

Sun., Feb. 20

Memory Verse: "I'll show what it's like when someone comes to me, hears my words, and puts them into practice." -Luke 6:47

Message: "The Son of Man 8: Jesus takes the Pulpit"

Text: "Looking right at His disciples, Jesus said," -Luke 6:20a

Scripture: Luke 6:20-49

Blurb: Today we hear Jesus from the pulpit. Up until now we've been watching His actions. What we've seen makes us want to hear what He has to say. So this Sunday we listen to Jesus as Luke gives us His first sermon. But be warned: it's not easy to hear, and it's even hard to live!

[Recorded Worship Beginning]

WELCOME -Pastor Andrew

MEMORY VERSE -Pastor Andrew

"I'll show what it's like when someone comes to me, hears my words, and puts them into practice." -Luke 6:47

WORSHIP MUSIC SET -Pastor Andrew

His Mercy Is More

Show Me How to Live

Worship prayer -Pastor Andrew

[Live Worship Beginning]

GATHERING SONG: *That's Why We Praise Him* -Sanctify

WELCOME -Pastor David

MEMORY VERSE -Pastor David

"I'll show what it's like when someone comes to me, hears my words, and puts them into practice." -Luke 6:47

WORSHIP MUSIC SET -Sanctify

Trust and Obey

His Mercy Is More

Show Me How to Live

Worship prayer -Pastor Andrew

[Both Recorded & Live Worship]

READING OF SCRIPTURE: To be done with the message

SERVE MOMENT: St. Andrew's Family Shelter -Pastor Cassi

PRAYERS & LORD'S PRAYER -Pastor Cassi

GENERATIONAL BRIDGE: "Fathers 8" -Pastor Andrew

MESSAGE: The Son of Man (Luke 3-6) 8: "Jesus Takes the Pulpit" -Pastors David & Andrew

PP#1: The Son of Man: "Jesus Takes the Pulpit"

"Looking right at His disciples, Jesus said," -Luke 6:20a

The Son of Man: "Jesus Takes the Pulpit." Luke 6:20a "Looking right at His disciples, Jesus said,"

PP#2: *Image of Jesus in a crowd with all the people trying to evaluate who He is*

Luke has been showing us a Jesus who is a wandering preacher, teacher and miracle worker. Yet—have you noticed?—besides sparring with the Pharisees, we really haven't heard much of *the message* that Jesus was teaching. Luke has been sharing more of what Jesus *did* rather than what Jesus *said*.

He's been doing that, I think, because right from the beginning, Luke really wants us to see *who* Jesus is. That's crucial. Before we hear *what* He says, Luke shows us *why* we should listen to Him. It's not: we listen to what Jesus says, consider if we approve of it or not, and then decide to follow Him. That's not discipleship. Discipleship is seeing *who* Jesus is, and that makes us decide to follow Him. Our commitment is to the person of Jesus, and hold on come what may. This is counterintuitive for how we normally do things, right. But think of your biggest decisions in life. Did you really *think* your way to getting married, having kids or moving across the country? Likely not. You first made a commitment, and then discovered as you go what that really means. Like the first disciples we saw Jesus call: Jesus extends the invitation to follow Him, and while we do, we learn what that means. It's not a *measured* commitment: it's all in! The others we see, like the crowds, the pharisees, those who evaluate Jesus' message first, they end up not sticking with Him.

Disciples keep following. We don't pick and choose what we want from Jesus. We don't get to evaluate His teaching. We receive it, and then wrestle with how we will live it out in our daily lives. And maybe that's why Luke hasn't started with Jesus' message. Too often today people come to Jesus as a good teacher. But like the crowds, they don't go the distance. Jesus is the Good Teacher, but that's not what makes Him our savior. He is our savior, who also teaches us God's way.

So, Luke has been first showing us who Jesus is. He is man. He is God. He is Savior. He is Lord of the spiritual powers. He is miracle worker. He is healer. He is the bringer of God's Kingdom. He is the beginning of the New Covenant. He is the caller of disciples.

PP#3: *Image of Jesus preaching at a pulpit in a modern church*

Only now, a quarter of the way into the Jesus story, do we finally hear Jesus teach. And that's where we are today, the second part of Luke 6.

So, I'm going to do things a bit different today. We haven't heard Luke 6 read yet. It's because as Luke finally puts Jesus behind the pulpit, I want for you to not listen to me preach, but Jesus. When Jesus preaches, I shut up and listen! He's not just a good teacher: He's God's Son. I cannot improve on His message!

So, I'll offer some brief orientation here and there, but then I'm letting Jesus speak. I'm also going to insert long pauses of silence to let the Holy Spirit work Jesus' messages past our minds and into our hearts and lives. We'll have four rounds of me giving some orientation, then asking Pastor Andrew to speak Jesus' words, and then we'll have some quiet time to let the Holy Spirit work on us. This will be a bit like what the first hearers of Jesus did. They listened, tried to understand, and then wrestled with how it applied to them and what they had to do to live it out.

PP#4: *Image for Jesus preaching the Sermon on the Mount*

So, turn to Luke 6. Jesus has been sparring with the Pharisees. He has now chosen His 12 Apostles. Verse 17, Jesus takes them, and all the others following after Him, and stops at an elevated flat place. He's been healing and proving His authority. Now He turns around and looks straight at His disciples and begins to preach.

This is what we know from Matthew as Jesus' Sermon on the Mount. In your margins by verse 20, write, "See Matthew 5-7." Like in Matthew, the sermon starts with the Beatitudes and ends with the parable of the wise and foolish builders. But Luke provides a shorter version of the message. Below your note "Matthew 5-7," write "shortened." Like, for example, Luke gives only three of the Eight Beatitudes. Now, Luke does include other parts of Jesus' Sermon on the Mount in the upcoming chapters. This could mean that Jesus repeated these parts—good preachers do repeat!—or perhaps Luke chose to spread them out a bit.

Look at verse 20. Luke records three of the Beatitudes along with the conclusion. But whereas in Matthew, these were framed more spiritually, here in Luke they are presented more literally. Both are true, but Matthew is emphasizing the spiritual where Luke, being more concrete, is hearing the literal. And Luke highlights Jesus' contrast of verses 20-22 against verses 24-26. Draw an arrow from verses 20-22 to verses 24-26 and write "contrast."

So, are you ready to listen? Jesus comes to the pulpit. We pray, "Holy Spirit, inspire our hearing of this message and help us to hear what it means for us. Amen."

PP#5: Luke 6:20-49 (CEB)

20 Jesus raised his eyes to his disciples and said:

"Blessed are you who are poor, because God's kingdom is yours.

21 Blessed are you who hunger now, because you will be satisfied.

Blessed are you who weep now, because you will laugh.

22 Happy are you when people hate you, reject you, insult you, and condemn your name as evil because of the Son of Man. 23 Rejoice when that happens! Leap for joy because you have a great reward in heaven. Their ancestors did the same things to the prophets.

Luke 6:20, "Looking at His disciples, Jesus said,"

Reader: **“Blessed are you who are poor, because God’s kingdom is yours.**

Blessed are you who hunger now, because you will be satisfied.

Blessed are you who weep now, because you will laugh.

Blessed are you when people hate you, reject you, insult you, and condemn your name as evil because of the Son of Man. Rejoice when that happens! Leap for joy because you have a great reward in heaven. Their ancestors did the same things to the prophets.”

PP#6: Luke 6:20-49 (CEB)

24 But how terrible for you who are rich, because you have already received your comfort.

25 How terrible for you who have plenty now, because you will be hungry.

How terrible for you who laugh now, because you will mourn and weep.

26 How terrible for you when all speak well of you. Their ancestors did the same things to the false prophets.

Reader: **“But how terrible for you who are rich, because you have already received your comfort.**

How terrible for you who have plenty now, because you will be hungry.

How terrible for you who laugh now, because you will mourn and weep.

How terrible for you when all speak well of you. Their ancestors did the same things to the false prophets.”

PP#7: What from this message is the Holy Spirit applying to *your* life?

(List at least one application on the Note Sheet with your bulletin.)

Time of reflection.

PP#8: *Slide about “Love your enemies.”*

Luke next records Jesus’ hallmark teaching to love your enemies. This is because Jesus, God Himself, and the Gospel message, is all about real love. This is different than the love in the world. It doesn’t mean just being nice. It means love! It doesn’t mean let others be abusive, it means not having a retaliatory attitude. Remember, we see true love in Jesus. Verse 31 is known as The Golden Rule. It is found in many ancient writings, but outside the Bible it sometimes written in the negative. That does change it’s meaning! God is love, and we are to behave the way God acts. And our ability to do that comes from the love that God first pours into us.

PP#9: Luke 6:20-49 (CEB)

27 “But I say to you who are willing to hear: Love your enemies. Do good to those who hate you. 28 Bless those who curse you. Pray for those who mistreat you. 29 If someone slaps you on the cheek, offer the other one as well. If someone takes your coat, don’t withhold your shirt either. 30 Give to everyone who asks and don’t demand your things back from those who take them. 31 Treat people in the same way that you want them to treat you.”

We pray, “Holy Spirit, inspire our hearing of this message and help us to hear what it means for us. Amen.” Luke 6:27. Jesus speaks,

Reader: **“But I say to you who are willing to hear: Love your enemies. Do good to those who hate you. Bless those who curse you. Pray for those who mistreat you. If someone slaps you on the cheek, offer the other one as well. If someone takes your coat, don’t withhold your shirt either. Give to everyone who asks and don’t demand your things back from those who take them. Treat people in the same way that you want them to treat you.”**

PP#10: Luke 6:20-49 (CEB)

32 “If you love those who love you, why should you be commended? Even sinners love those who love them. 33 If you do good to those who do good to you, why should you be commended? Even sinners do that. 34 If you lend to those from whom you expect repayment, why should you be commended? Even sinners lend to sinners expecting to be paid back in full. 35 Instead, love your enemies, do good, and lend expecting nothing in return. If you do, you will have a great reward. You will be acting the way children of the Most High act, for He is kind to ungrateful and wicked people. 36 Be compassionate just as your Father is compassionate.”

Reader: **“If you love those who love you, why should you be commended? Even sinners love those who love them. If you do good to those who do good to you, why should you be commended? Even sinners do that. 34 If you lend to those from whom you expect repayment, why should you be commended? Even sinners lend to sinners expecting to be paid back in full. Instead, love your enemies, do good, and lend expecting nothing in return. If you do, you will have a great reward. You will be acting the way children of the Most High act, for He is kind to ungrateful and wicked people. Be compassionate just as your Father is compassionate.”**

PP#11: What from this message is the Holy Spirit applying to *your* life?

(List at least one application on the Note Sheet with your bulletin.)

Time of reflection.

PP#12: *Slide about the plank and splinter*

When Jesus talks about judging, He doesn’t mean don’t evaluate or discern between right and wrong, in yourself or others. His parable of the tree and its fruit in verses 43-45 shows that actually we are. Judging here means the self-righteous and condemning attitude toward others that we seem to do so easily. And, as we learn in the Lord’s Prayer, our treatment of others affects how we are treated, even by God, who expect that our outer lives give evidence of authentic inner healing.

In Jesus’ day, people could fold their cloaks over the outer belt to make a makeshift pocket to carry stuff and hold in your lap, even a measure of wheat.

With the splinter and log, Jesus uses hyperbole—the ridiculous—to emphasize His point. Don’t—pun intended—overlook the point by trying to *envision* splinters and planks!

PP#13: Luke 6:20-49 (CEB)

37 “Don’t judge, and you won’t be judged. Don’t condemn, and you won’t be condemned. Forgive, and you will be forgiven. 38 Give, and it will be given to you. A good portion—packed down, firmly shaken, and overflowing—will fall into your lap. The portion you give will determine the portion you receive in return.”

We pray, “Holy Spirit, inspire our hearing of this message and help us hear what it means for us. Amen.” Verse 37. Jesus speaks,

Reader: **“Don’t judge, and you won’t be judged. Don’t condemn, and you won’t be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good portion—packed down, firmly shaken, and overflowing—will fall into your lap. The portion you give will determine the portion you receive in return.”**

PP#14: Luke 6:20-49 (CEB)

39 Jesus also told them a riddle. “A blind person can’t lead another blind person, right? Won’t they both fall into a ditch? 40 Disciples aren’t greater than their teacher, but whoever is fully prepared will be like their teacher. 41 Why do you see the splinter in your brother’s or sister’s eye but don’t notice the log in your own eye? 42 How can you say to your brother or sister, ‘Brother, Sister, let me take the splinter out of your eye,’ when you don’t see the log in your own eye? You deceive yourselves! First take the log out of your eye, and then you will see clearly to take the splinter out of your brother’s or sister’s eye.”

Reader: **“Jesus also told them a riddle. ‘A blind person can’t lead another blind person, right? Won’t they both fall into a ditch? Disciples aren’t greater than their teacher, but whoever is fully prepared will be like their teacher. Why do you see the splinter in your brother’s or sister’s eye but don’t notice the log in your own eye? How can you say to your brother or sister, ‘Brother, Sister, let me take the splinter out of your eye,’ when you don’t see the log in your own eye? You deceive yourselves! First take the log out of your eye, and then you will see clearly to take the splinter out of your brother’s or sister’s eye.’”**

PP#15: What from this message is the Holy Spirit applying to *your* life?
(List at least one application on the Note Sheet with your bulletin.)

Time of reflection.

PP#16: *Slide about the house built on sand collapsing*

Here in Minnesota, it might be easier to think about apple trees rather than fig trees, as the point still applies. Jesus makes the application that our words are fruit that others notice.

Jesus concludes His message about the importance of His followers applying His teaching into our lives. They may not be easy to live, but they hold when life goes wrong.

PP#17: Luke 6:20-49 (CEB)

43 “A good tree doesn’t produce bad fruit, nor does a bad tree produce good fruit. 44 Each tree is known by its own fruit. People don’t gather figs from thorny plants, nor do they pick grapes from prickly bushes. 45 A good person produces good from the good treasury of the inner self, while an evil person produces evil from the evil treasury of the inner self. The inner self overflows with words that are spoken.

We pray, “Holy Spirit, inspire our hearing of this message and help us to hear what it means for us. Amen.” Verse 43. Jesus speaks,

Reader: “A good tree doesn’t produce bad fruit, nor does a bad tree produce good fruit. Each tree is known by its own fruit. People don’t gather figs from thorny plants, nor do they pick grapes from prickly bushes. A good person produces good from the good treasury of the inner self, while an evil person produces evil from the evil treasury of the inner self. The inner self overflows with words that are spoken.”

PP#18: Luke 6:20-49 (CEB)

46 “Why do you call me ‘Lord, Lord’ and don’t do what I say? 47 I’ll show what it’s like when someone comes to me, hears my words, and puts them into practice. 48 It’s like a person building a house by digging deep and laying the foundation on bedrock. When the flood came, the rising water smashed against that house, but the water couldn’t shake the house because it was well built. 49 But those who don’t put into practice what they hear are like a person who built a house without a foundation. The floodwater smashed against it and it collapsed instantly. It was completely destroyed.”

Reader: “Why do you call me ‘Lord, Lord’ and don’t do what I say? I’ll show what it’s like when someone comes to me, hears my words, and puts them into practice. It’s like a person building a house by digging deep and laying the foundation on bedrock. When the flood came, the rising water smashed against that house, but the water couldn’t shake the house because it was well built. But those who don’t put into practice what they hear are like a person who built a house without a foundation. The floodwater smashed against it and it collapsed instantly. It was completely destroyed.”

PP#19: What from this message is the Holy Spirit applying to *your* life?

(List at least one application on the Note Sheet with your bulletin.)

Time of reflection.

PP#20: *Image for being a wise builder on rock*

“Why do you call me ‘Lord, Lord’ and don’t do what I say? I’ll show what it’s like when someone comes to me, hears my words, and puts them into practice.” Jesus has finished speaking. We sit, knowing we have heard the words of God. This is not an easy way to live. It is opposite of how we usually behave. And yet, we know that because of this Jesus, we can, and we want to!

Look over your application notes. Circle one you will do today. Keep this list handy this week. We’ll need to go back to it again and again, because putting Jesus’ words into practice is a daily discipline. And we are, after all, His disciples.

Amen.

CLOSING SONG: *In Tenderness* -Sanctify

ANNOUNCEMENTS -Pastor David

St. Andrew's Family Shelter

Wednesday night: Meal & Grow Groups

Feb. 23 Nancy D. - Tater tot hot dish

Next Sunday's message: New series in Luke: "Miracle! Power over Death"

Read ahead: Luke 7:1-17

MEMORY VERSE -Pastor David

"I'll show what it's like when someone comes to me, hears my words, and puts them into practice." -Luke 6:47

BENEDICTION -Pastor David**POSTLUDE -Sanctify**