ (Unrighteous wealth is simply a reference to “earthly riches.”)
2. DEFINING THE CHILDREN OF _____. In other words, who are the inheritors of the Kingdom?

What is the “biting” irony of the story about the rich man and Lazarus?

SUMMARY OF POVERTY IN LUKE’S GOSPEL

Mary gives a helpful summary of poverty as it is used in Luke’s Gospel:

Luke 1:52-53 (NASB95)

52 “He has brought down rulers from *their* thrones, And has exalted those who were humble.

53 “HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent away the rich empty-handed.

- In Luke’s Gospel, the condition of material poverty is not praised or blessed nor is the condition of material wealth praised or blessed. Rather, material poverty and wealth are used to teach spiritual truths about the Kingdom.
- Wealth and private possessions are sometimes condemned (Luke 12:16-21) but not always (Luke 8:3). The real issue in Luke is how the children of Abraham use their wealth.
- Material poverty or loss is often used to illustrate spiritual riches (Luke 15:1-10; 16:19-31) but in at least one instance poor financing lead to being cursed (Luke 19:11-27)!
- Those who are blessed are the one’s who recognize their need of Jesus Christ and His teaching. It was the tax collectors and the sinners who listened to Jesus (Luke 15:1) and the Pharisees who scoffed at His teaching (Luke 16:14).
- Tax collectors were typically wealthy in the material and earthly sense of the term. But many tax collectors were also poor! They realized they had a need that only Jesus could fulfill (Luke 18:9-14).
- The story of the unrighteous steward is not about how we can get into heaven (Luke 16:1-18). Rather, it is a story about how citizens of the kingdom should “store up for themselves treasures in heaven.” Jesus explicitly applies the story to the true children of Abraham, “for the sons of this age are more shrewd in relation to their own kind than the sons of light” (Luke 16:8).
- The story of the rich man and Lazarus (Luke 16:19-31) is not primarily about life after death, but how we are to live now as children of Abraham. It’s not primarily about the intermediate state, but living as righteous stewards.
- The story of the unrighteous steward and the Rich man and Lazarus are parallel stories (Luke 16). The unrighteous steward exemplifies how children of Abraham are to use “unrighteous wealth” and store up for themselves treasures in heaven. The story of the rich man and Lazarus illustrates what happens when children of Abraham do not store up for themselves treasures in heaven.
- Jesus’ view of wealth is not different from that of the Old Testament (see especially Job). Material poverty and “unrighteous wealth” is used throughout Luke to illustrate truths about the Kingdom (Luke 19:11-27; 21:1-9). Most everyone understands money, and Jesus takes what is earthly to illustrate the heavenly.

mourn (v.4; Psalm1; 69; 119; 126; **Isa.61:1-3**; Luke 6:21; cf. **Rev.21:3-5**) – “One might almost translate this second beatitude ‘Happy are the unhappy’ in order to draw attention to the startling paradox it contains” (Stott 40).

EXAMPLES OF MOURNING (Psalm 119; Jeremiah 9:1; Ezekiel 9:4; Matthew 23:37; Romans 9:1-3; Philippians 3:18).

In 390 AD Emperor Theodosius after he had massacred 7,000 men, women, and children in Thessalonica. Ambrose, Bishop of Milan wrote to the Emperor calling him to repent for his sin. After eight months, Emperor Theodosius yielded and with tears and lamentations the Emperor prayed the words of Psalm 119:25, “My soul cleaves to the dust; Revive me according to Your word.” (Prothero, *The Psalms in Human Life* pp.32f).

How does the world react to the blessing Jesus pronounces upon those who mourn?

Ecclesiastes 7:2 (NIV)

It is better to go to a house of mourning than to go to a house of feasting, for death is the destiny of every man; the living should take this to heart.

What comfort does the mourning Christian have?

“Following the world’s philosophy, which still prevails today, God’s ancient people said, “Let us eat and drink, for tomorrow we may die” (Isa. 22:12-13). We follow that philosophy vicariously, if not actually, when we laugh at the world’s crude and immoral jokes even though we do not retell them, when we are entertained by a sin even though we do not indulge in it, when we smile at ungodly talk even though we do not repeat the words. To joke about divorce, to make light of brutality, to be intrigued by sexual immorality is to rejoice when we should be mourning, to be laughing when we should be crying. To “rejoice in the perversity of evil” is placed alongside “delight in doing evil” (Prov. 2:14). To take “pleasure in wickedness” (2 Thess. 2:12) is to be a part of the wickedness, whether or not we commit the specific sin” (John MacArthur Commentary on Matthew 5:4).

What comfort does the mourning non-Christian have?

How do we develop the attribute of mourning?

What will change the more we mourn?

How does the second beatitude relate to Philippians 4:4, “Rejoice in the Lord always. I will say it again: Rejoice!”?

FOR NEXT WEEK: REREAD MATTHEW 5-7

What is the meaning of the second and third beatitude? (Matthew 5:4-5)

