

Luke 06 - Jesus Challenges Sabbath Law; Choosing the Twelve; Sermon on the Mount; Five "Parables"

III. Galilean ministry of the Son of Man (Luke 4:14—9:50)

(3) Conflict (Luke 5:17—6:11)

(D) Eating on the Sabbath (6:1-5)

(E) Healing on the Sabbath (6:6-11)

(4) Sermon on the plain (6:12-49)

(A) Preparation for the sermon (6:12-19)

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(b) Setting the stage for the sermon (6:17-19)

(B) Teaching the beatitudes (6:20-49)

Luke 6

(D) Eating on the Sabbath (6:1-5) (Cf. Matt 12:1-8; Mark 2:23-28)

1 Now it happened that Jesus was passing through *some* grainfields on a Sabbath, and His disciples were **picking** the heads of grain, **rubbing** them in their hands, and **eating** *them*.

1 Now it happened that He was passing through *some* grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating *the grain*.

1 One time Jesus was walking through some grain fields on a Sabbath. His disciples were picking the heads of grain, rubbing them in their hands, and eating them.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

- God allowed people to pick grain from a neighbor's field as they passed through (Deut 23:25). However, the Pharisees chose to view the disciples' gleaning as harvesting, and their rubbing the grain in their hands as threshing and winnowing, as well as preparing a meal.

- The *Mishnah* defined 39 categories of work (*M. Shabbath*, 7.2). The Pharisaical sect started in the days of Ezra to promote holiness, but by this time it had become legalistic and excessively burdensome.

- "...picking...rubbing...eating" - four of the 39 categories of work were being done here: "reaping, threshing, winnowing and storing"

- Picking the corn: "reaping"
- Rubbing the corn: "threshing"
- Cleaning the corn off: "winnowing"
- Eating: "storing"

-- See note: **Historical Background on the Sabbath Day Controversies** on Matt 12:8 for background.

2 But some of the Pharisees said, "Why are you doing what is not lawful on the Sabbath?"

2 But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath?"

2 Some of the Pharisees asked, "Why are you doing what isn't lawful on Sabbath days?"

2 And certain of the Pharisees said unto **them**, Why do ye that which is not lawful to do on the sabbath days?

- "...them" [KJV] - Mark recorded that the Pharisees voiced their question to Jesus, but Luke wrote that they asked Jesus' disciples. They asked both.

— Luke chose to relate their question to the disciples, apparently because Jesus then stepped in and answered for them (v3)

3 And Jesus, answering them, said, "Have you not even read what David did when he was hungry, he and those who were with him,

3 And Jesus answering them said, "Have you not even read what David did when he was hungry, he and those who were with him,

3 Jesus answered them, "Haven't you read what David did when he and his companions became hungry?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

- Jesus responded to the Pharisees' objection by referring to 1 Sam 21:1-9

— David had approached the priests at Nob and asked for bread. He was in flight and he and his men were starving.

- Jesus' point was two-fold:

1. Ceremonial traditions are secondary to divine service. What David did was contrary to the Pharisees' understanding of what the Mosaic Law required (Lev 24:9), yet Scripture didn't condemn him for what he did (Cf. 2 Chr 30:18-20).
 - What the disciples did was not contrary to the divine intent of the Mosaic Law, so the Pharisees should not have condemned them.
 - Why did the Scriptures not condemn David for what he did? Because David was meeting a human need. God permitted him to violate what, to the Pharisees, appeared to be the letter of the law, but not the true intent of the law, without condemnation.

- Therefore, the Son of Man (v5), who is superior to David, had the right to set aside a Pharisaic tradition, not the divine law, in the service of God.
2. See v5.

4 how he entered the house of God, and took and ate the consecrated bread, which is not lawful *for anyone* to eat except the priests alone, and gave it to his companions?"

4 how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?"

4 How was it that he went into the house of God, took the Bread of the Presence and ate it, which was not lawful for anyone but the priests to eat, and then gave some of it to his companions?"

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

- It was a survival situation...

- In the House of God was Shewbread—laid out in the Holy Place, where only priests could go. Twelve loaves, one for each tribe. Arranged in two rows of six each (Lev 24:5-6; Josephus, *Antiquities*, 3.6.6). The loaves were replaced each Sabbath. The priests would eat the retired bread.

— It was illegal for anybody but the priests to eat the bread (Ex 25:23-30; Lev 24:5-9)

— Jesus is saying that nobody in Israel would criticize David. He was God's anointed. So is Jesus God's anointed.

— He's claiming to be greater or equal to David

Jesus pointed out that David violated Pharisaic Law when he ate the showbread. Moses never said that a Levite could not give the showbread to a non-Levite. Pharisaic Law, however, did say that. In the case of the Pharisees, they could not claim that David lived before the Oral Law, because in their theology, God gave the Oral Law to Moses; therefore, it preceded the time of David. So David himself broke Pharisaic Law, yet they never condemned David. If David could break Pharisaic Law, so could David's greater Son (Matt 12:3-4; Mark 2:25-26).

5 And He was saying to them, *"The Son of Man is Lord of the Sabbath."*

5 And He was saying to them, *"The Son of Man is Lord of the Sabbath."*

5 Then he told them, *"The Son of Man is Lord of the Sabbath."*

5 And he said unto them, *That the Son of man is Lord also of the sabbath.*

2. (from v3): The "Son of Man," because of who He is, has the right to violate the Sabbath. Jesus was not violating the Sabbath by doing what He did, but He had the right to do so.

- This was another claim of divine authority. *He's claiming to be God*. Christ and His companions were also above the man-made law, which the Pharisees proclaimed.
- God is greater than the laws He has imposed, and He can change them when He chooses to do so.
- There is another parallel implicit in the allusion Jesus is using:
- David, as God's anointed, was being hounded by the forces of a dying dynasty—the dynasty of Saul.
- Jesus, God's new Anointed One, was being hounded by the forces of a dying dynasty (Luke 5:39).

Mark 2:27: The Sabbath was made for man, and not man for the Sabbath.

The Seventh Day

The Sabbath was ordained in Genesis at the Creation. It was instituted in Genesis 2: Adam, Enoch, Noah kept the Sabbath. The Law codified the Sabbath but it was observed before the Law was given (Ex 16). Through the Ten Commandments, the Sabbath became a Jewish distinctive, but even the Babylonians had a seven-day week.

The Sabbath will be observed in the Millennium (Is 66:22-23). The Temple will be closed except on New Moons and Sabbaths (Ezek 46:1ff). The Gospels record six instances in which Jesus confronts the Pharisees over the Sabbath (Luke 6:1-4; Matt 12:5; John 7:22-23; Luke 6:5; Mark 3:1-5; Luke 13:10-17). To make the case that: the Sabbath is for man, and He is the Lord of the Sabbath. Jesus relegates the Sabbath to the position of ceremonial and not moral law. Jesus has fulfilled these on our behalf. *We're not under the Law* (Rom 14:5; Col 2:16-17).

Yet the Seventh Day Sabbath remains a blessing for man to enjoy. One can honor the day—celebrating the Creation—without taking on the Jewish legal burdens that have characterized this tradition. (Anyone who thinks this is an easy area to research hasn't studied it and its dire history.)

(E) Healing on the Sabbath (6:6-11) (Cf. Matt 12:9-14; Mark 3:1-6)

The following passage occurred on a different Sabbath from the one in the preceding passage. Luke evidently placed it here because it builds on the idea of Jesus' authority over the Sabbath, and advances it even further than the previous passage.

As the Son of Man, Jesus declared that it was lawful to do good on the Sabbath. Both incidents involved a controversy about the question: What is more important, ceremonial law or human need? The Pharisees believed that it was unlawful to do virtually anything on the Sabbath, though they hypocritically did good for themselves but not for others. They did, however, permit life-saving measures, midwifery, and circumcision on the Sabbath.

Jesus' attitude showed that the religious leaders were wrong. They had little compassion for needy people, and did not love their neighbors as themselves.

6 On another Sabbath He entered the synagogue and taught; and a man was there whose right hand was **withered**.

6 On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered.

6 Once, on another Sabbath, Jesus went into a synagogue and began teaching. A man whose right hand was paralyzed was there.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

- "...withered" - his hand was shriveled and unusable; Luke notes it was his right hand, and since most people are right-handed, he was likely severely handicapped

— This second contention about the Sabbath seems to have been brought about purposely by the Pharisees and the teachers of the Law.

— The religious leaders were observing Jesus because they were looking for a reason to accuse Him. The Gospels make it clear, *they were seeking cause to kill him* (Matt 12:4; Mark 3:6; John 5:16,18).

7 Now the scribes and the Pharisees were watching Him closely *to see if He healed on the Sabbath*, so that they might find *a reason* to accuse Him.

7 The scribes and the Pharisees were watching Him closely *to see if He healed on the Sabbath*, so that they might find *reason* to accuse Him.

7 The scribes and the Pharisees were watching Jesus closely to see whether he would heal on the Sabbath, in order to find a way of accusing him of doing something wrong.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

- It appears that the man was a plant by the Pharisees for the purpose of entrapment (Matt 12:10)

- Since this event occurred during the "interrogation stage," they were still looking for a basis to accuse and reject Him.

8 But **He knew what they were thinking**, and He said to the man with the withered hand, **"Get up and come forward!"** And he got up and came forward.

8 But He knew what they were thinking, and He said to the man with the withered hand, **"Get up and come forward!"** And he got up and came forward.

8 But Jesus knew what they were thinking. So he told the man with the paralyzed hand, **"Get up, and stand in the middle of the synagogue."** So he got up and stood there.

8 But he knew their thoughts, and said to the man which had the withered hand, **Rise up, and stand forth in the midst.** And he arose and stood forth.

- "...He knew what they were thinking" - Jesus clearly understood what the circumstances were. Nevertheless, He again shows that He would not accept their Pharisaical authority.

9 And Jesus said to them, **"I ask you whether it is lawful to do good on the Sabbath or to do harm, to save a life or to destroy it?"**

9 And Jesus said to them, **"I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?"**

9 Then Jesus asked them, **"I ask you, is it lawful to do good or to do evil on the Sabbath, to save a life or to destroy it?"**

9 Then said Jesus unto them, **I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?**

- By this question, he showed that refusing to do good on the Sabbath was tantamount to doing evil.

- According to Mark 3:4, they remained silent and didn't answer His question.

10 And after looking around at them all, He said to him, **"Stretch out your hand!"** And he did so; and his hand was restored.

10 After looking around at them all, He said to him, **"Stretch out your hand!"** And he did so; and his hand was restored.

10 He looked around at all of them and then told the man, **"Hold out your hand."** The man did so, and his hand was restored to health.

10 And looking round about upon them all, he said unto the man, **Stretch forth thy hand.** And he did so: and his hand was restored whole as the other.

- This is not a subjective ailment. It is visible: a shriveled hand

— Jesus performed no "work" on the Sabbath—He simply spoke a few words and the hand was restored. There was no "act" by Jesus by which the Pharisees could condemn Him.

— *He had breathed the entire universe into being!*

- By healing the hand, Jesus again showed His negation of Pharisaic authority. Mark 3:5 implies that Jesus did it to spite them.

SABBATH CONTROVERSIES				
Event	Matthew	Mark	Luke	John
The disciples plucked ears of grain in Galilee.	12:1-8	2:23-28	6:1-5	
Jesus healed a paralytic at the Pool of Siloam in Jerusalem.				5:1-18
Jesus healed a man with a withered hand in Capernaum.	12:9-14	3:1-6	6:6-11	
Jesus referred to the Jews circumcising on the Sabbath.				7:22-23
Jesus healed a man born blind in Jerusalem.				9:1-34
Jesus healed a woman bent over in Judea.			13:10-17	
Jesus healed a man with dropsy in Perea.			14:1-6	

Pharisees Plan to Destroy Christ (Cf. Matt 12:14; Mark 3:6; Luke 6:11)

11 But they themselves were filled with **senseless rage**, and *began* discussing together what they might do to Jesus.

11 But they themselves were filled with rage, and discussed together what they might do to Jesus.

11 The others were furious and began to discuss with each other what they could do to Jesus.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

- Jesus humiliated the religious leaders and healed the man, all at the same time, and without breaking the Pharisees' law

- "...senseless rage" - *anoia*, or senseless wrath (Cf. 2 Tim 3:9); He humiliated the religious leaders and healed the man all at the same time without even breaking the Pharisees' law. Understandably, their reaction was rage.

- Matt 12:14 indicates that they conspired on how to reject His Messianic claims, in spite of His special abilities.

- Mark 3:6 indicates the Pharisees joined with the Herodians in their conspiracy against Jesus.

(4) Sermon on the plain (6:12-49)

(A) Preparation for the sermon (6:12-19)

(a) Selecting the disciples (6:12-16) (Cf. Mark 3:13-19)

12 Now it was at this time that He went off to the mountain to pray, and He **spent the whole night in prayer** with God.

12 It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

12 Now it was in those days that Jesus went to a mountain to pray, and he spent the whole night in prayer to God.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

- "...spent the whole night in prayer" - do we spend all night in prayer? Jesus did, and *he was the Son of God*. Jesus was not omniscient (Mark 13:32).

— The hostility of the Jewish leaders likely led Jesus to spend the night in prayer before selecting the apostles. With hostility rising, it was imperative that Jesus receive direction from His Father in this choice.

— The early church followed Jesus' example (Acts 13:2; 14:23; Cf. Acts 1:2,24-26)

13 And when day came, He called His disciples to Him and chose twelve of them, whom He also named as **apostles**:

13 And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles:

13 When daylight came, he called his disciples and chose twelve of them, whom he also called apostles:

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

- Jesus selected the Twelve from a larger group of learners who followed Him around (Cf. Matt 10:2-4; Acts 1:13)

- They would minister to the 12 Tribes and would have their names imprinted on the very architecture of heaven (Rev 21:13-14)

- "...apostles" - these were specifically called "apostles" (*apostolous*) as opposed to the term "disciples" (*matheitas*). Disciples were followers, but apostles were delegated authority (Luke 9:10; 17:5; 22:14; 24:10).

14 Simon, whom He also named Peter, and his brother Andrew; and James and John; and Philip and Bartholomew;

14 Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;

14 Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew,

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

- In Luke's list of the Twelve (as well as Matthew's and Mark's lists) Peter is listed first and Judas Iscariot is last.

— Some had two names: Bartholomew must be Nathanael (John 1:45)

15 and Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot;

15 and Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot;

15 Matthew, Thomas, James (the son of Alphaeus), Simon (who was called the Zealot),

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

- Levi and Matthew are the same man

16 Judas *the son* of James, and Judas Iscariot, who became a traitor.

16 Judas *the son* of James, and Judas Iscariot, who became a traitor.

16 Judas (the son of James), and Judas Iscariot (who became a traitor).

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

- Thaddaeus is Judas, *son* of James (Mark 3:18). They were now willing to be sent out as apostles, being with Jesus on a full-time basis.

Luke's list of apostles contains the same individuals as those that Matthew and Mark provided, with some variation in order. Some of the men had two names (Simon/Peter, Levi/Matthew, Thaddaeus/Judas, Simon the Cananaean/Simon the Zealot).

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

(b) Setting the stage for the sermon (6:17-19)

17 And *then* Jesus came down with them and stood on a **level place**; and *there was* a large crowd of His disciples, and a great multitude of the people from all Judea and Jerusalem, and the coastal region of Tyre and Sidon,

17 Jesus came down with them and stood on a level place; and *there was* a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon,

17 Then Jesus came down with them and stood on a level place, along with many of his disciples and a large gathering of people from all over Judea, Jerusalem, and the seacoast of Tyre and Sidon.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

- "...level place" - *pedinos*, "plain"; commonly refers to a plateau in mountainous regions

"Plain" v. "Mount"—Two Different Views:

1. Same basic talk, preached on two different occasions

2. Same occasion, recorded from two different perspectives

Matthew knew shorthand thus wrote it down verbatim. Luke put it together from his investigations. In Luke the "Jewish parts" of the sermon (Jesus' interpretation of Jewish Law) are omitted. This fits well with Luke's purpose, which was a message to the Gentiles, specifically Theophilus.

The sequence of events could solve the problem easily:

1. Jesus went up in "the hills" near Capernaum to pray all night (v12)
2. He called 12 disciples to be His apostles (v13; Cf. Mark 3:13-14)
3. He then went down on a level place to talk and to heal diseases (v17-19)
4. Following that, He went up higher to get away from the crowds and teach His disciples (Matt 5:1)
5. As the sermon progressed, the multitudes (Matt 7:28; Luke 7:1) climbed the mountain and heard His sermon, which explains Jesus' words at the end (Matt 7:24; Luke 6:46-47)

18 who had come to hear Him and to be healed of their diseases; and those who were troubled by unclean spirits were being cured.

18 who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.

18 They had come to hear him and to be healed of their diseases. Even those who were being tormented by unclean spirits were being healed.

18 And they that were vexed with unclean spirits: and they were healed.

19 And all the people were trying to touch Him, because **power** was coming from Him and healing *them* all.

19 And all the people were trying to touch Him, for power was coming from Him and healing *them* all.

19 The entire crowd was trying to touch him, because power was coming out from him and healing all of them.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

- Nobody ever dies in Christ's presence. After his resurrection, he was only seen by loving eyes and touched by loving hands.

- Jesus began His sermon with a series of blessings and woes on His listeners. The items are placed in two sets of four—four blessings and four woes which parallel each other.

- "...power" - *dynamis*, refers to the power of the Holy Spirit

(B) Teaching the beatitudes (6:20-49) (Cf. Matt 5:1-12)

20 And He raised His eyes toward **His disciples** and *began* saying, "**Blessed are you who are poor, for yours is the kingdom of God.**"

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.**"

20 Then Jesus looked at his disciples and said, "**How blessed are you who are destitute, because the kingdom of God is yours!**"

20 And he lifted up his eyes on his disciples, and said, **Blessed be ye poor: for yours is the kingdom of God.**

- "...His disciples" - Jesus clearly addresses this teaching to His personal followers. The general public may have been free to listen, but He was teaching His disciples.

- "...Blessed" - the term "blessed," *makarios*, was common in the Gospels; it occurs more than 30x. All but two of the occurrences are in Matthew and Luke.

— It describes the happy (or contented) condition of someone who God has granted His special favor.

— Originally in Greek usage, the word *makarios* described the happy estate of the gods above earthly sufferings and labors. Later it came to mean any positive condition a person experienced.

— A formal beatitude was an acknowledgment of a fortunate state before God and man (Ps 1:1; Prov 14:21; 16:20; 29:18)

- "...poor" - those who have given up what the world offers in order to follow Jesus faithfully (Cf. Deut 33:29; Ps 2:12; 32:1-2; 34:8; 40:4; 84:12; 112:1)

— They look to God for their needs rather than themselves or the world

- "...yours is the kingdom of God" - the second half of each beatitude explains why the person in view is blessed or happy. In this case, disciples who forego the wealth of this present world to follow Jesus faithfully have Jesus' promise that they will enjoy the benefits of the coming messianic kingdom.

— Jesus' disciples are much better off being poor now, yet having a part in the kingdom than being rich now and having no part in the kingdom

21 **Blessed are you who are hungry now, for you will be satisfied. Blessed are you who weep now, for you will laugh.**

21 **Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh.**

21 **How blessed are you who are hungry now, because you will be satisfied! How blessed are you who are crying now, because you will laugh!**

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

- Following Jesus sometimes means going hungry, but Jesus promised ultimate satisfaction to those who choose discipleship.

— To those less fortunate, discipleship sometimes involves giving away some money that one might use for food.

- Likewise, discipleship involves weeping and sorrow, but laughter will come eventually. In one sense, the sin surrounds us, and the hardness of the hearts of people with whom we share the gospel, are constant sources of sorrow. Hunger and weeping often accompany poverty (v20).

22 Blessed are you when the people hate you, and when they exclude you, and insult you, and scorn your name as evil, on account of the Son of Man.

22 Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.

22 "How blessed are you whenever people hate you, avoid you, insult you, and slander you because of the Son of Man!

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

- Luke already mentioned twice that those who followed Jesus left everything (Luke 5:11,28).

- The progression of persecution goes from hatred, to ostracism (excommunication and social inclusion), to insults, and finally to character assassination.

— Luke recorded in Acts that all these forms of persecution overtook the early Christians. The NT epistles also warn Christians about them (1 John 3:13; 1 Peter 4:14; James 2:7).

23 Rejoice on that day and jump *for joy*, for behold, your reward is great in heaven. For their fathers used to treat the prophets the same way.

23 Be glad in that day and leap *for joy*, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.

23 Rejoice in that day and leap for joy, because your reward in heaven is great! That's the way their ancestors used to treat the prophets.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

- Various forms of persecution will give way to ultimate "reward" and "joy"

Two types of disciples are in view in this section: the “poor and oppressed” and the “rich and popular.” The former can anticipate God satisfying their needs, but the latter should expect divine judgment. The comparisons call on the disciples to consider which group they want to be in.

Matthew’s beatitudes are more ethical in principle and describe what a disciples of Jesus ought to be. Luke’s beatitudes describe the actual condition of two types of disciples, and the consequences of those conditions.

The Woes

This section of the Sermon on the Mount is only found in Luke. In v24-26, Jesus declared four woes:

1. Woe to those who are merely seeking wealth (v24)
2. Woe to those who are merely seeking self-satisfaction (v25)
3. Woe to those who are merely seeking merriment (v25)
4. Woe to those who are merely seeking a reputation (v26)

People who pursue these things in this life may attain some or all of them, but it will be temporary and they will fail to attain these things in the Kingdom.

24 But woe to you who are rich, for you are receiving your comfort in full.

24 But woe to you who are rich, for you are receiving your comfort in full.

24 “But how terrible it will be for you who are rich, because you have had your comfort!

24 But woe unto you that are rich! for ye have received your consolation.

- Disciples who choose present riches over identification with the “Son of Man” are pitiable, because they can expect no greater riches from Him in the future.

— The context clarifies that Jesus was not condemning the rich simply for being rich. He was warning those who were choosing present riches at the expense of total commitment to Him as His disciples.

- In contrast with the disciples who had given up everything to follow Jesus (Luke 18:18-30).

- These were the rich, the well fed, the ones who laugh, who were popular; they did not understand the gravity of the situation which confronted them. They refused to follow the One who could bring them into the kingdom, and therefore Jesus pronounced woes on them.

- These woes were the exact reversal of their temporal benefits and they are the exact opposites of the blessings and rewards of Jesus’ followers cited in (Luke 6:20-23).

25 Woe to you who are well-fed now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep.

25 Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep.

25 How terrible it will be for you who are full now, because you will be hungry! How terrible it will be for you who are laughing now, because you will mourn and cry!

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

- If a person decides to not follow Jesus because he prefers a fuller stomach, and greater happiness, than he believes he would have if he followed Jesus, he makes a bad choice.

— He is a fool for giving up what he cannot lose to gain something he cannot keep (Cf. Is 65:13-14; James 4:9)

26 Woe to you when all the people speak well of you; for their fathers used to treat the false prophets the same way.

26 Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.

26 "How terrible it will be for you when everyone says nice things about you, because that's the way their ancestors used to treat the false prophets!"

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

- The opposite of persecution (v22-23), is when people "speak well with you"

— Disciples who discover that everyone thinks all they are doing is just fine should examine their commitment to Jesus. Unbelievers will naturally disagree with and oppose, to some extent, those who follow God's will faithfully, because they hold different values.

— Jesus' experience of rejection, opposition, persecution, deprivation) is what all disciples can expect to reproduce, to some extent.

Love (Cf. Matt 5:43-48)

27 "But I say to you who hear, **love** your **enemies**, do good to those who hate you,

27 "But I say to you who hear, love your enemies, do good to those who hate you,

27 "But I say to you who are listening: Love your enemies. Do good to those who hate you.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

- "...love" - *agapē*, demonstrating genuine concern for the welfare of another person, regardless of that one's attractiveness or ability to return love (Cf. Rom 12:14-21)

- "...enemies" - people who oppose disciples because of their commitment to Jesus

28 **bless** those who curse you, **pray** for those who are abusive to you.

28 bless those who curse you, pray for those who mistreat you.

28 Bless those who curse you, and pray for those who insult you.

28 Bless them that curse you, and pray for them which despitefully use you.

- "bless" - to wish someone well, contrasted with cursing or wishing someone evil

- "...pray" - in this context, asking God to do them good when they do you evil

- This is still radical today. Don't tune it out because of its familiarity.

— Jesus demonstrated this: After washing the disciples' feet, He lovingly reached out to Judas, who was set on murderous betrayal (John 13:18-30) by quoting Psalm 41:9: Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

— Most recognize this as a prophecy of Judas. He was quoting a reference to Ahithophel, who betrayed David and then committed suicide (Cf. Ps 55:12; 2 Sam 15:31-37; 17:1-23). Ahithophel was Bathsheba's grandfather (Cf. 2 Sam 11:3; 23:34; 1 Chr 27:34).

— Who are God's enemies? We are...before we're saved (the flesh is at enmity with God.) Yet, how does God treat us? (Rom 5:6,8,10).

29 Whoever hits you on the cheek, offer him the other also; and whoever takes away your cloak, do not withhold your tunic from him either.

29 Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either.

29 If someone strikes you on the cheek, offer him the other one as well, and if someone takes your coat, don't keep back your shirt, either.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

- Disciples should not resist the violent attacks of their opponents, either insults (Cf. Matt 5:39) or a violent punch in the face.

30 Give to everyone who asks of you, and whoever takes away what is yours, do not demand *it* back.

30 Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.

30 Keep on giving to everyone who asks you for something, and if anyone takes what is yours, do not insist on getting it back.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

- In refraining from doing evil, the disciple may suffer evil. This is how Jesus behaved and what He experienced (Luke 23:34; Cf. 1 Peter 2:20-24).

The Golden Rule (Cf. Matt 7:12)

31 Treat people the same way you want them to treat you.

31 Treat others the same way you want them to treat you.

31 Whatever you want people to do for you, do the same for them.

31 And as ye would that men should do to you, do ye also to them likewise.

- This command summarizes the duty of a disciple regarding love of enemies. We should be willing and ready to sacrifice ourselves, and what we have, for the welfare of others.

7 Actions Commanded of Disciples

1. Love your enemies
2. Do good to those who hate you
3. Bless those who curse you
4. Pray for those who mistreat you
5. Do not retaliate when other attack you
6. Give freely to those who ask of you
7. Treat others the way you would want them to treat you

This type of love makes a disciple distinctive (v32-34), and is the type of love that God shows, and enables the disciple to demonstrate (v35).

32 If you **love** those who love you, what credit is *that* to you? For even sinners love those who love them.

32 If you love those who love you, what credit is *that* to you? For even sinners love those who love them.

32 "If you love those who love you, what thanks do you deserve? Why, even sinners love those who love them.

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

- Jesus now compared courtesies that non-disciples extend to others with those that His disciples should extend

- *Agapē* is always a choice, not a reflex emotion. The Greek is more precise than the English.

— *Agapeō*, to be totally given over to something; unconditional love. Love is a faith choice often contrary to our emotions, and God aligns our emotions with our choices.

33 And if you do good to those who do good to you, what credit is *that* to you? For even sinners do the same.

33 If you do good to those who do good to you, what credit is *that* to you? For even sinners do the same.

33 If you do good to those who do good to you, what thanks do you deserve? Even sinners do that.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners in order to receive back the same *amount*.

34 If you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners in order to receive back the same *amount*.

34 If you lend to those from whom you expect to get something back, what thanks do you deserve? Even sinners lend to sinners to get back what they lend.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

- He moves from the general concept of love (v32) to a more concrete expression of it as doing good (v33), to the specific example of lending (v34)

— His point was that disciples should not only love their enemies, but also love and express their love to their friends—more than other people do.

35 **But** love your enemies and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *people*.

35 But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men*.

35 Rather, love your enemies, do good to them, and lend to them, expecting nothing in return. Then your reward will be great, and you will be children of the Most High, because he is kind even to ungrateful and evil people.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

- "But" - *plen*, shows a strong contrast with what had been previously stated

— Rather than loving, doing good, and lending, as other people do with a desire to receive in return, the disciple should do these things with no thought of receiving back.

— This is how God gives, and it is therefore how His children should give. Jesus promised a "great reward" for disciples who do this.

36 Be merciful, just as your Father is **merciful**.

36 Be merciful, just as your Father is merciful.

36 Be merciful, just as your Father is merciful."

36 Be ye therefore merciful, as your Father also is merciful.

- Jesus then taught His followers a fundamental principle of the universe—what one sows he will reap (v36-38; Cf. Gal 6:7)

- "...merciful" - magnanimous: Latin: *magnus* ("great"); *animus* ("spirit"): great-spirited, meaning a lofty spirit that is generous, giving, and forgiving

With this teaching, Jesus subverted a key organizing factor of the Roman Empire—patronal ethics. The Roman Empire was an intrusive, suffocating web of obligation, with resources deployed so as to maintain social equilibrium, with the elite in every village, town, city, and region, and of the Empire as a whole given esteem due them in light of their role as benefactors. If God, and not the emperor, is identified as the Great Benefactor, the Patron, and if people are to act without regard to cycles of obligation, then the politics of the Empire is sabotaged.

Judging (Cf. Matt 7:1-6)

37 "Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

37 "Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

37 "Stop judging, and you'll never be judged. Stop condemning, and you'll never be condemned. Forgive, and you'll be forgiven.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

- Probably the most mis-applied verse in the Scripture

— We are called to condemn sin (Cf. 1 Cor 6:2; 5:9-13), and we are called to inspect fruit (v43-45)

— Jesus is disallowing a judgmental, condemning disposition; what Frederick Godet calls "...the tendency to place our faculty of moral appreciation at the service of natural malignity..." or more simply still, "...judging for the pleasure of judging."

— Judgmentalism is merciless: it attaches motives to actions that have never been there, it always sees in the worst light, and it is a sign of spiritual cancer and will itself be judged. A merciful Father has merciful children. A judgmental attitude is not merciful.

- Judgment and condemnation are God's functions...not ours

38 Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return."

38 Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return."

38 Give, and it will be given to you. A large quantity, pressed together, shaken down, and running over will be put into your lap, because you'll be evaluated by the same standard with which you evaluate others."

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

- Giving is a merciful behavior. What a person sows, they will normally reap, for evil or for good (Cf. Gal 6:7)

— Disciples will discover that they will receive back the same treatment that they have dispensed abundantly, from God if not from man.

True Righteousness

Jesus outlined five areas which were proof of the sowing and reaping theme:

1. Mercy will lead to mercy (Luke 6:36). The disciples were exhorted to have the same merciful attitude God displayed toward them.
2. Judgment will lead to judgment (v37a)
3. Condemnation will lead to condemnation (v37b)
4. Pardon will lead to pardon (v37c)
5. Giving will lead to giving (v38)

Parable of the Blind Guides (Cf. Matt 7:3-5)

39 Now He also spoke a parable to them: "A person who is blind cannot guide *another who is blind, can he? Will they not both fall into a pit?*

39 And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? *Will they not both fall into a pit?*

39 He also told them a parable: "One blind person can't lead another blind person, can he? *Both will fall into a ditch, won't they?*

39 And he spake a parable unto them, *Can the blind lead the blind? shall they not both fall into the ditch?*

- The "leader" represents a disciple; the person being led is someone the disciple is seeking to guide into the way of life.

— If the disciple is blind, he will not be able to help the other blind “non-disciples” find their way.

— On another occasion, Jesus called the Pharisees “blind guides” (Matt 15:14). Here, He compared His disciples to blind guides.

— The disciples could become blind guides if they did not follow Jesus’ instructions about loving (v27-38)

40 A student is not above the teacher; but everyone, when he has been fully trained, will be like his teacher.

40 A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

40 A disciple is not better than his teacher. But everyone who is fully-trained will be like his teacher.

40 The disciple is not above his master: but every one that is perfect shall be as his master.

- We become like the gods we worship (Ps 115:8; 135:18)

— Ancient Egypt: Egyptians worshiped the scarab—the dung beetle. This country that once ruled the world is now living on a garbage pile.

— The World: Is the world is hard, materialistic, unforgiving? If you worship the World, you’ll become hard, materialistic, and unforgiving.

— Jesus: If you worship Christ, you will become like him.

41 Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye?

41 Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye?

41 “Why do you see the speck in your brother’s eye but fail to notice the beam in your own eye?

41 And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye?

- Jesus returned to the figure of limited perception (v39)

— It is easy for a disciple to criticize those he was instructing, but fail to realize his own faults, since he was in the position of a teacher (v40).

- Judgmentalism is intrinsically hypocritical (Cf. Rom 2:21-24). It assumes the judger isn’t guilty, but behind the presumption is often a shield to his own guilt.

42 How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the

log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

42 Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

42 How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you don't see the beam in your own eye? You hypocrite! First remove the beam from your own eye, and then you'll see clearly enough to remove the speck from your brother's eye."

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

- It would be dangerous and hypocritical to try to help a learner overcome his deficiencies, without first dealing with one's own failings.

— If a disciple tried to teach his learning the importance of loving as Jesus taught, but did not practice that kind of love himself, he could not remove his learner's knowledge deficiency. His sin would be greater than his learner's ignorance.

— Jesus stressed the importance of His disciples applying the truths He had taught them before they tried to teach other people. Their failure to do so would make them the spiritual equivalent of blind eye surgeons. They would be judging others but not themselves.

Parable of the Two Trees (Cf. Matt 7:15-20)

43 For there is no good tree that bears bad fruit, nor, on the other hand, a bad tree that bears good fruit.

43 For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit.

43 "A good tree doesn't produce rotten fruit, and a rotten tree doesn't produce good fruit,

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

- The point of this "parable" was that a person of bad character cannot normally produce good conduct (Cf. Matt 12:33-35). Therefore, His disciples needed to clean up their lives before they could minister for Him effectively.

44 For each tree is known by its own fruit. For *people* do not gather figs from thorns, nor do they pick grapes from a briar bush.

44 For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.

44 because every tree is known by its own fruit. People don't gather figs from thorny plants or pick grapes from a thorn bush.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

- Conduct follows character as surely as fruit follows root, for "good" or "bad" (Cf. James 3:12)

— In Matthew, Jesus applied the parable to false teachers, but here it stands by itself and applies in this content to His disciples.

Parable of the Two Men (Cf. Matt 12:35)

45 The good person out of the good treasure of his heart brings forth what is good; and the evil *person* out of the evil *treasure* brings forth what is evil; for his mouth speaks from that which fills *his* heart.

45 The good man out of the good treasure of his heart brings forth what is good; and the evil *man* out of the evil *treasure* brings forth what is evil; for his mouth speaks from that which fills his heart.

45 A good person produces good from the good treasure of his heart, and an evil person produces evil from an evil treasure, because the mouth speaks from the overflow of the heart."

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

- This "parable" makes more explicit the point about human conduct that Jesus had just made about trees. The conduct of people follows from their character.

— The heart is man's treasury. What makes the heart good is proper orientation to Jesus as a disciple. The "good man" has chosen to follow Jesus faithfully as His disciple, but the "evil man" has decided to pursue worldly wealth and happiness.

— A person's speech normally expresses what "fills his heart"

- It is vital that we take "every thought captive" (2 Cor 10:5)

- In this case, fruit stands for what is said, not what is done: out of the overflow of his heart his mouth speaks.

Parable of the Two Claims (Cf. Matt 7:21-23)

46 "Now why do you call Me, 'Lord, Lord,' and do not do what I say?

46 "Why do you call Me, 'Lord, Lord,' and do not do what I say?

46 "Why do you keep calling me 'Lord, Lord,' but don't do what I tell you?

46 And why call ye me, Lord, Lord, and do not the things which I say?

- This is a condensed version of a parable that Matthew recorded more fully

- Matthew's interest in this parable is connected with false teachers that occurs in the context of his account of the Sermon. Luke simply lifted the main point of the teaching.
- The main point is: Jesus' warning to disciples to apply His teaching to their lives. Profession of discipleship is one thing, but what identifies a true disciple is actually doing God's will (Cf. James 1:22-25).
- A disciple cannot legitimately refer to Jesus as "Lord" and ignore what He teaches
- Outward expression is not nearly so important as obedience. It is not enough to call Jesus Lord, Lord.

Parable of the Two Builders (Cf. Matt 7:24-27)

47 Everyone who **comes** to Me and **hears** My words and **acts on** them, I will show you whom he is like:

47 Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:

47 I will show you what everyone is like who comes to me, hears my words, and acts on them.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

- The final parable is an appeal to the hearers, primarily Jesus' disciples, to obey the teaching that they had heard.

- "...comes...hears...acts on" - don't just read or memorize: learn by doing. Whether biking, flying, or using your Bible.

48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when there was a **flood**, the **river** burst against that house and yet it could not shake it, because it had been well built.

48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.

48 They are like a person building a house, who dug a deep hole to lay the foundation on rock. When a flood came, the floodwaters pushed against that house but couldn't shake it, because it had been founded on the rock.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

- Jesus compared a disciple who heard His teachings and put them into practice, to a house built on a solid foundation.

- "...flood...river" - represent forces of enemies and temptations that threaten to move the disciple from these moorings
- The disciple who does not both hear and apply Jesus' teachings, specifically what He had just taught about commitment choices and loving conduct, could anticipate ruin.
- The point is that it is as foolish to hear Jesus' teachings without obeying Him as it is to build a house without first laying a solid foundation.

49 But the one who has heard and has not acted *accordingly* is like a man who built a house on the ground without a foundation; and the river burst against it and it immediately collapsed, and the ruin of that house was great."

49 But the one who has heard and has not acted *accordingly*, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

49 But the person who hears what I say but doesn't act on it is like someone who built a house on the ground without any foundation. When the floodwaters pushed against it, that house quickly collapsed, and the resulting destruction of that house was extensive."

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

In every decision in life there is a short view and a long view. Happy is the man who never barter future good for present pleasure. Happy is the man who sees things, not in the light of the moment, but in the light of eternity.

Throughout this sermon, Jesus was not contrasting believers and unbelievers, but rather disciples who followed Him and those who did not. The Gospel writers were not too concerned about identifying the moment when a person placed saving faith in Jesus. This became a greater concern to the writers of the NT epistles. However, even they were not as interested in nailing down the moment of regeneration as we sometimes are. Jesus and the Gospel writers put more emphasis on the importance of people making decisions to follow Jesus, to learn from Him, and to become wholehearted participants with Him in His mission.

A Chain of Gold

[Pastor Joe Focht shared this piece of research:]

Edward Kimball had a burden for one of his Sunday school students to know Jesus as Lord and Savior. On April 21, 1855, Edward Kimball had a conversation about the love of God with an employee of Holton's shoe store in Mt. Vernon, Massachusetts. His name? **Dwight L. Moody.**

That young man, Dwight L. Moody, went on to become an evangelist whose ministry rocked two continents. While preaching in the British Isles, Moody spoke in a small chapel pastored by **Federick Brotherton Meyer**. In his sermon Moody told an emotionally charged story of a Sunday School teacher he knew who personally went to every student in his class and won them to Christ. The message changed Pastor Meyer's entire ministry, inspiring him to become an evangelist.

Over the years, Meyer came to America several times to preach. Once in Northfield, Massachusetts a confused young preacher sitting in the back row heard Meyer say, "If you are not willing to give everything to God, are you willing to be *made* willing?" That remark led **J. Wilbur Chapman** to accept the call of God on his life.

Chapman went on to become one of the most effective evangelists of his time. A volunteer helped set up Chapman's crusades and learned to preach by watching him. His name: **Billy Sunday**.

Sunday eventually took over Chapman's ministry, becoming one of the most effective evangelists of the 20th century. In the great arenas of the nation, Billy Sunday's preaching turned thousands to Christ.

Inspired by a 1924 Billy Sunday crusade in Charlotte, NC, a committee of Christians committed themselves to reaching that city for Christ. They invite **Mordecai Ham**... to hold a series of evangelistic meetings in 1932. A lanky 16 year old sat in the huge crowd one evening. Spellbound by the message of the white haired preacher who seemed to be shouting and waving his long finger directly at him. Night after night the youth attended and finally went forward and gave his life to Christ. That teenager's name: **Billy Graham**. **Billy Graham** has doubtlessly communicated the gospel of Jesus Christ to more people than anyone else in the history of the world.

Remember how this sequence of events started: a nobody name Kimball, concerned for one of his students visited him at his shoe store. In doing that ***Kimball changed the world!*** Millions upon millions have been affected by his decision to go to that shoe store and millions more will continue to feel the impact. ***Can anything like that happen today?*** Without Him we can't. Without us, He won't.