



The Mercy-Saturated Church – Luke 6:36-42

Jesus spends the night praying before choosing the twelve apostles. He doesn't choose the impressive, the powerful or the finished. He chooses ordinary, flawed people whose future he already knows—including Judas. And before these men have any idea what lies ahead, Jesus is already bringing their names before his Father. The same Jesus who prayed for his disciples on the night before he called them now sits at the right hand of the Father and prays for his people.

For personal reflection/ community discussion:

Before launching into these questions, spend a couple of minutes on this icebreaker: Rank these offences in order from 'already forgotten' to 'I'll still be bringing this up in 2042!':

- Someone ate the food you had clearly labelled "DO NOT EAT."
 - Someone stole your parking space.
 - Someone doesn't reply (but the ticks are blue).
 - Someone borrowed something and never gave it back.
 - Someone ate the last biscuit.
 - Someone was on their phone whilst driving.
 - Someone jumped ahead of you in a queue.
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1. Take a moment to remind one another of the message. What were the three movements of the message and what has stuck in your memory since?

2. Jesus doesn't forbid judgment — he forbids hypocrisy. And he's blunt: the log is always there, in every disciple - the master of disguise. Think about the person in your life you find it hardest to extend mercy to right now. What are the mitigating factors you've constructed around your own behaviour in that relationship — and what would it look like to drop them and see yourself clearly before you say another word about them?
3. Our culture has quietly normalised cutting people off — going no contact, cancelling, walking away — and even framed it as healthy and self-respect. Jesus issues no such permission. Is there a relationship in your life right now where you've dressed up withdrawal as wisdom, where what you're calling a boundary is actually withheld mercy — and what would it cost you to name that honestly before God today?
4. The measure of God's mercy to you is the apron already full, still being filled, running over the sides and onto the floor. That is what has been poured out on you — for your worst moments, your deepest failures, the things nobody in this room knows about. If that is genuinely the measure you have received, what is your reason — your actual reason, not the theological one — for withholding it from the person who has hurt you?
5. Jesus warns us to be careful who we follow because we become like the people who shape us. Who or what is discipling your instincts toward mercy—or toward suspicion, outrage and judgement? What do you need to change so that becoming like Jesus, rather than becoming like your culture, is shaping you? In light of this message, how might we pray? (Try to answer in one sentence).

One more word on forgiveness...

As Lewis said during the message, the call to forgive comes without caveat or qualification. To forgive as we've been forgiven is a gospel non-negotiable.

To forgive is to 'release the desire to see them suffer for what they've done'. To quote It is to truly 'love our enemies' - even praying for their blessing, and resisting the desire to see their comeuppance.

Gloriously, forgiveness can lead to restored (and even healthier) relationships. But this is not necessarily the case, and tragically, sometimes it ought to not. This is especially so where abuse has taken place.

The practicalities of forgiveness are complex and require wisdom.

With that in mind, if you are unsure about what forgive should look like in your life,

Speak to a godly mature believer or reach out to one of your elders. They'll be honoured to walk beside you as you seek to 'become like our teacher', Jesus.

You might also find listening to [this message](#) from 2024's 'Life Together' series.

<https://christchurchnewport.co.uk/media/3x66s94/life-together-forgive>