

Okay, so Jesus in Luke 6, he is preaching a sermon. We're not exactly sure if it is the Sermon on the Mount. We don't think so. But we do know that it's a similar sermon that he did preach in Matthew's Gospel to the Sermon on the Mount. And what he's doing here is he's teaching to a really large crowd. And when Jesus would teach, people would follow him. And people would come out of really the woodworks.

You'd see whole entire villages empty out just to hear Christ teach. And what he would do even in that setting was, as he's teaching to a large crowd, he would step back and he would also teach his disciples. Now, he would really zero in and hone in on what he wants his disciples to hear, which just shows us right out of the gate that Jesus, he's not interested in or really impressed with the large crowd. He's really interested in how he wants to reproduce himself to really 12 men that were going to be reproduced through the ministry of Christ. It was going to then affect the entire world.

So when he sees the large crowd and he's teaching to the large crowd, he knows that most of them are not going to hear what he has to say. It's really going to be just a few people that are going to hear what he has to say. And so what Jesus starts to do is he begins to unpack these radical concepts to this large crowd and to his disciples.

So it's a really difficult thing for all of the hearers to hear what Christ was going to say. So what he would start to do like in Luke 5, he begins to talk about how he is like the new wine. He's like the new garment. Everything that he is going to introduce to his disciples is going to be brand new to them, everything.

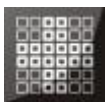
So the way that they would see favor from God will be different now through Christ. The way that they would see how they treat their enemies would now look different through Christ, because they're in a new covenant with Christ. They're going to enter into the new covenant, and the new covenant would be radically different than the old.

The old was all about, "I'm going to do this to let God know that I love him. I'm going to do all these works." And now he's saying, "No, this is something new, and everything that I'm offering you is better, because it's through me, and it's going to look different."

And so what he begins to do is he unwraps this concept, even in the Be Attitudes that we saw last week. He talked about this concept of loving your enemies. And even in that, he gives us an idea of "Blessed are you when people hate you or when people exclude you." Then he says, "Woe to you when all people think well of you."

Now, Jesus is introducing this concept, and he's beginning to prep us for what he's about to say about how we love our enemies, because what he's saying here is something radically different to the ears of the hearer. And what we're seeing here is this concept of we, because we identify with Christ, will be hated by many.

And I'm not saying that we should go looking for it, all right? And I think Christians are real good at that. Like, we put up the abortion posters, and we walk around in front of the abortion clinic, and we yell at



them and tell them they're whores or whatever we call them. And we call them out, and we tell them they're going to hell because of this. And we end up people hating us, because really we're jerks and we're not showing the love of Christ. But people have to see the love of Christ in us, and that is what will repel them. They see Christ in us. And that challenges them, because what they see is something new, and it's something different.

So, by the way, I think the best response to the abortion issue, instead of going to the clinics, if we really do have the love of Christ in us, instead of picketing, maybe we should just go and say, "Hey, don't do this. I'll adopt your baby." Maybe we should say, "Hey, is it a financial reason? Here, I'm going to be generous to you, because Christ was generous to me. Here's money that you can have and take care of this child."

That's the opposite approach, and it shows more of what Christ is. And even in that, what Christ is saying, even in that level of generosity, we will still be hated because we belong to Christ. That's what we're going to start seeing here. So let's look at the text this morning in Luke 6:27.

²⁷"But I say to you who hear" –

Notice this.

"But I say to you who hear, love your" –

What? Give me the word.

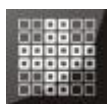
– "enemies. Do good to those who hate you."

I'm going to stop right there. He says what? Right out of the gate, "But I say to you who" what? I guess no one can hear in here. I say to you who what? Hear. Hear. So what's he saying here? This is a very interesting concept that Jesus is introducing, because it's like that doesn't make any sense. "I say to you who hear. I say to you who have ears"? That doesn't make any sense.

But what you see is Jesus is constantly saying this throughout the Gospels. He says, "He who has an ear, let him hear." That's John, right? "He who has eyes, let him see." And you're going to see consistently Jesus opening this idea up of, "There's a large crowd here, and there's going to be people that do not hear what I have to say. I'm going to say this, but he who has ears will really hear it." What's he saying?

He's talking about his elect, those that he has called out, those that the Spirit of Christ is working in, and those who will hear the Gospel. He's saying, "Listen, there's going to be times when I share the Gospel, and no one will hear it. It will become deaf to the hearer." But what he's talking about here is something that he's saying, "There are going to be some who are going to hear what I say, and they will respond."

Anybody ever have that situation come up when you're walking through the Gospel with someone in your life, and you might say it in the most compelling, most passionate, most caring way, and they don't hear it? They don't hear it. You're like, "Listen, I've laid out all the facts and all the evidence for you.



I've showed you Jesus. I've showed you how your life really stinks right now. And there's nothing more I can show you." And they don't hear. They don't hear.

And there's other times you're just like, "Jesus, cross, resurrection, give your life to him." And they're like, "Yes," right? "Yes." How do you explain that? It's nothing to do with me. It's nothing to do with you. It's all about the Spirit working in the hearts and opening the ears and opening the eyes and opening the heart that we might see people come to Christ.

So what do we need to pray? Pray that the Spirit of God would work on the hearts of those that don't believe. All of us pray this way. We all say, "God open their hearts. God open their minds. God, open their eyes. Let them see the glory of the Gospel." And so what Jesus is saying here is, "He who has ears, let him hear. Those that the Spirit is working on, you will love what I'm about to say. Those who the Spirit is not, you will hate what I'm about to say. And you can't practice it. There's no stinkin' way that you will be able to do this on your own."

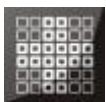
So Jesus consistently says this, and he says, "Love your enemies." What this means is none of us in and of ourselves have the wit, have the intelligence, have the ability to love our enemies in and of ourselves. We have to have ears to be able to hear. The Spirit of Christ has to be working in a miraculous way so that we can love our enemies.

Let me give you an example of this. A few weeks ago, there was a random kid in the nursery, and he got into a fight with another kid. He's a boy, and he's four years old, and his last name just happens to be the same as mine. All right, he got into a fight in the nursery. And I got to be honest. I mean, we wrestle, and there's a rule like, "You don't hit anyone else besides dad. You can come at me full-fledged. You can't hit me above or below the waste. You can't do any of that. But right here is free rein. Do whatever you want." That's for now. We'll change that policy later when he gets older. But that's what we have in place now for my son.

And I never taught him, "If anyone tries to take something from you, you need to resort to physically harming them." I never had to sit down and do that, because what is built into his DNA because he is a sinner at birth is, "I'm going to hurt that person. I'm going to hurt Matt Bell's kid," all right? "I'm going to jack" – and you know what the funny thing was? When we found out that our kids were fighting, the first reaction was, "Dang it. Who won?" I think Finn won, by the way. I'm just saying that I think he did. But we don't want to settle it between us. I just heard that my kid won. Anyway, I'm pretty sure he did.

So what we see here is even in our own self – no one ever taught me that. For instance, when I was nine years old, I had a good friend, Carnell Brown. He used to come over. We'd play Nintendo together, and it was fine. And then he left, and then I noticed my Rambo game was gone. And I was ticked. I was like, "Rambo is a pretty decent game. The graphics aren't very good, but hey it was awesome."

And so I confronted him. I said, "Dude, I think you're stealing my games. I don't see Rambo anymore." And he got really defensive. And I'm a redhead, and I have a temper. And so what happened was, when he was getting defensive, I just grabbed him. And when I grabbed him, in his jacket, he had Contra in his jacket. And I'm like, "You can steal Rambo, but you don't take Contra."



So I jumped on him like a Velociraptor. I just remember jumping up in the air and catching his face. And on the way down, I was punching him. And my brother, he heard me yelling and screaming, and it was like this scene from the Christmas story, where they're just saying obscenities, and there's hands moving everywhere. My brother came down, and he grabbed me. I was so angry I spit at my brother. Like, he put me up against the wall and reminded me how big he was.

And I'm just thinking about how no one ever taught me to respond this way when someone steals from me. This is just my reaction. This is my normal reaction to this. No one ever taught that to me.

So what we need, really, is a new heart in order to really love our enemies. There's nothing I can do. There's not a five or seven-step thing that I can teach you to love your enemies. There's none of that. It really requires a completely new heart. It requires, really, the new covenant that we find only in Christ. Jesus gives you the new heart, and that is how you really begin to love.

And I think love is something that we have – the word is so messed up in our culture. I mean, we love everything in our culture. It's a word that we use for everything, is it not? "I love that TV show." Do you really love that TV show? Would you give your life for that TV show, right? "I love my dog." Well, some people really do love their dogs too much, I'm gonna say. But "I love. I love. I love. I love." And people even mess with the word in such a way where we say, "I love you, but I'm not in love with you." What does that even mean, right? What does that even mean?

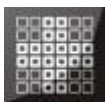
So we mess with this word. We bring it into – and it doesn't mean anything that has to do with the sacrificial love that we see in Christ. And so Christ, he's going to explain a little bit more of what this actually looks like, and it's going to be really hard for all of us. All right, let's look at it. Verse 28, he says:

²⁸ bless those who curse you, pray for those who abuse you. ²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.

Okay, let me explain this, because always want to know. If someone is physically attacking me, I'm supposed to just be standing there and just, "Psh. Hit me again. Psh." You know, I'm just supposed to turn every single cheek? Honestly, that's the wussiest way to attack someone is slap them, right? You don't want to get slapped in the face. That's so insulting.

And so the way I always understood it, and the way that most of you probably have understood this text, was you're just supposed to turn and just keep taking a beating and smiling. And blood's going everywhere, and you're just supposed to be fine. And that's the way that you show their love to them.

In Jewish culture, it meant something radically different than the way we would understand it here in 2011 North America. Let me explain what this would look like. To the Jews, your face meant everything. It meant your reputation. It meant who you were. And so when you were slapped in the face, it was literally one of the most insulting things that you can do to a person. It's to defame their face.



And even in that culture, if the Jews ever kicked anybody out of the synagogue, they would have a ceremony with a person who was getting kicked up before his exit strategy, I guess, he would be publically slapped in the face. And then they would send him out.

Now, there's a couple of ways that you can respond when you were slapped in the face. You can strike them back and go for their cheek. Or you can offer the same cheek. Or as Jesus is saying, you can turn the other side of your face. And what this would mean is that your desire was to reestablish the relationship. When Jesus is saying, "Turn the other cheek," he's saying, "You've been wronged, but you offer the second cheek in order to reestablish the relationship."

So you're not saying "It's okay that you sinned," because I never understood the whole turn the other cheek thing in the sense that we say it means to keep getting beat up. I never understood it, because it seems like you were just advocating the person to continue to sin. "Yeah, keep sinning. Keep sinning," right, as you're getting beat up.

But what he's saying is that, no, you offer another chance for reconciliation. You offer another chance for community to be reestablished between you and the other person. And this is when you are treated in this way.

He then gives another example. Verse 29, it says:

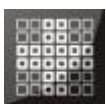
²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either.

Most of us, it's hard for us to understand this one too, because he's talking about withholding a tunic or withholding a cloak. A tunic was an outside garment. And it was used often to serve as covering for the winter, and it was also served as a blanket too for someone who needed rest. So it was multi-used. It was a multi-purpose covering that a person had.

We don't understand this, because we have a closet that just serves as your coat closet. I mean, we have so many coats and hoodies and zip-up things and if you're a hipster, vest, or whatever that you might have to cover yourself. But what they would have is most people just had one tunic, and it would serve multi-purposes to cover them up. So for someone to have their tunic removed was to remove away all comfort. And Jesus was saying, "Listen, when they do that, be uncomfortable for the sake of this person persecuting you in this way. Show your generosity and allow them to see the glorious cross through your generosity."

Jesus consistently, if you look in the text or the Gospels, he shows anger at times. So I don't want you to think he's this total pacifist. He's that picture that we see of the blonde white guy with the sheep around his shoulders all the time that just does this all the time when he's wronged, you know, and he's this really wimpy guy. I mean, he's a carpenter. He was probably a pretty tough guy.

And so Jesus isn't this wimpy guy. We see him consistently – he shows anger when he went and turned over the temple when they were doing wrong dealings in the temple. When you see hardness of heart,



when you see hypocrisy, he would use sarcasm. We even saw it in Luke 5. He uses sarcasm to the Pharisees.

So Jesus is not this pacifist. He doesn't allow sin to happen. He's not saying, "You should allow sin to happen." But even when we are wronged, we show our generosity even in those moments to display the glorious Gospel. And so when you're loving people this way, and they react this way, he's saying, "Don't retaliate in the same way."

Look at Verse 30. Verse 30 will help us understand this even more.

³⁰ Give to everyone who begs from you, and from one who takes away your goods do not demand them back.

This verse is much broader than the random guy at the Hess station, right? "Hey, my man. My man, come over here. My car broke down." Right, you've heard it? "My car broke down. Man, I'm on my way to Miami from Wichita." I'm like, "And you end up in Greenville. Like, seriously? Come on." "I need a couple of extra dollars." What he's saying, it's going beyond this concept, because I want you to understand this context in order to understand this verse.

Jesus is not talking about how believers should treat everybody. He's talking specifically about how believers treat nonbelievers, how those who have the Gospel, who have the Holy Spirit, how because of the change that Christ has made in their hearts treat those who were broken and unregenerate without Christ. So he's talking about how we treat nonbelievers, all right? Very important to understand.

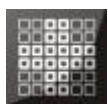
The Greek language, actually, when it talks about this guy in Verse 30 who begs from you, and from the one who takes away his goods and do not demand them back, the language is kind of weird. It actually is talking about a guy who looks at a Christian and sees their generosity and desires to take advantage of their generosity. He knows that they are going to give, so he is going to try to take advantage of them just because they are Christians. He's saying, even in that, we are to show our generosity. Even in that.

Verse 32, it says this:

³² "If you love those who love you, what benefit is that to you? For even sinners love those who love them.

Now, once again, I want to clarify what's happening here. This is Jesus speaking into this is how we treat nonbelievers. When we are wronged by nonbelievers, this is how we respond. To believers, we don't apply this text to how we treat believers.

When believers are wrong, if a believer is trying to rob you because they know that you're generous, a believer you talk to differently. A believer in Christ you confront, right? If you see a believer doing injustice, you don't respond the same way. You respond in a way of saying, "You are in sin. You need to repent. You're acting like a lost person." But he saying, how we communicate to unbelievers, we're to show this amazing generosity with hope that they would see their need for Christ.



So let's talk about this a little bit more in Verse 32. He says:

³² *"If you love those who love you, what benefit is that to you? For even sinners love those who love them. ³³And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. ³⁴And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. ³⁵But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. ³⁶ Be merciful, even as your Father is merciful.*

Now, there's a word that keeps showing up in this text. It's the word "benefit." He mentions it twice here in the text. And what he's saying is it's not going to benefit you to do good for someone while expecting something else in return. It won't benefit you. It will not benefit you. He says, "Even sinners, even nonbelievers, do this."

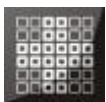
So the mark of a Christian is really radical generosity to those that don't know him. And so I struggle with the language that we often use, because Verse 32, that's the Golden Rule, right? This is how we understood the Golden Rule. "Do good to those who don't do good to you," right?

I struggle with the mentality that we bring into this, because I often hear things like, "Well, I'm going to be good to this person who's done me wrong, because I want to be the better person." That's garbage. That's your motivation for loving someone? "I want to be better than them"? That's it? That's the motivation? "I want to show that I'm really awesome, and they're not." That's awesome. Good job. They're going to really follow Christ now, right?

The goal is reconciliation through the Gospel and generosity even if they do nothing for us in return. We're just going to show generosity for the sake of the Gospel. That's the purpose. Even if you don't look awesome, and they look way better than you and Christ is glorified, that is what matters more than anything. But if it's about you being a better person, that's just trash. It's just trash. It's not about you being a better person. It's about Christ being seen as the better person. It's about Christ being magnified in your life and in your heart, nothing to do with you being the better person.

And then it says, "But bless those who do the opposite to you. Bless those who wrong you." And I struggle with this mentality as well. We bring into the world this idea of – I mean, have you not seen all the church signs on the side of the road, especially in the summer. "You think it's hot here," right? "You think it's hot here."

And honestly, that is a silly, trite statement. Do you think Christ is that trite about hell? I mean, honestly, who is that sign really for? It's for Christians to go, "Yeah, that's right." Because it's not like an unbeliever is gonna go, "You know what? I was thinking about that. When is that service? 11:00? Yeah, I think I'm gonna go. Yeah, yeah, it's hot here. You're right. I don't want to be in hell." You know, it's silly.



And I think, even when we communicate to nonbelievers, we say, "Oh, they're going to get theirs one day. Yeah, they're not listening to me now, but I promise you they're going to remember what I say when they're burning in hell. I'm just saying. My words are going to be the ones they remember." Like that's the motivation? They're going to get theirs?

No, we have a broken heart for those who are lost, so we show our generosity even when we are wronged. Even when we're wronged. And so he talks in Verse 35 about this concept of missional living. He says:

³⁵But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.

This is a person who lives on mission. They don't care about, if they're loving and serving their neighbor, what they're going to get back, because the purpose is for them to see Christ. Go on further, because it talks about how he's kind to the ungrateful and the evil. To those who will not hear the Gospel like I talked about, their eyes are not open, their hearts are not open, he's talking about how generous God is to those who will not hear or listen. They're ungrateful.

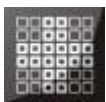
And this is his common grace. It's very important that we see this, because I do believe that God loves all people. I just don't believe that every single person is saved, all right? Can we agree with that? Not every person is saved, right? But we can say that God does love all people. And here's the way that he does: Through his common grace.

Because what happens are the ungrateful hearts that he's talking about are the people that drink the drinks that God has created. They have sex that God has created. They eat food that God has created. They enjoy relationships that God has created. They enjoy every single creation and every single benefit that God has given them. If they've got health, God has given it to them. If they've got children, God has given it to them.

And what happens is what he's saying is there are people that will not ever hear the Gospel and will not know the gifts that the great giver has given them, their creator has given them. And they will go without ever seeing who gave that to them. They'll worship those things but not worship the creator. That's just his common grace that he gives to all. They breathe the very air that God controls in and out of their lungs, and they will never see the purpose of why those things are given to them in the first place.

So even a nonbeliever sees the benefit or enjoys the benefits that God gives them. But they have ungrateful hearts.

And then he talks about this other thing. He talks about how there's two ways that we see this. They enjoy those common grace benefits, but the other one is he tells us to be merciful to nonbelievers. I always wondered how do nonbelievers really benefit from the finished work of Christ on the cross? How is it? If they can never know Christ intimately in a real personal relationship, how do they benefit



from that? Us. Us. Because when Christ saves us, we are to bless others, and through that, lost people who may never know Christ will still see mercy and grace in their lives through how we treat them.

It's a beautiful picture. We are to display the Gospel in our own lives. And nonbelievers, people that will never see Christ, will benefit from the generosity of people that he's changed. It's a beautiful picture. We know that some will repent through our generosity. God's gonna use some of us to bless some, and they will repent and they will come and they will follow, because they see Christ in us. They see the glory of Christ in us. But we'd never do this for converts. We do this for the glory of Christ.

I grew up in a Southern Baptist church, and I remember going on a missions trip, and we would sit down, and it was a sharing time, I think, with the group, and those were always – I mean, they could go really bad sometimes. I don't know if you've ever been in a sharing time with Christians. It can go really bad. "I'm sorry we broke up last summer," you know.

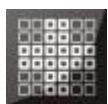
And so we're sitting down, and this girl – you know, the guy was talking. And he's like how many people accepted Christ today, and we're all clapping. And this girl was like, "Well, I led four people to Christ, but" – I can't remember the girl's name – "Susie here with me, she led one, but I helped her with that, but I'm going to let her have that one." And I was like, "Okay, I hope God lets you have that one." I mean, you know, I'm just like, "Okay, you know, that's really strange."

And I just remember thinking, "Is this the motivation for us to even share Christ? I think I was like 16. I was like, "Is this the motivation for us to have the numbers on our fingers? This is who I led to Christ. These are the people who have worshiped Jesus because of me. Or is it really the work of the Holy Spirit in their life?"

It definitely is the work of the Holy Spirit, so what is our role? Our role is to share Christ and show generosity to all people, even our enemies, and the purpose of doing that is an act of worship to God. It's never been about, "I want to get five or six today." It's about us just bringing glory to the Father. And I've talked about this. It's like your Heavenly Father allows you, his children, to go to work with him.

I just got a new office space. We've got three staff now that work full-time. And we've been given a free office space. So I have all my books in one little corner. And it's been really awesome for Finn to go in there. And he loves to sit at my desk and act big. I have to call him Mr. Tugwell when I'm in there. And when he gets older, what I want to see Finn do is, when I go to the hospital and I pray for folks, when I go in homes and I pray for folks, I want Finn to come with me, because it's a privilege for him to go to work with his dad.

And that's what the Father does for us. He allows us to go to work with dad. He's like, "You know what? I'm doing the work in this person's heart. I'm challenging this person. I've sent my Spirit to convict their hearts of sin, but I'm going to let you share this glorious message to them and tell them what dad has done for them with the hopes that they will repent and they'll see their need for Christ."



And what a privilege we have to share that Gospel with people. What a privilege we have to show generosity for those who may never give a rip. And it doesn't matter if they give a rip or not, because we're doing it for dad. We're doing it for dad.

So we have a couple of examples of this. I just want to read one passage that I think will be very helpful. It's Acts 7. We see this guy Stephen. Stephen is a deacon. The church in Acts is blowing up. Thousands and thousands and thousands of people are showing up. Peter, who was a doubter of God is now preaching these amazing messages. And you see this church exploding.

And so what they have to do is they have to select deacons to really begin to serve the body and really take care of the flock. And so what you see in Acts 7 is something really amazing. Because Stephen's a deacon, and he's clearing tables and cleaning up mess and helping sick people, but he also has a problem. He won't keep his mouth shut about Jesus. He keeps running his mouth and making people mad. And so they decide that he needs to be stoned. He needs to be put away.

And so what they do is he says this really confrontational dialogue to the Jews. And so they respond by stoning him. And this is the passage that we see here in Acts 7, all right? Acts 7:54:

⁵⁴Now when they heard these things –

And this is his message that he said to them.

– they were enraged, and they ground their teeth at him. ⁵⁵But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."

What's his motivation? Christ, right? Verse 57:

⁵⁷But they cried out with a loud voice and stopped their ears and rushed together at him. ⁵⁸Then they cast him out of the city and stoned him. And the witnesses laid down their –

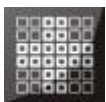
What's the word? Garments. Have we seen that anyplace else today?

– laid down their garments at the feet of a young man named Saul. ⁵⁹And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." ⁶⁰And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

Which means he died. I want to you show this, because here is an example of men who are throwing stones at Stephen in such a way that they are willing to take off their garments so that they can throw it even harder at Stephen. And Stephen is dying sacrificially, because he looks to heaven, and he sees the glory of Christ. And that is his motivation. And even in that, his dying breath he cries out, "Lord, do not hold the sin against them." He sees the mission of Christ, and it means more to him than his own life.

I love his heart, because it reminds me of the same one that we see in Christ in Luke 23:34.

³⁴And Jesus said, "Father, forgive them, for they know not what they do."



And it says it there as well.

And they cast lots to divide his garments.

Christ Jesus was even willing to give up his own garments so that people would see the glory of himself on the cross crucified for us.

So we're not built with this type of love. We just don't have this innate sense to love in this way. So what we need is a substitute to die in our place so that we can be forgiven by a Holy God, and we can see our need for a Savior. And then what happens in that is a new covenant begins with Christ. He takes out an old heart, and he replaces it with a new. And that heart begins to love even our enemies, even the worst.

And even in this, I'm challenged. I'm convicted, because I look at this, and I just think this really is not a step process that I can teach you five ways to love your enemies. It's really about you having a new heart in Christ. And the more that you obey Christ in your life as a believer, the more that you will love your enemies and the more that you will love others.

So I think, really, I guess the response for us is to say, "I cry out to you, Christ. I need you to show me how to love my enemies." If he is our Father and we are his children, if we want to work with our dad, we begin to want to look like our dad. And so this is an obedience issue for us, because the more and more we obey Christ in our life as a believer, we'll love our enemies. If we don't know Christ, we won't. We won't.

So we need Christ this morning. We need to be reminded of the Gospel and our great need for him. Let's pray.

