Sermon Recap

The Big Idea in the sermon was, “The world’s kingdoms run on human reciprocity … The Kingdom of God runs on divine generosity.”

In the Sermon on the Mount/Plain, Jesus is telling great crowds how His Kingdom is different from the kingdoms of this world. Jesus presents the Kingdom of God as a counter-cultural kingdom, making clear contrasts between what his audience had heard previously from their culture and upbringing (“You have heard it said …”) and what He was telling them (“But I say to you …”). Some have called it an upside-down kingdom.


• Love your enemies,
• do good to those who hate you,
• bless those who curse you,
• pray for those who abuse you.

Essentially, Jesus is saying, “You’ve all grown up hearing about and thinking about how to treat your enemies. However, most of what we’ve heard is about how to combat them or how to avoid them. Your instruction has been incomplete at best. What you’ve heard does not align with the values and practices of My Kingdom that runs on divine generosity in place of human reciprocity.

We need to recognize that when Jesus speaks of love here, He is not talking about feelings and warm affection. He is talking about actions that demonstrate love, even when our feelings may be far from what we think of as loving. In Luke 6:29–30, Jesus continued by giving concrete examples of how His followers might put His command to love, do good, bless, and pray for enemies into practice. They are to:

• Give the other cheek after the first has been struck
• Give your cloak after your tunic has been demanded
• Give to those who beg
• Give to those who steal your goods

Instead of treating people like they treat us, Jesus instructs His followers to treat others—even enemies—the way He has treated us.

Luke 6:46 records the question we are focusing on in the sermon: “Why do you call me LORD, LORD, and not do what I tell you?” As with each of Jesus’ questions we’re addressing in our summer series, we want to remember that “God doesn’t ask us questions because He needs information but because we need instruction.” How then, does the question Jesus asked instruct us? The most direct and specific instruction seems to be, “We cannot say we’re following Jesus as LORD if we are not loving our enemies.”

The Roman Empire at the time of Jesus ran on what is known as a patronage system. Generally, there were patrons who had more to give and clients who had greater needs. The patrons would use their wealth and power to benefit clients, and the clients would do favors or services to benefit their patrons. Jesus’ teaching went totally against the patronage culture of “You scratch my back I’ll scratch yours” reciprocity. He was undermining the underpinnings of how the Roman Empire functioned. Every time Jesus said, “I am LORD,” He was silently saying, “Caesar is not.”

Followers of Jesus do not love our enemies to receive benefits from them … we love them to reflect God who loved us while we were His enemies. Commentator Alfred Plummer stated, “To return evil for good is devilish; to return good for evil is human; to return good for evil is divine.” When we reflect God as sons and daughters of the Most High, He gives us a better measure than our generosity and a much better measure than reciprocity from the world.
Allow the Word to Speak —
1. What from the passage or sermon was most impactful to you?
2. Were you left with any questions or confusion about the passage or sermon?
3. READ Matthew 5–7 and Luke 6:20–49 and note how they are alike and how they are different.
4. BONUS – READ Luke 4–5 note every time Luke mentions or infers Jesus having authority. Over what did Jesus have authority?

Put the Word into Practice
1. Which operating system, human reciprocity or divine generosity best explains your heart and mind?
2. What name or group of people pops into your mind when you hear the word “enemy”?
3. What foundation are you building upon, the rock of hearing and doing God’s word or the land of hearing but not doing God’s word?
4. Are you following Jesus in ways that reflect His way of being countercultural?

Service at the Chapel and in the community - https://wcchapel.org/volunteer/#tabs-1

Partnering with Local and Global Missions - https://wcchapel.org/missions/
1. **The Big Idea** – The world’s kingdoms run on human reciprocity …
   The Kingdom of God runs on divine generosity.

2. “But … I say to you …
   - **Love** your enemies
   - **do good** to those who hate you,
   - **bless** those who curse you,
   - **pray** for those who abuse you.

3. If ever you take your neighbor’s cloak in pledge, you shall return it to him before the sun goes down, for that is his only covering, and it is his cloak for his body; in what else shall he sleep? *Exodus 22:26–27*

4. “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!” *Luke 6:22*

5. Jesus commands his followers to not reciprocate evil for evil …
   instead they are to practice an extremely generous hospitality …
   - Give the other cheek after the first has been struck
   - Give your cloak after your tunic has been demanded
   - Give to those who beg
   - Give to those who steal your goods

   - What benefit is it to you if you love those who love you?
   - What benefit is it to you if you do good to those who do good to you?
   - What credit is it to you if you lend to those who will pay you back?

7. “To return evil for good is devilish; to return good for good is human; to return good for evil is divine.” *Alfred Plummer*

8. “Whenever you believe that the evil outside you is greater than the evil inside you, a heartfelt pursuit of Christ will be replaced by a zealous fighting of the ‘evil’ around you. A celebration of the grace that rescues you from your own sin will be replaced by a crusade to rescue the church from the ills of the surrounding culture. Christian maturity becomes defined as a willingness to defend right from wrong. The gospel is reduced to participation in Christian causes.” *Paul Tripp, from How People Change*