



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- Matthew 5:43-48 (KJV)

- 43 *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*

- Matthew 5:43-48
- 44 ***But I say unto you,***
- ***Love your enemies,***
- ***bless them that curse you,***
 - ***do good to them that hate you,***
- ***and pray for them which despitefully use you, and persecute you;***

- Matthew 5:43-48
- **45 *That ye may be the children of your Father which is in heaven:***
- ***for he maketh his sun to rise on the evil and on the good,***
- ***and sendeth rain on the just and on the unjust.***

- **Matthew 5:43-48**
- **46 For if ye love them which love you, what reward have ye?**
 - **do not even the publicans the same?**

- Matthew 5:43-48
- 47 **And if ye salute your brethren only,**
 - **what do ye more than others?**
 - **do not even the publicans so?**

- Matthew 5:43-48
- 48 *Be ye therefore*
perfect,
- *even as your Father*
which is in heaven
is perfect.

- **Our Lord does not say**
here that all men are to be
equally dear to us,
- **Neither does He teach us**
to show equal honor to the
evil and the good,
the just and the unjust.

- What He asserts in all its fullness
is the eternal law of God,
"Thou shalt love thy neighbour,"
 - And to deny the practice
of the scribes,
"Thou shalt hate thine enemy."
 - He forbids hate altogether,
and will not allow it any rightful
place in our hearts.

- Observe the reasons
Christ gives for this law.
- # 1 *That ye may be the children of*
your Father which is in heaven,
- # 2 *and that ye may be perfect,*
as your Father is perfect.
- This is the spirit of Christian perfection,
for love is the fulfilling of the law.
- This is the spirit of the Lord,
for God Himself is love.

- **The Lord's word is absolute:**
 - **Love is due to all,**
good and evil,
just and unjust;
 - For our **duty** depends
not on theirs,
 - Neither is our **spirit**
to be regulated by theirs.

- Matthew 4:14-16,

“ That it might be fulfilled which was spoken by Esaias the prophet, saying,

- The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ”

- Jesus being the *“light of the world”* proceeds to illuminate the standards for members of His kingdom.

- There is no other passage of the New Testament which contains such a concentrated expression of the Christian ethic of personal relations.

- This passage describes **essential Christianity in action.**
- And even the person who never darkens the door of the church **knows that Jesus said this.**
 - And often **condemns** the professing Christian **for falling so far short of its demands.**

- When we study this passage we must first try to find out what Jesus was really saying.
- And what he was demanding of his followers.

- If we are to try to live these instructions out, we must obviously first of all be quite clear as to what it is asking.

- What does

Jesus mean

by

loving

our enemies?

- **Greek is a language which is rich in synonyms;**
its words often have **shades of meaning which English does not possess.**
 - In Greek there are **four different words for love.**

- **The Four Types of Love**

- Greek Style

- Love is a

- complicated emotion**

- which is

- quite difficult to understand.

- Although most people believe that love revolves around the heart, **it actually occurs in the brain.**

- Artists, poets and painters all epitomize the heart as the love symbol,
- But it's the brain that generates chemical signals to make people understand love.

- There are 4 different words in Greek of expressing love.
 - To describe these styles, the Ancient Greeks came up with four terms
 - Eros,
 - Storge,
 - Philia
 - Agape

- The four words are:
 - Eros,
(romantic love),
 - Phileo,
(fondness, friendship),
 - Storge
(family loyalty)
 - Agape
(unconditional love)

- **PHILEO**

- **An affectionate but platonic love.**

- It is a **friendship** type of love.

- Although you may have an **agape** love for your enemies,

- You may not have a **phileo** love for the same people.

- **“philia”**

is the word which describes one’s

nearest

and

dearest friends.

- It is the word of

warm, tender affection.²⁵

- Proverbs 18:24

***“there is a friend
that sticketh
closer than
a brother”.***

• John 13:23

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

- **STORGE**

- The love that **parents** naturally feel for their children;

- The love that **friends** feel for each other.

- Storge love is **unconditional**, **accepts flaws or faults** **and ultimately drives you to forgive.**

- It is a love that is **committed** and **sacrificial.**

- **EROS**

- Eros is a **passionate** and intense love **that arouses romantic feelings.**

- It is simply an **emotional** and **sexual love.**

- It focuses more on **self** instead of the other person.

- These words describe the love of passion.
- In these words there is nothing essentially bad;
 - But as time went on they began to be tinged with the idea of lust rather than love, and they never occur in the New Testament at all.

- **AGAPE**

- This is an

- **unconditional love**

that accepts the recipient
for whom he/she is,

**regardless of their flaws,
shortcomings or faults.**

- **AGAPE**
- **Although you may not like someone,**
you decide to love them just as a human being.
- **It is all about sacrifice**
as well as giving and expecting nothing in return.
- It is a **committed** and **chosen**
love.

- **Agape**
- **It means that:**
 - No matter what that person does to us,
 - No matter how he treats us,
 - No matter if he insults us or grieves us,
 - We will never allow any bitterness against him to invade our hearts,
 - But will regard him with that unconquerable benevolence and goodwill which will seek nothing but his highest good.
- **From this certain things emerge.**

- (# 1) **Jesus never asked us to** love our enemies in the same way as we love our nearest and our dearest.
- **The very word is different;** to love our enemies in the same way as we love our nearest and our dearest would neither be possible nor right.

- (# 2) Wherein does the main difference lie?
 - In the case of our nearest and our dearest we cannot help loving them;
- It is something which is born of the emotions of the heart.

- **But in the case of our enemies,**
love is not of the heart,
 - It is **not** something which we cannot help;
 - It is something which **we have to will ourselves into doing.**
- **It is in fact a victory over**
our natural emotions
to strike back, to get even.

- Agape
does not mean
a feeling of the heart,
which we cannot help,
and which comes
unbidden and unsought.

- Agape

means a determination

of the mind,

whereby we achieve this
unconquerable goodwill
even to those who
hurt and injure us.

- Agape

is the power

to love those

whom we do not like

and who may

not like us.

- **We can only have agape
when Jesus Christ
enables us**
to conquer our natural
tendency to anger
and to bitterness,
and to achieve
this invincible goodwill
to all men.

- Jesus laid this love down as a basis for personal relationships.
- This is not about world peace as wonderful as that thought may be.
 - It deals with our..
 - Personal relationships
 - Our neighbors
- People we meet with every day in life.⁴¹

- **It is much easier**
to go about declaring
that there should be
no such thing as war
between nations.
- First and foremost,
this commandment of Jesus
deals with me.

- We must note that this commandment is possible only for a Christian.

- It is only when Christ lives in our hearts that bitterness will die and this love spring to life.

- **Jesus goes even farther in that**

He demands we do something foreign to our nature.

- We are bidden **to pray for them.**

- **No one can pray**
for another person
and still hate him/her.
 - When we take
that person's name
before God,
something happens.

- We cannot go on hating another individual in the presence of God.
 - The surest way of killing bitterness is to pray for the one we are tempted to hate.

- **We have seen what Jesus meant when**
he commanded us
to have this Christian love;
- **And now we see why**
he demanded that
we should have it.

- The reason
is very
simple
and
grand.

- Such a love
makes us like God.

- Jesus pointed to the action of God in the world, and that is the action of unconquerable benevolence.

- ***“God makes his sun to rise on the good and the evil; he sends his rain on the just and the unjust.”***

- Jesus says that we must have this love that we may become **"the sons of our Father who is in heaven."**

- The reason why we must have this unconquerable benevolence and goodwill is that God has it.

- And, if we have it, we become nothing less than sons of God
or

godlike men/women.

- Here we have the key to one of the most difficult sentences in the New Testament.

- Jesus said:

"You, therefore, must be perfect as your heavenly Father is perfect."

- On the face of it that sounds like a commandment which cannot possibly have anything to do with us.
- None of us who would even faintly connect ourselves with perfection.

- The Greek word for perfect is

teleios

(te'-lā-os)

(<G5046>).

- This word is often

used in Greek

in a very special way.

- A victim which is fit for a sacrifice to God, that is a victim which is without blemish, is *teleios* (<G5046>).

- To put it in another way,
the Greek idea of perfection
is functional.

- A thing is perfect
{teleios}
if it fully realizes the
purpose for which it was
designed, and made.

- Teleios
(<G5046>)

is the adjective
formed from the noun

telos
(<G5056>).

- Telos
(tell' oss)

means an end, a purpose. ⁵⁷

- A thing is “teleios”

if it realizes the purpose for which it was planned.

- A man is perfect if he realizes the purpose for which he was created and sent into the world.

- Let us take a very simple analogy.

- Suppose I need to tighten a screw.

- I go and buy a screw-driver.

- I find that the screw-driver exactly fits the grip of my hand;
- Not too large or too small.,
 - And it fits the slot of the screw perfectly.

- I then turn the screw and the screw is fixed.
- In the Greek sense, and especially in the New Testament sense, that screw-driver is “teleios”.
- Because it exactly fulfilled the purpose for which it was bought.

- So, then,
a man will be
“teleios”

if he fulfills the purpose
for which he was created.

- For what purpose
was man created?

- The Bible leaves us in no doubt as to that.
- In Genesis we find God saying,
"Let us make man in our image after our likeness"
(Gen 1:26).

- Man was created to be like God.
- The characteristic of God is:
 - Universal benevolence,
 - Unconquerable goodwill,
- Seeking of the highest good of every man/woman.

- The great characteristic of God is love to saint and sinner alike.
- No matter what men do to him,
God seeks nothing but their highest good.

- **It is when one reproduces in life**

the forgiving,
sacrificial benevolence of God
that one becomes like God,

- **And is therefore perfect**
in the New Testament
sense of the word.

- It is the whole teaching of the Bible that we realize our God given purpose only by becoming godlike.

- The one thing which
makes us like God
is the love which
never ceases to care
for men,
- no matter what men
do to it.

- We realize our “teleios”.
- When we learn to forgive as God forgives,
- When we learn to love as God loves.

- Our Lord has been teaching us that **God demands perfection.**
- In this last verse he states it **plainly.**

- Let us ever strive to live in perfection,
- In perfect...
- Holiness and Obedience
 - To the will of God
 - For the glory of God.

- There is no such thing as
partial holiness,
partial righteousness,
or partial perfection.
- “All our righteousness
is as filthy rags.”

- If we would be perfect,
we must be in Christ.
- Men may call sincerity perfection,
or religious devotion holiness,
but God never will.
- “*That which is highly esteemed
among men is abomination in the
sight of God.*”
(Luke 16:5).

- And when our Savior says,
“*Be ye perfect,*”
his meaning is,
“*Be ye perfect in me.*”

- ***“Rejoicing in the perfection that is ours in him”***
(Colossians 1:28),
- And anxiously looking for that day when he shall present us
“before His glory without blemish, with unspeakable joy .
 - (Jude 1:24)

- He who made the heart must..
 - Disinfect it,
 - Cleanse it,
- That may have a new heart.
 - Ezekiel 18:31
***Cast away...
all your transgressions,
whereby ye have transgressed;
and make you
a new heart and a new spirit:***

- The sum of religion is to imitate the God whom we worship.

**Doors of the church
are open.**

Spirit & Bride Say

“Come”

Revelation 22:17

- 04-30-2017 Tryon, NC