

"Like Father Like Son"

Luke 6:27-36

Get to Know Each Other

- What are some of your gifts? How can you use them within your Small Group, for the church body, and other areas of your life?

Learn

1. Read Luke 6:27-36. What did you find challenging from the passage and sermon?
2. In v. 27 when Jesus says, "But I say to you who hear," who is He referring to? What radical demands of discipleship does Jesus command of those who can hear, and why is this important?
 - a. Jesus is referring to those who have been given the ability to hear God's voice. They are those who have spiritual understanding and know they are poor in spirit, hunger for righteousness, mourn, etc. (i.e. "sons" as referenced in v. 35)
 - b. Jesus commands his followers to love their enemies (v. 27), do good to those who hate them (v. 27), bless those who curse them (v. 28), pray for those who mistreat them (v. 28), give without expecting anything in return, to not retaliate when dishonored (v. 29), respond with charity to injustice (v. 29), give without expecting reciprocation (v. 30), and to take action in doing to others as we would want done to ourselves (v. 31) which is different than merely not doing to others what we wouldn't want done to us.
 - c. This is important because it points to the transformation that has taken place in a child of God, it mirrors the divine love demonstrated by Jesus, and we should consider that the believability of the gospel is tied to our loving in a way sinners don't love (v. 32, 33, 34).
3. How can we grasp the meaning of verse 29 most effectively? How does Jesus command us to respond?
 - a. Cheek: This is not about being in a dangerous situation like a robbery or violent assault and just saying "hit me again" as if that's virtuous. This is about being dishonored or humiliated and not retaliating. (In rabbinic tradition slapping a person or pulling their beard was considered one of the most serious acts of insult)
 - b. Cloak: A cloak was an "inalienable possession" in the OT, so taking someone's cloak was a type of abuse because they could freeze at night. (Ex. 22:26-27) So if a robber tried to come off as "generous" (i.e. I only took your cloak), he would be bested by the "generosity" of the victim if the tunic (a garment worn under the cloak next to the skin) was offered as well. This flips lex talionis (an eye for an eye) in a surprising and redemptive way - compare Ex. 21:23-25 and Matt. 5:38-46
 - c. Jesus commands us not to enter into the cycle of vengeance and counter-strike, but He's also forbidding us to do nothing. We're not just supposed to "take it"

grudgingly and be passive because that's not redemptive righteousness. Jesus says that we can do something about the oppression and "resist" with good triumphing over evil - we resist by acts of charity and generosity, not by vengeance and anger.

Practice

1. "Kingdom actions reveal Kingdom origins" means that the true disciple demonstrates a transformed life that emulates God's dealing with the world, and therefore bears a resemblance to the Father. Reflect on this week's passage/sermon and then read a few of the following passages: Is. 50:4-6; Luk. 6:36; Eph. 5:1-2; 1 Pet. 1:14-19, 2:21, 3:9-12. What are some examples where our actions may betray our "Kingdom origin?" What truth from God's Word can others remind you of in light of who God is and what He has done for us? (especially in light of the Suffering Servant in Is. 50)
 - a. Examples: Unlike Jesus, I have not been obedient to God when someone has wronged me (Is. 50:4-6); I've been unmerciful (Luk. 6:36); I've sought vengeance (1 Pet. 3:9)
2. To Jesus, the true benefactor is a patron who gives without expecting any return from the one who receives. The benefactor will be repaid by a third party, who's an even greater benefactor, namely God! (v. 35) As you reflect on this, is there an area of your life where you give or do something for someone, and deep down expect something in return? How should we compare this considering what God has given us?
 - a. Example: "I realize I did something for someone, but deep down I was hoping/expecting that they..."
 - b. How God has been toward us: If there's to be any reciprocity in one's relationships, it is to be reciprocity with God. Relationships with others are always to be seen as involving God. Since God can't be repaid, it requires we deal with others the way God has dealt with us.

Prayer

- Read the following passages: Is. 50:4-6; Luk. 6:36; Eph. 5:1-2; 1 Pet. 1:14-19, 2:21, 3:9-12.
- Offer prayers of adoration to God for who He is based upon the passages; confess your sin for when you have not been obedient to what these passages say; ask God for more of His grace to enable you to be imitators of God and be holy as He is holy

Video: ["Love Your Enemies - Vengeance Belongs to God"](#) (4:25)

Change

A distinguishing mark of a Christian is love for enemies which is often demonstrated by how we respond to mistreatment. Reflect on this week's passage and Rom. 5:8-10.

- Is there a circumstance where you have been mistreated or wronged and you have not responded as a "son/daughter of the Most High?"
- What needs to change?
- What does it look like to preach the gospel to yourself in this circumstance?