



Love Like Jesus

Love Like Jesus is expected and required of the true Christian.
C. Matthews

Sermon Notes:

Wiersbe introduces [Luke 6:27-38](#) - Jesus assumed that anybody who lived for eternal values would get into trouble with the world's crowd. Christians are the "salt of the earth" and "the light of the world" ([Matt. 5:13-16](#)), and sometimes the salt stings and the light exposes sin (**Ed**: See [Jn 3:19, 20](#)). Sinners show their hatred by avoiding us or rejecting us ([Luke 6:22](#)), insulting us ([Luke 6:28](#)), physically abusing us ([Luke 6:29](#)), and suing us ([Luke 6:30](#)). This is something we must expect ([Php 1:29](#); [2 Ti 3:12](#))

J C Ryle on [Luke 6:27-38](#) - THE teaching of our Lord Jesus Christ, in these verses, is confined to one great subject. That subject is Christian love and charity. Charity, which is the grand characteristic of the Gospel,—charity, which is the bond of perfectness,—charity, without which a man is nothing in God's sight,—charity is here fully expounded and strongly enforced. Well would it have been for the Church of Christ, if its Master's precept in this passage had been more carefully studied and more diligently observed!...They were to give up much, and endure much, for the sake of showing kindness and avoiding strife. They were to forego even their rights, and submit to wrong, rather than awaken angry passions and create quarrels. In this they were to be like their Master, long-suffering, meek, and lowly of heart.

Love is [present imperative](#) which is a command we can keep only by continually relying on the supernatural enablement of the Holy Spirit. Loving your enemy is simply not our fleshly, natural response! Because the love of God has been poured out into our hearts by the Holy Spirit ([Ro 5:5±](#)), we have His love with which we can love those who are our enemies. This is not our natural but can only be a supernaturally enabled response! "We **love** ([present tense](#) - supernaturally, as our lifestyle) because He first loved us." ([1 Jn 4:19±](#))

Do(4160)([poieo](#)) means to bring to carry out, to bring about, to accomplish and again Jesus uses the [present imperative](#) which emphasizes our need to depend wholly on the Holy Spirit to carry out this [paradoxical](#) practice! Notice that even though the Spirit is not mentioned directly in several of these passages, He clearly is implied because Jesus knows that no **natural** man could possibly carry out the "**unnatural**" commands He is giving!

Good (2570)([kalos](#)) describes that which is inherently excellent or intrinsically good, providing some special or superior benefit. **Kalos** is good with emphasis on that which is beautiful, handsome, excellent, surpassing, precious, commendable, admirable.

Mattoon adds that **kalos** "means we are to treat them "excellently, honorably, and in such a way that they cannot blame us for doing them wrong." This word also means "to speak well of someone." Beloved, to return good for good is **natural** but to return good for evil is **supernatural**.

Jesus of Nazareth . . . went about doing good and healing all who were oppressed by the devil, for God was with Him. —[Acts 10:38±](#) Someone once said, "The good you do today will be forgotten tomorrow. Do good anyway." I like that; it's a great reminder. In the book of Acts, Luke summarized Jesus' earthly ministry by saying that He "went about doing good" (10:38).

What does the Bible mean when it tells us to "do good"? Jesus did good by teaching, healing, feeding, and comforting people. Using Jesus as the perfect example, His followers are called to meet the needs of others, including those who hate them: "Love your enemies, bless those who curse you, do good to those who hate you" ([Matt. 5:44](#); see also [Luke 6:27-35](#)). They are to serve their enemies without expecting anything in return.

Moreover, as opportunity arises, His followers are to do good especially to fellow believers ([Gal. 6:10](#)). They are not to let persecution, selfishness, and busyness cause them to forget to do good and to share what they have with others ([Heb. 13:16](#)). To be like our Savior and His early followers, we should ask ourselves each day: "What good thing can I do today in Jesus' name?" When we do good, we will be offering a sacrifice that pleases God ([Heb. 13:16](#)) and that draws people to Him ([Matt. 5:16](#)).

Bless (2127)([eulogeo](#) from **eu** = good + [lógos](#) = word; see cognates [eulogetos](#) and [eulogia](#)) means speak good or well. When [eulogeo](#) is used by men toward men it means to speak well of with praise and thanksgiving (English "[Eulogy](#)" = an address in praise for one deceased). To say good or positive things. **Eulogeo** can be from men to God, from men to men, and from God to men. When God blesses men He grants them favor and confers happiness upon them. **Bless** is [present imperative](#) which calls for this to be our habitual practice, which is only possible as we continually rely on the supernatural enablement of the Holy Spirit. Blessing cursers is not our natural response!

Pray(4336)([proseuchomai](#) from **pros** = toward, facing, before [emphasizing the direct approach of the one who prays in seeking God's face] + **euchomai** = originally to speak out, utter aloud, express a wish, then to pray or to vow. Greek technical term for invoking a deity) in the NT is always used of prayer addressed to God (to Him as the object of faith and the One who will answer one's prayer) and means to speak consciously (with or without vocalization) to Him, with a definite aim (See study of noun [proseuche](#)). **Proseuchomai** encompasses all the aspects of prayer -- submission, confession, petition, supplication (may concern one's own need), intercession (concerned with the needs of others), praise, and thanksgiving.

Once again Jesus uses the [present imperative](#) which calls for disciples to continual respond with prayer to their persecutors! The only way that this can be accomplished is not by relying on our natural power but by wholly relying on the power of the Holy Spirit. In short the only ones who can keep any of Jesus' commands in [Lk 6:27-31](#) are genuine believers who alone possess the indwelling Holy Spirit.

Luke 6:29 "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.

Offer is [present imperative](#) emphasizing the necessity for the subject to depend wholly on the Holy Spirit to carry out this action!

MacArthur adds that "Jesus demonstrated the proper response to being unjustly humiliated during His trial before the high priest. When one of the officers struck Him ([John 18:22](#)), He did not turn His head and ask to be struck again. But neither did He lash out in anger and revenge at His mistreatment. Instead, He calmly pointed out the injustice of the act ([John 18:23](#)). To turn the other cheek is, like Jesus did, to accept hostility and ill treatment without hatred or retaliation, but to show love in return. (MacArthur New Testament Commentary – Luke 6-10)

The supreme example of this loving response is of course our Messiah of whom Isaiah wrote these prophetic words
I gave My back to those who **strike** Me, and My cheeks to those who **pluck** out the beard; I did not cover My face from humiliation and **spitting**. ([Isaiah 50:6](#))

The Gospels record of the fulfillment of this prophecy in the treatment of Jesus
They spat on Him, and took the reed and began to beat Him on the head. ([Matthew 27:30](#))

They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. ([Mark 15:19](#))

Coat (garment, cloak) (2440)([himation](#)) refers to a garment especially an outer garment, a [cloak](#) or robe of outer clothing.

Shirt ([tunic](#) worn next to the body) ([picture of an ancient tunic](#)) (5509) ([chiton](#)) refers to a close-fitting inner vest, an inner garment, an undergarment or in some contexts to any garment. At times two tunics seem to have been worn, probably of different materials for ornament or luxury ([Mt 10:10](#); [Mk 6:9](#); [Lu 3:11](#); [9:3](#)).

Russian novelist Leo Tolstoy tells a story of an old cobbler named Martin. After the death of his wife and child, he cried out in despair to a godly old friend, "What now is a man to live for?" His friend replied, "For God, Martin. For God." "And how must one live for God?" Martin asked. "Christ has shown us the way," said the believer. "Buy the Gospels and read. There you'll find out how to live for God. There everything is explained," he said.

So that same day Martin bought a New Testament and began to read. The more he read, the more clearly he understood what God wanted of him and what it meant to live for God. And his heart grew lighter and lighter.
Then one day Martin read [Luke 6:27-35](#), and it suddenly hit him that Jesus' words were hard sayings. He pondered the command in verse 29, "To him who strikes you on the one cheek, offer the other also." As he began to see how his life didn't measure up to Jesus' words, he cried out, "O Lord, help me!"

We also may feel that obedience to Jesus' words is too difficult for us. His hard sayings seem impossible to obey. Like Martin, we must cry out, "O Lord, help me!" Without Him we can do nothing. By David H. Roper –Daily Bread

Summation:

Treat others the same way you want them to treat you
Bemerciful just as your father has been merciful - [present imperative](#) calls for continual exhibition of mercy (especially to those who do not deserve it) which is turn is possible only by continually being filled with and dependent on the power of the Holy Spirit to pour into our heart this great grace of mercy! "**Merciful** is a characteristic of God often noted in the OT: [Ex 34:6](#); [Dt 4:31](#); [Joel 2:13-note](#); [Jonah 4:2](#); [2 Sa 24:14](#). This remark also echoes the more common OT statements like [Lev 19:2-note](#) or [Dt 18:13](#): "you must be holy as I am holy." (NET)