

**Prayer:**

**Slide # 1**

**Theme:** *Christ the King*

**Outline:**

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King's baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

**Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)**

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

The forerunner to the Messiah (John the Baptist) was prophesied about 700 years in advance by the prophet Isaiah as seen in Isa. 40:3. He came preparing the people to receive the Messiah by calling them to REPENTANCE. When Jesus started His official ministry, He took the baton from John the Baptist (as it were) and He too called the people to REPENTANCE saying, “**Repent, for the kingdom of heaven is at hand.**”

The way into the kingdom is through repentance and faith which is really a package that I like to call a “**change of mind kind of faith**” that when applied results in a changed life.

For those repentant the expectation is that they will now live in keeping with the King's kingdom ethics as laid down in the Sermon on the Mount.

**“How shall we then live?”** is the question answered in the Sermon on the Mount. This is how kingdom citizens should then live. It is spelled out in Matthew 5 in the form of kingdom ethics called the **BEATITUDES** and also in form of **SIX ANTITHESES** in which Christ says, **“You have heard...But I say”**. Note the 8 beatitudes and the 6 Antitheses.

### Slide # 2

#### **The Beatitudes – Matt. 5:3-10**

#### **Blessed “Kingdom Ethics”...**

- Acknowledge spiritual poverty – “poor in spirit” – v. 3
- Godly sorrow – “those who mourn” – v. 4
- Humble submission to God’s reign – “the meek” – v. 5
- Pursue godliness – “hunger and thirst for righteousness” – v. 6
- Concern for others – “merciful” – v. 7
- Passion for holiness – “the pure in heart” – v. 8
- Strive for unity – “peacemakers” – v. 9
- Stand for what is right – “persecuted for righteousness” – v. 10

### Slide # 3

#### **Six Antitheses**

#### **(You have Heard – but I Say)**

- 1) Murder/Anger – Mt. 5:21-26
  - 2) Adultery – Mt. 5:27-30
  - 3) Divorce – Mt. 5:31-32
  - 4) Oaths – Mt. 5:33-37
- 5) Vengeance – Mt. 5:38-42
- 6) Love for Enemies – Mt. 5:43-48

Two important things to note from Matt. 5. 1) Christ came to FULFILL the LAW in a deeper sense – that is making it possible for His people to live out the spirit of the law in the power of the Holy Spirit (cf. Mt. 5:17). 2) Christ plainly says that unless our righteousness exceeds the standards of the scribes and Pharisees, we will not see the kingdom (5:20).

These religious leaders emphasized EXTERNAL compliance, but Christ emphasized an INTERNAL spiritual dynamic that results in an even higher standard of living. In saving faith, we have an imputed righteousness (that is Christ’s righteousness is put to our account) but we also have changed hearts which results in practical righteousness in the life.

Today we consider the 5<sup>th</sup> and 6<sup>th</sup> antitheses related to retaliation and love.

**Matthew 5:38–48 (NKJV)**

**38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’**

This prescription is found in the law of the OT Scriptures (cf. Ex. 21:24; Lev. 24:19-20; Deut. 19:21). But Christ shows the intention was never to foster personal vengeance or retaliation.

**“An eye for an eye”** was called **“the law of retaliation”** (Latin: *lex talionis*). But understand this was NEVER to be a matter of personal retaliation or vindication. Rather, this was a provision under the law that was carried out in the realm of legal courts (cf. Ex. 21:22; Num. 35:9-34).

This becomes very important in terms of the flow of thought and making proper application of what Christ is saying. Personal vengeance was never the intent.

**Slide # 4**

Deut. 19:18 indicates that the “law of the tooth” (*lex talionis*) was a guideline for the civil authorities and did not approve private retribution. – ***The Moody Bible Commentary***

Jesus now goes on to show that for kingdom citizens there is to be no place for retaliation or being vindictive. We are to live above this. In verses 39-42 Jesus gives 4 illustrations of this principle.

We have already noted that in this sermon there are places where Christ to make a point, seems to use hyperbole. We saw this in verses 29-30 where Christ says if your right eye offends then pluck it out – if the right-hand causes you to sin cut it off. Almost, no one thinks we should take this literally. Rather, we take it that Christ was speaking in exaggerated terms to make His point strong; namely that drastic action is required. And we see this hyperbolic emphasis in these verses addressing retaliation as well.

**39 But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.**

An evil person is one who has done you wrong and the human tendency is to want to retaliate. A slap on the right cheek in Jewish culture was considered a major insult injuring your pride more than anything else. Jewish law demanded a stiff fine for such an injurious insult.

Instead of retaliating Christ says to turn the other cheek. Again, understand the “spirit” in which Christ speaks.

In the context the flow of thought continues from verse 38. In a situation where the courts should handle things you don’t become a vigilante and try to mete out justice on a personal vengeful basis. Instead of doing that you just take it.

Worldly wisdom says, *“If you don’t hit me, I won’t hit you. But if you hit me, I will hit you back twice as hard.”* Christ says, *“don’t hit back”*. Don’t take vengeance into your own hands.

Now this is not to say there is no place for the civil authorities to deal with abuse, there is – just as there was under the Law in the OT. The issue here is **personal retaliation**. There is no place for personal revenge in “kingdom ethics”.

But I would argue there is a place to call the authorities when abuse is happening. If they are trying to knock your teeth out call the police. And there is a place for self-defense and a place to be wise in proactively protecting yourself and your family (cf. Lk. 12:11; 22:36-38; Acts 22:1; 24:10).

### **Slide # 5**

Jesus’ focus here is on individual conduct, as indicated by the contrast with Matt. 5:38, which shows he is prohibiting the universal human tendency to seek personal revenge. – ***ESV Study Bible***

### **Slide # 6**

#### **Romans 12:19 (NKJV)**

**19** Beloved, **do not avenge yourselves**, but rather give place to wrath; for it is written, “Vengeance is Mine, **I will repay,**” **says the Lord.**

When someone abusively wrongs you the thing to do is give it over to God and let Him take care of it. Vengeance belongs to the Lord. Don’t play God here. Give it to Him. It belongs to Him to repay.

It is important to realize that “personal retaliation” is sin! It is wrong. It is not in keeping with kingdom living.

**40 If anyone wants to sue you and take away your tunic, let him have your cloak also.**

For whatever reason this person wants to sue you. The most natural thing is to fight back. But Christ says not to retaliate, but instead be gracious.

Again, every situation has to be weighed in view of the whole counsel of God, but Jesus is here dealing with the issue of retaliation and is emphasizing we are to have a completely different spirit – really the exact opposite spirit. Instead of retaliating, we are to be extra gracious!

The “**tunic**” was the inner garment while the “**cloak**” was the outer coat like garment. The law forbade taking away the cloak for it provided warmth in the night and served as a type of blanket (cf. Ex. 22:26-27; Dt. 24:12-13).

Most do not feel that Jesus was saying offer everything and just go home in your loincloth, but rather again by way of hyperbole was making the point that we should go to extremes in being gracious versus being vindictive when someone is seeking to legally take advantage of us. He is dealing with our attitude that should indicate material things are not the most important things to us. Rather gracious God-like character is the main thing.

**41 And whoever compels you to go one mile, go with him two.**

Here most commentators believe that Christ was referring to the Roman Government’s practice of military personnel having the authority to commandeer civilians to help them carry their supplies. As such they had the authority to press both men and beasts into compulsory service when the interests of the government required it.

An example of this would be when the Roman soldiers pressed Simon the Cyrenian into the service of carrying Christ’s cross.

**Slide # 7**

**Luke 23:26 (NKJV)**

**26** Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus.

The Jews greatly resented this kind of compulsory service, but the Lord taught that it is our duty to help those who rule over us, to do so cheerfully, and to go beyond the call of duty. – **John Phillips**

If the government compels us to do something we don't like, (which is not a moral issue), what should our attitude be? We American Christians with our emphasis on independence and freedom tend to struggle with this. We don't like being told what to do by the government. After all the gov't is here to serve us – not the other way around - right?

As one commentator put it: “*This illustration is implicitly anti-Zealot.*” (D.A. Carson). We are not to be revolutionaries who fight against the government at every step and resist their leadership. You say, “**But our government is different?**” Really, have you studied the Roman Government? It ruled with an iron fist. You didn't mess with Rome or they might put you on a Roman Cross. We are to be good citizens – with a spirit of being willing to be helpful in the matter of civic duties – even to go the second mile.

All the way through here Christ is dealing with our attitude. We should not think of “self” but rather seek the other person's highest good. We should not seek retaliation, we should put people over possessions, we should be willing to give of ourselves when pressed into service by the governing authorities. These are “kingdom ethics”.

**42 Give to him who asks you, and from him who wants to borrow from you do not turn away.**

How should we understand this? Should we just be a “**soft touch**” that indiscriminately gives to everyone who wants something? I don't think so. Paul said, “**If anyone will not work, neither shall he eat.**” (2 Thess. 3:10). He didn't say feed him anyway because of what Jesus taught.

Most commentators agree that this presumes the person asking for money or wanting to borrow has a legitimate need and you know that fact.

We must also take into account the many Proverbs in the book of wisdom that counsel against indiscriminate lending or being surety for someone. Jesus was not contradicting these wisdom principles (cf. Prov. 6:1; 11:15; 17:18; 22:7, 26; 27:13).

We are not called to be naive or undiscerning. I often say that in Bible times they had an advantage in that they didn't have phones. *You see anyone can get on the phone and just call claiming anything and how am I ever going to know what is true and what is not true?*

I could spend all my time going down all kinds of rabbit trails. I think the above situation assumes you have some real knowledge about this situation, it is genuine, and you are in a position to help.

The implication is that the person who asks has a genuine need. We are not required to respond to every foolish, selfish request made of us. Sometimes to give a person what he wants but does not need is a disservice, doing him more harm than good. – **John MacArthur**

But there is also another contextual consideration...

### **Slide # 8**

Since this entire paragraph is devoted to Jesus' teaching against retaliation, this verse probably prohibits disciples from seeking vengeance against opponents by refusing to help them in time of need. - **HCSB**

I like that explanation because it fits the flow of the context. And I think that rightly dividing the Word thinks in context consistently. It considers the entire counsel of God and it considers the immediate context and the flow of thought.

### **Slide # 9**

#### **Exodus 23:4–5 (NKJV)**

**4** “If you meet your enemy’s ox or his donkey going astray, **you shall surely bring it back to him again.**

**5** If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, **you shall surely help him with it.**

The sense is that instead of retaliation we should respond with a helping hand, and the overall context here in Matthew 5 suggests this is in response to someone you might feel like saying, “*Okay, you can just suffer because of what you have done to me.*” Again, our attitude should be gracious in spite of what they may have done to us in the past.

The whole surrounding context is emphasizing that we as kingdom citizens are not to be a vindictive people. Instead of retaliating – we just take it. Instead of retaliating – we go the extra mile. Instead of retaliating – we seek to be helpful! That is a powerful testimony.

This last week I had a part in the memorial service of Kenda High who is the mother of my son-in-law Nate. I knew her pretty well.

It was remembered that she would often set her own wishes aside (saying it didn't really matter) to allow others to have their way. And it was remembered that she was not one to hold a grudge being very forgiving and willing to help no matter what.

This is the type of attitude and lifestyle Christ is calling for in His people. It is so human to want to lash out, to be vindictive and want to retaliate, to seek some form of vengeance.

But to just take it and go on wishing for and seeking the best for those who mistreat you is the stuff of kingdom living. Really, this is supernatural living made possible only by the power of the Holy Spirit. But this is our calling as kingdom people.

This week I read an article in the magazine called "The Voice of the Martyrs". It was about a man from Nigeria named Ibrahim. Radical Muslims attacked his village and in the process they injured him causing him to lose his eyesight.

He says, *"I was not born again before the attack came and I lost my sight. I gave my life to Christ after the attack happened. Since then, I have not looked back."* After a month in the hospital, he went to church and heard a sermon on forgiveness. He had felt vengeful after the attack but upon hearing the sermon had a change of heart. He said, *"The message really gave me insight. I saw that the best thing was for me to forgive, so I forgave."*

As those who have been forgiven, we are to be a forgiving people. We are not to let an attitude of vengeance control us. Our entire outlook is now to be different. We are kingdom people and God controls our destiny. We are to let God take care of all things related to "vengeance".

Now admittedly, it is relatively easy to preach this and not so easy to live it out. People have a knack of doing really hurtful and hateful things that can easily get to us. We need God's help to be what we ought to be.

When slapped, sued, abused, or used – we should not retaliate but rather seek to be gracious.



Instead of retaliating we are to respond with grace. And to respond in grace thinks of the other person's highest good which is what God's love is all about. So not retaliating segues beautifully into Christ's next emphasis.

**43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’**

It is true that Lev. 19:18 specifically said “***you shall love your neighbor as yourself***” but nowhere did the law command “***hate your enemy***”. The Jews thought it was implied that Israel's enemies were God's enemies and therefore they should be hated (cf. Deut. 23:3-6; Ps. 26:5; 31:6). They got this from places like Ps. 139 where David said...

**Slide # 10**

**Psalm 139:21–22 (NKJV)**

**21** Do I not hate them, O LORD, who hate You? And do I not loathe those who rise up against You?

**22** I hate them with perfect hatred; I count them my enemies.

The Pharisees thus implied that their hatred was God's means of judging their **enemies**. But Jesus stated that Israel should demonstrate God's love even to her enemies—a practice not even commanded in the Old Testament!

– ***The Bible Knowledge Commentary***

**44 But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,**

Christ acknowledges that we will have enemies. And who are they? They are people who curse you, who hate you, who spitefully use you and persecute you. Lovely bunch of people to be sure! 😊

This may be the hardest commandment given in the Bible. Like I say, it is not found in the OT. This is radical stuff. We can more easily understand the command to love our brother, but our enemy? That is radical!

The Greek word for LOVE in the command, “***love your enemies***” is the word “***agape***”. It is the intense word for love. It is not based on emotions which is a good thing because sometimes it is very hard to get the emotions to feel lovey when people are abusing you.

Agape love is based on the will. It chooses to love and it seeks the other person's highest good in spite of their actions. This is God's kind of love.

Loving your enemies responds with blessing them when they curse you. That is not easy to do. When someone is cursing you the most natural thing in the world is to want to curse back.

But remember the example of Jesus. As His enemies were crucifying Him, He prayed, "*Father forgive them, for they do not know what they do.*" (Lk. 23:34). Stephen the first martyr of the church as he was dying said, "*Lord, do not charge them with this sin.*" (Acts 7:60).

### **Slide # 11**

#### **1 Peter 3:9 (NKJV)**

**9** not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that **you were called to this**, that you may inherit a blessing.

These blessings are intended to lead unbelievers to repentance (Acts 14:17; Rom. 2:4). Of course there is a sense in which God hates those who are resolutely and impenitently wicked (cf. Ps. 5:5; 11:5; Eph. 2:3), but God's blessings of common grace constitute his primary providential action toward mankind here and now.

– ***ESV Study Bible***

### **Slide # 12**

#### ***Love your Enemies:***

Bless

Do Good

Pray

When I was a brand new Christian I worked with a close friend who did not appreciate my conversion. He liked the "***old Dwight***" and not the "***new Dwight***". When I got saved, he told me that I had "*messed in my own nest*" (using sanitized language) and made it clear he wanted nothing to do with me.

When I would come into the shop in the morning I would say "***Good morning***" and he would turn his head the other way.

This went on day after day for a long time. It so happened in those early days of my salvation that I started memorizing 3 verses each day and one of my memory verses was Matt 5:44.

**Matthew 5:44 (NKJV)**

**44** But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

So when he would do this I would pray for him. One day he was in a situation where he needed someone to help him, and being desperate he asked me to help him.

I promptly told him that because he had been treating me so badly, I would never help him and that those who abuse God's servants in this way are headed for hell. (Just kidding). Of course not! I said, I would be glad to help him and that broke the ice. After that he was civil to me. We were never again close friends, but he was always civil.

**Romans 12:21 (NKJV)**

**21** Do not be overcome by evil, but overcome evil with good.

Jesus said to respond this way...

**45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.**

The sense here is not that you may become sons, but that you may reflect that you are indeed "*sons of your Father in heaven.*" (cf. Mt. 10:16; Lk. 6:36; 12:40; Jn. 20:27). Verse 48 shows that Christ is addressing those who already have God as their Father.

Those that truly know God as Father should show a moral resemblance to Him. God loves unconditionally and so should we. This is God-like and is to be indicative of His children.

God causing the sun to rise on those who are evil as well as those who are good; and Him sending rain on the just and the unjust is what theologians often refer to as God's "**common grace**". God loves everyone. He is gracious to all. God so loved the world that He gave His only begotten Son (Jn. 3:16).

God demonstrated His love toward us in that while we were still sinners Christ died for us (Rom. 5:8). When we were enemies we were reconciled to God through the death of His Son (Rom. 5:10). God loves the unlovely. He loves sinners and wants to save them. We too should reflect this!

**46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?**

We should not expect any reward for loving those who love us. Even worldly sinners do this. Its easy to love those who love you. That is no big deal. Jesus said, “***even the tax collectors do the same.***” Who loves tax collectors? Well, other tax collectors!

Tax collectors were considered to be the scum of the earth by the Jews. They were Jews who were hired by the Romans to collect taxes in the Jewish community. They were considered “**traitors**” to the Jewish nation and on top of that they tended to be dishonest in charging absorbent rates and skimming off the top before Rome got their share.

By the way, before his conversion this was the occupation of Matthew – the human author of this book. He could really relate to this statement from Jesus.

There is nothing commendable about loving those who love you – even the low-down tax collectors lived on this level. But to love your enemies – now that is something. That is commendable. That is reward worthy!

**47 And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?**

If you are friendly only to those in your little friendship group, what sets you apart in that? That is nothing special. Again, even tax collectors are friendly among themselves.

In other words, love on this level – that simply loves those who love you and is friendly with those who are friendly to you – there is nothing commendable about this. Even the most worldly of people function on this level.

God sets a much higher standard for His people. Yes, we are to love one another – of course; but beyond that we are to even love our enemies who seek to abuse us.

**Slide # 13**

Evil for Good (***Devil-like***)

Good for Good – Evil for Evil (***Man-like***)

Good for Evil (***God-like***)

Jesus calls His kingdom people to be God-like returning good for evil. When that happens – now you are talking a reward. Now you are talking about a testimony that is God-like. That is powerful living that is completely out of the norm.

**48 Therefore you shall be perfect, just as your Father in heaven is perfect.**

The “***therefore***” follows this section on loving your enemies. However, some think it is given as a summary statement of all the antithesis statements which are essentially all qualified by God’s kind of love.

The sum of all that Jesus teaches in the Sermon on the Mount – in fact, the sum of all He teaches in Scripture – is in those words.

– **John MacArthur**

This is the heart of the whole emphasis Christ is making in the entire Sermon on the Mount. The righteousness of the scribes and Pharisees emphasized external – legalistic – outward conformity to the law. But in contrast the righteousness Jesus emphasized was about an inward character of God-likeness that then works its way out in the life in keeping with the moral intent of the law.

The contrast is between an external emphasis and an internal emphasis. For Jesus BEING comes before DOING! And DOING is based on BEING! The great issue in life is not mere rules but relationship with God that puts Him on display! It’s all about God-likeness – being like God or what the Bible elsewhere calls godliness!

Be perfect, just as your Father in heaven is the great climactic emphasis in the ministry of Jesus! This is what its all about in terms of kingdom righteousness and kingdom living.

However, it is undeniable that this emphasis on being like God follows in context on the climactic emphasis of God's unconditional love as seen in loving your enemies.

The close connection between this verse and Jesus' teaching about love (vv. 43-47) suggests that unconditional love is the most crucial expression of God's character in the life of His followers. - **HCSB**

Truly, the greatest demonstration of love is seen in loving our enemies even as God loves His enemies (cf. Rom. 5:8-10).

Many commentators think that Matt. 5:48 is essentially a variant of Lev. 19:2 or perhaps Deut. 18:13.

### **Slide # 14**

#### **Leviticus 19:2 (NKJV)**

2 "Speak to all the congregation of the children of Israel, and say to them: **'You shall be holy, for I the LORD your God am holy.'**

#### **Deuteronomy 18:13 (NKJV)**

13 You shall be **blameless** before the LORD your God.

The word "***perfect***" denotes that which is ***complete or mature***. God is the standard of perfection with the emphasis in the immediate context being on the standard of LOVE.

We are to love like God loves. We are to love our enemies like He loves them.

So, when it says, "***be perfect, just as your Father in heaven is perfect***" the command is to be God-like in our character. This is the goal. We never attain it in this life – but it is the goal.

### **Slide # 15**

#### **Philippians 3:12–14 (NKJV)**

12 **Not that I have already attained, or am already perfected;** but I **press on**, that I may lay hold of that for which Christ Jesus has also laid hold of me.

**13** Brethren, **I do not count myself to have apprehended**; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,

**14 I press toward the goal** for the prize of the upward call of God in Christ Jesus.

The previous verses explain that to be perfect means to love those who hate us, to pray for those who persecute us, and to show kindness to both friend and foe. Perfection here is that spiritual maturity which enables a Christian to imitate God in dispensing blessing to everybody without partiality. – **William MacDonald**

The Jewish spiritual leaders promoted the idea that keeping the legal code of the law made one holy, but Jesus taught external conformity is not enough, He calls His people to God-like involving internal character.

By keeping Christ's words, one was to be complete, as God Himself is complete in the spirit of the law. – **Ed Glasscock**

The aim of the disciples' lives is the molding of their lives after the person of their heavenly Father. This is the climax to the standard of the Old Testament concept of righteousness. – **Stanley Toussaint**

God's people, changed by repentance, are to live out righteous lives that look like this.

**Slide # 16**

Controlled Anger

Sexual Purity

Covenant Faithfulness

Truth-tellers

Not Retaliatory

Love Enemies

**(This is God-like)**

The Jews emphasized the external keeping of the Law. Legalistic conformity was to be seen in their lives.

That is one level of so called “righteousness”. Jesus went deeper emphasizing the very character of God as seen in the deeper moral reality of the law. The very character of God is now to be seen in the hearts and lives of His people. Thus the very righteousness of God is to be lived out in the lives of kingdom people.

This is kingdom living in keeping with kingdom ethics!

**Madalyn Murray O-Hair** (1919-1995) was called “The Most Hated Woman in America”. In 1963 she founded American Atheists and served as its president until 1986. It was because of her lawsuit that it was mandated that prayer be removed from all public schools. After her death they discovered her diaries which included 2000 pages of handwritten notes which revealed her loneliness and cries of despair. “***Somebody, somewhere love me***” was written six times, sometimes in a box set apart from the rest of the text.

Everyone needs love! And the greatest thing in the world is God’s love put perfectly on display in the life and death of Jesus Christ. But as His people this too is our calling – to put the love of God on display before a watching and unworthy world.

**1 Corinthians 13:13 (NKJV)**

**13** And now abide faith, hope, love, these three; but the greatest of these is love.

At my church a woman who had often snubbed me went out of her way to give me a big hug before the service. I was surprised and wondered what initiated her change of heart.

I got my answer at the end of the service. The pastor said: “***Your assignment for next week is the same as last week. I want you to go out there and love somebody you just can’t stand.***”

- ***Gloria Melville***

Well, that is our standing assignment! Don’t retaliate – Go the Second Mile- Love your Enemies. Put God and His love on display!

As Jesus said...

**Matthew 5:48 (NKJV)**

**48** Therefore you shall be perfect, just as your Father in heaven is perfect.



There is an old song titled: "I Would Be Like Jesus". A couple of the refrains go like this: *Be like Jesus, this my song, In the home and in the throng; Be like Jesus, all day long! I would be like Jesus. That in Heaven He may meet me, I would be like Jesus; That His words "Well done" may greet me, I would be like Jesus.*

Put God on display! This is our ongoing assignment! It's not about us. It's all about Him!