



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Blessed Are Those

Bible Reading: Luke 6:17-26

In Luke 6:17–26, we see the heart of Jesus revealed through His actions and His teaching. Jesus heals the sick freely, showing God’s compassion and power. People come to Him not for arguments or theology, but because they are broken and in need. Jesus responds with mercy, demonstrating that God cares deeply about human suffering. Jesus then speaks words of hope to those who are struggling—the poor, the hungry, the grieving, and those rejected for following Him. He calls them “blessed,” not because suffering is good, but because God’s kingdom brings future restoration and eternal hope. For those who trust in Christ, suffering is not the final word. Jesus also prepares His followers for rejection. True faith in Him may lead to opposition, ridicule, or persecution. Yet Jesus assures believers that faithfulness to Him has eternal reward. Rejection for Christ is not a sign of failure, but often evidence of genuine discipleship—when it is marked by love, humility, and truth. Finally, Jesus gives a serious warning to those who are comfortable and self-sufficient. Wealth, comfort, and approval can become spiritual dangers if they replace dependence on God. Jesus calls His listeners to examine their hearts and trust not in temporary security, but in the grace and salvation found in Him alone. Overall, this passage calls evangelical believers to *depend on Christ, live with eternal perspective, embrace faithful discipleship, and place their hope fully in God’s kingdom rather than worldly comfort.*

Jesus Heals Luke 6:17-19

17 After coming down with them [the Twelve], Jesus stood on a level place with a large crowd of his disciples and a great number of people from all Judea and Jerusalem and from the seacoast of Tyre and Sidon. **18** They came to hear him and to be healed of their diseases; and those tormented by unclean spirits were made well. **19** The whole crowd was trying to touch him, because power was coming out from him and healing them all. (6:17-19)

Notes on the Verses:

6:17 Jesus had been on a mountain (6:12). Now he preaches on a level place (hence “the Sermon on the Plain”). Among the listeners are 3 groups: ‘them’ (the apostles); a ‘great crowd of his disciples’; & a great

multitude of people. “A great multitude” emphasizes Jesus’ ever-growing popularity. People from Tyre & Sidon [on the Lebanon coast] would likely have included Gentiles. ESV

6:17 “*Jesus stood on a level place*” “Jesus’ ‘Sermon on the Plain’ is given, not on a mountain [cf. the ‘Sermon on the Mount’ (Matt. 5-7)] but on a ‘level place,’ indicative of an equality among the disciples.” –Michael F. Bird.

6:18-19 The crowd’s purpose is to *hear* Jesus and to *be healed* of their diseases. In addition, those with unclean spirits come and are cured. There’s a distinction between disease and demon possession. ESV “Jesus’ ministry reflects the compassion & love he claims God has for humanity. So, he heals people of disease & exorcises demons. The text emphasizes the *power* that proceeds from him. Whether they are apostles, disciples, or part of the crowd. All sorts of people receive Jesus’ ministry. Jesus’ teaching & ministry extends beyond ‘insiders.’ He attempts to reach those outside his new community.” [Darrell Bock, *Luke*, p. 120]

Something that Jesus often did in His ministry was heal people. Many times, we focus on the theology of healing or why people should believe that Jesus healed the sick. These are good topics to discuss, but the reality is that the people who came to Jesus came because they needed healing.

In first-century Israel, dealing with sickness was a problem that is hard for us to fully understand. Today, we live in a time when we can go to the doctor almost whenever we want or get medicine from a pharmacy. If we need healing, we go to the doctor—and for the most part, it is free.

In Jesus’ time, most people did not have access to a doctor, and even then, doctors were limited in how much they could help. Medicine was limited by lack of understanding about viruses, and disease, the body and biology, and surgical capabilities were minimal. People often believed that sickness was tied to sin or a curse from the gods. Many people came to Jesus because they needed healing they couldn’t get—even if they had access to a doctor. In Luke 8:43 we see a lady that spends all of her money on doctors that could not heal her & she goes to Jesus. “A woman suffered from bleeding for 12 years, [she] had spent all she had on doctors & yet could not be healed by any,” (Lk. 8:43)

There were others who claimed to heal through supernatural means, but they usually charged money whether it worked or not. What we see with Jesus is that, even though He could have made a very successful business out of His healings, He did it for free. In doing so, we see the heart of God—taking the time to heal people.

II. Blessed Are Those Luke 6:20-21

The Beatitudes: **20** Then looking up at his disciples, he said: ‘Blessed are you who are poor, because the kingdom of God is yours. **21** Blessed are you who are hungry now, because you will be filled. Blessed are you who weep now, because you will laugh. (6:20-21)

Notes on the Verses:

6:20-23: *The Beatitudes* are not conditions for entering the kingdom of God but blessings pronounced on those who have already entered. The main theme of the ‘Blessed’-s & the “woes” involves the “great reversal” ESV 6:20a: ‘*Blessed are you who are poor.*’ This means “blessed are those of you who are poor in material things and who are also my disciples and thus are putting your trust in God.” In the OT, “the poor” (Gk. word, *ptōchos*) frequently referred to the pious poor who looked to & depended on God. Jesus is not saying that poverty in itself is a state of happiness or blessing; it is a blessing *only when accompanied by trust in God.* ESV

6:20b: ‘*For yours is the kingdom of God.*’ Such people belong to the kingdom & will receive the blessings of the kingdom. Jesus consistently gave special care to those on the fringes of society—people who bear God’s image but who are treated as trivial & the objects of oppression. ESV

6:21: ‘*You who are hungry*’ refers to those among Jesus’ disciples who are physically hungry & also hungry for God’s help & presence. ‘*Now*’ implies that the hunger will not last forever, for you shall be satisfied. God will supply their needs, first with his abundant presence in this life, & then also with meeting their physical needs, perhaps quickly in this age, but certainly in the abundance of the age to come. ‘*Who weep now.*’ “*Now*” indicates that in the consummated kingdom God will wipe away every tear. Instead of weeping there will be laughter. ESV One of the things Jesus did in His ministry was to give hope to those who needed it. Living in Israel during the time of Jesus was not easy—the people desperately needed hope. They lived under a brutal Roman Empire and a corrupt Jewish leadership.

In this section, Jesus gives hope to four different groups of people: the poor, the hungry, those who weep, and those who are rejected because of Him. It is interesting that Jesus uses the term ‘*blessed*’ to describe each of these groups of suffering people.

The word 'blessed' is **אַשְׁרֵי** (*ashrei*) in Hebrew or **Μακάριοι** (*makarioi*) in Greek, which is the same word used in the Greek translation of the Old Testament. The Hebrew word here **אַשְׁרֵי** (*ashrei*) is not the word for blessing, which is **בְּרָכָה** (*berakhah*). This is important because Jesus is not saying, "If you are poor, hungry, weeping, or rejected, you are blessed." Rather, he is saying that there is hope to come. Most of those people remained poor and hungry, and there would be more weeping.

One of the promises that God gives throughout the Bible is that He will provide hope in this life (help us deal with challenges) and ultimate hope after death if we choose to believe in Him.

III. Rejected for Jesus Luke 6:22-23

22 Blessed are you when people hate you, when they exclude you, insult you, and slander your name as evil because of the Son of Man. **23** "Rejoice in that day and leap for joy. Take note—your reward is great in heaven, for this is the way their ancestors used to treat the prophets. (6:22-23)

Notes on the Verses:

6:22-23: Whenever enemies hate, exclude, revile, or spurn Christians, the response should be to rejoice because their reward is great in heaven. ESV

Another promise that Jesus gives us is that if we follow Him, we will be rejected for doing so. "Blessed are you when people hate you...exclude you, insult you, & slander your name as evil because of the Son of Man." (6:22) At this point, there are signs that things might not end well for His followers. Jesus is being kicked out of synagogues, and the religious elite are questioning His methods, so Jesus is giving a 'heads-up' about what to expect.

When we follow Jesus, many times we will be rejected for standing for God's truth or for refusing to take part in worldly things. In the book of *Acts*, we see Jewish believers in Jesus being rejected by the religious leaders, and later on, believers are persecuted by others—often even put to death for their faith. Jesus tells them to rejoice because "*great will be your reward in heaven.*"

Something we need to watch out for is this: if we are being rejected, it should be *for following God with love*. Many times, we are rejected because we speak truth without love or act judgmentally without love—I don't think this is what Jesus is talking about. We need to make sure that if we are being rejected, it is *because we are followers of Jesus who love others*.

Warning Luke 6: 24-26

"**24** But woe to you who are rich, for you have received your comfort. **25** Woe to you who are now full, for you will be hungry. Woe to you who are now laughing, for you will mourn and weep. **26** Woe to you when all people speak well of you, for this is the way their ancestors used to treat the false prophets. (6:24-26)

Notes on the Verses:

6:24-26: Jesus Pronounces 'Woes.' "Blessed" is now followed by "woe."

6:24: '*Woe to you who are rich*' is a solemn warning to those who are rich against the tendency to delight in & trust the things of this life more than God, for you have received your consolation. Care for the poor and the dangers of riches are common themes in Luke ESV

6:25: '*Woe to you who are full now*' continues describing the rich, who have no worldly cares but are not rich in faith. '*Woe to you who laugh now*' is not a condemnation of all joy & laughter, only the condescending, boastful, or mocking laughter of the callous, complacent rich, who care little for others or for God. They shall mourn and weep when God's judgment comes. ESV

6:26: The 4th 'woe' warns that, while true prophets were hated, excluded, reviled, spurned, beaten, tortured, and killed, false prophets were well spoken of, for they prophesied what people wanted to hear. This is a warning against seeking the approval of the world, rather than being faithful to God. ESV

After giving people hope, He also gives a warning. Many times, we take the word 'woe' and interpret it as the word *cursed*. There is a big difference between warning people and saying they are cursed. So, Jesus gives a warning to four groups of people: [1.] the rich, [2.] those who are full, [3.] those who laugh, and [4.] those of whom people speak well. The interesting thing is that many people in the Bible who were considered extremely blessed were all of those things. One of them is Abraham—he was rich, satisfied, joyful, and well spoken of. Others who were rich include Isaac, Jacob, Solomon, Job, David, and more. The problem is not being rich (in

itself), not suffering, or having people speak well of you. The warning is for those who (because they're rich, etc.) think they don't need God. We live in a time when it's easy to think we do not need God. We have our money, our insurance, and our medical system, which give us the feeling of control and well-being. Jesus warns us not to rely on those things and therefore think we do not need God.