

# The Marvelous Grace of God

Matt.5:43-48

- 43** “You have heard that it was said, ‘*You shall love your neighbor and hate your enemy.*’
- 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,
- 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.
- 46** For if you love those who love you, what reward have you? Do not even the tax collectors do the same?
- 47** And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so?
- 48** Therefore you shall be perfect, just as your Father in heaven is perfect.

The New King James Version. (1982). (Mt 5:43-48). Nashville: Thomas Nelson.

## Introduction

One of the things I love to do on Saturday is sit on my front porch with a cup of coffee and read. This past Saturday I was reading on the opening of the Ark Encounter with Ken Ham in Kentucky. Along with all the good news of the accomplishment of building a life size Noah’s Ark as a testimony to the accuracy and truthfulness of Gods Word, there was one article that caught my eye... that Bill Nye the Science Guy had been invited to come and take a tour of the newly constructed Ark... The good news is that he did, the

sad news is that in other parts of the news and articles, Bill Nye continued to mock Ken Ham and his beliefs in the Bible and utterly Bazaar.

Bill Nye may be an intelligent man, but he is absolutely wrong on the origination of the universe, he is a strong believer in darwinian evolution and a confessed agnostic.

He has made statements like “creationism frightens me”

I would say well the Creator will frighten you more

The media call him “Bill Nye the Science Guy”

I refer to him as “Bill Nye the Lying Guy”

After those upsetting articles, I followed the links to other articles and videos of people mocking the Bible, creation, The flood, the animals on the Ark, the age of the earth, and so on,

As I read on, I was struck by the vitriolic hatred and verbal explicative directed toward God and His Word and those who stand for Christ

When I read things like this it upsets me and makes me angry that these would speak in such ways about the God who saved me.

Sometimes in these context, believers may begin to develop a genuine hatred for these people, and in fact consider them to be the enemy.

I have seen and heard some believers and even pastors who would desire to do physical harm to these unbelievers.

*“And there’s a great danger in this. And the great danger in this is that all of a sudden the mission field, this world of dying people caught up in false religious systems, all living on borrowed time, about to perish becomes the enemy They become the enemy rather than the mission field. That’s the danger.*

So here we are in a world of people who are dying and they're all headed to eternal judgment and hell. They're going to perish and they're all living on borrowed time. All of them could die in any moment and God would be just in taking their lives because the wages of sin is death. He lets them live, He extends grace to them. He gives them time to repent. The patience of God, Romans 2 says, is intended to lead them to repentance. We have a responsibility then, living in a world of dying people on borrowed time to communicate the gospel to them. “ John MacArthur

We sometimes forget that God has called us to a higher standard, and a different standard. Many in the church today are not much different than the Jews, and pharisees of Jesus day. They have been so influence by the world, that they tend to act like the world.

### **Psm 106:34**

34 They did not destroy the peoples, As the LORD commanded them, 35 But they mingled with the nations And learned their practices, 36 And served their idols, Which became a snare to them.

We have adopted the tactics of the enemy the devil to try to Accomplish the purposes of God

So instead of, Love, forgiveness, grace, mercy, long-suffering, patience, kindness,

We act like the world, with hatred, unforgiveness, vengeance, malice, rejection,

It is sad to think that the world has so influence the church. We spend much more time listening to what the World says than what God says.

The average christian spends 21 hours a week watching TV or playing video games

sadly, Atheist watch less

*The average young person racks up 10,000 hours of gaming by the age of 21 -- or 24 hours less than they spend in a classroom for all of middle and high school if they have perfect attendance. It's a remarkable amount of time we're investing in games. 5 million gamers in the U.S., in fact, are spending more than 40 hours a week playing games -- the equivalent of a full time job!*

**Jane McGonigal**  
San Francisco, CA  
United States

We've released new research as part of the Transformational Discipleship study that shows **only 19% of churchgoers personally (not as part of a church worship service) read the Bible every day.** That is roughly the same as those who responded "Rarely/Never" (18 percent). A quarter of respondents indicate they read the Bible a few times a week, and 14% say they read the Bible "Once a Week" while another 22 percent say "Once a Month" or "A Few Times a Month." (Note that "churchgoers" does not mean "born again" or other things-- just what it says. We will look at more on that in future research releases.)

So it is no wonder that we don't think Biblically..

We are worldly in our thinking. We have been here for so long that we have grown to believe that it is right.

But we are to be different, Radically different, we are to be Biblical, Bibline, i.e. saturated with the Word God. so much so that our involuntary reaction is always Godly.

There is no greater way to show the Love of God, the gospel and Godly character than by  
Showing Love, by and understanding of Grace.  
Grace is the wellspring of Biblical Love.  
When you have truly experienced Grace, You naturally give grace, love, mercy, forgiveness.....

Arthur Pink wrote

“Divine grace is the sovereign and saving favour of God exercised in the bestowment of blessings upon those who have no merit in them and for which no compensation is demanded from them. Nay, more; it is the favour of God shown to those who not only have no positive deserts of their own, but who are thoroughly ill-deserving and hell-deserving. It is completely unmerited and unsought, and is altogether unattracted by anything in or from or by the objects upon which it is bestowed. Grace can neither be bought, earned, nor won by the creature. If it could be, it would cease to be grace. When a thing is said to be of grace we mean that the recipient has no claim upon it, that it was in nowise due him.

Grace is a provision for men who are so fallen that they cannot lift the axe of justice, so corrupt that they cannot change their own natures, so averse to God that they cannot

turn to Him, so blind that they cannot see Him, so deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them into resurrection.”

## Lesson

### I. The Tradition of the Jews

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

Where did the Pharisees get this:

Lev 19:18

18 ‘<sup>a</sup>You shall not take vengeance, <sup>b</sup>nor bear any grudge against the sons of your people, but <sup>c</sup>you shall love your neighbor as yourself; I am the Lord.

The convenient hypocrisy of the the sinner. and the danger of a false teachers is that they have a some of the truth, but omit or add to it enough to make it heretical and dangerous.

so they left off “as yourself”

*“Love your neighbor as yourself.”*

*What does it mean? It's not a command to love yourself. Please, I've heard people preach on that, you're to love yourself. No you're not. You're not commanded to love yourself. You already do that. That's built into your fallenness. That's part of your depravity is an inordinate love for yourself. You need to be cured of that. No, I mean, I'm not talking about self-preservation, and I'm not talking about failing to comb your hair. I'm not talking about failing to feed yourself. What I am talking about is it is part of being human to care for yourself, it is part of being sinful to overdo that preoccupation with yourself. We love ourselves in an unfeigned, fervent, habitual way. We love ourselves, we meet our needs, we meet our wants, we attend to our interests, we fulfill our desires, our hopes and our ambitions occupy us. We are more interested in what we say in a conversation than what somebody else is saying. That's why it's so hard to be a good listener. We do everything we possibly can to secure our own happiness, our own well-being, our own satisfaction, to make ourselves welcome, and comfortable and to fulfill our interests, to seek our own pleasure and fulfillment and we are really good at forgiving ourselves for all our failures and all our weaknesses. Well that's exactly how you should love your neighbor." JM*

and added "hate your enemy"

"In the Qumran community, the Essenes were a very sort of monastic cult within Judaism. They had some very interesting statements, here are a few of them. They mirror the attitude of the Jews in the time of our Lord on this issue.

Quote: "Love all that God has chosen and hate all that He has rejected." Here's another one, "Love all the sons of light, each according to his lot in God's community and hate all the sons of

darkness.” Here’s another one, “The Levites curse all the sons of Belial.” In other words, anybody who is not in our group is a cursed son of Belial.

So in the tradition that had developed, the command to love your neighbor as yourself became a license to hate because they defined neighbor more narrowly, and narrowly, and narrowly until it excluded anybody outside their group and certainly excluded enemies.

Here’s a maxim of the Pharisees, quote: “If a Jew sees a Gentile fallen into the sea, let him by no means lift him out of there for it is written, ‘Thou shalt not rise up against the blood of thy neighbor, but this man is not thy neighbor,’” end quote. Let him drown. I don’t think Pharisees would have made good lifeguards, rescue crews, or firemen, or first responders, It’s a small wonder that the Romans charged—this is true—small wonder that the Romans charged the Jews with hatred of the human race. What an attitude.”

They redefined “neighbor” so as to refer only to the Jews and not the Gentile.

**Hate** (3404) (**miseo** from **misos** = hatred) means dislike strongly, with the implication of aversion and hostility. **Miseo** usually implies active ill will in words and conduct.

**Miseo** - 42x in 38v - [Matt 5:43f](#); [6:24](#); [10:22](#); [24:9f](#); [Mark 13:13](#); [Luke 1:71](#); [6:22](#), [27](#); [14:26](#); [16:13](#); [19:14](#); [21:17](#); [John 3:20](#); [7:7](#); [12:25](#); [15:18f](#), [23ff](#); [17:14](#); [Rom 7:15](#); [9:13](#); [Eph 5:29](#); [Titus 3:3](#); [Heb 1:9](#); [1 John 2:9](#), [11](#); [3:13](#), [15](#); [4:20](#); [Jude 1:23](#); [Rev 2:6](#), [15](#); [17:16](#); [18:2](#). **NAS** = hate(13), hated(12), hateful(1), hates(12), hating(2).



**MacDonald** adds that...

Although they were never explicitly commanded to hate their enemy, this spirit underlay much of their indoctrination. This attitude was a summary of the OT's outlook toward those who persecuted God's people (see [Ps. 139:21, 22](#)). It was a righteous hostility directed against the enemies of God. (MacDonald, W & Farstad, A. *Believer's Bible Commentary*: Thomas Nelson)

The Canaanites

The Imprecatory psalms

**Psm. 69:22-28, 9**

- 22** Let their table become a snare before them,  
And their well-being a trap.
- 23** Let their eyes be darkened, so that they do not see;  
And make their loins shake continually.
- 24** Pour out Your indignation upon them,  
And let Your wrathful anger take hold of them.
- 25** Let their dwelling place be desolate;  
Let no one live in their tents.
- 26** For they persecute the *ones* You have struck,  
And talk of the grief of those You have wounded.
- 27** Add iniquity to their iniquity,  
And let them not come into Your righteousness.
- 28** Let them be blotted out of the book of the living,  
And not be written with the righteous.

**9** Because zeal for Your house has eaten me up,

And the reproaches of those who reproach You have fallen on me.

**Pam 139:19**

- 19** Oh, that You would slay the wicked, O God!  
Depart from me, therefore, you bloodthirsty men.
- 20** For they speak against You wickedly;  
Your enemies take *Your name* in vain.
- 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.
- 23** Search me, O God, and know my heart;  
Try me, and know my anxieties;
- 24** And see if *there is any* wicked way in me,  
And lead me in the way everlasting.

## II. The Teaching of Jesus

- 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,

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.

egō

44 ἐγὼ

|

λέγω

say

V-PIA-1S

## Love

**Tense:** Present

**Mood:** Imperative

**Voice:** Active

(25) (**agapao** from the noun **agape**) ([Click study of agape](#)) describes an unconditional, sacrificial love, which ultimately is the love that God is ([1Jn 4:8,16](#)) and that God demonstrates ([Ro 5:8-note](#)) ([Jn 3:16](#), [1Jn 4:9](#)) in its supreme form at Calvary.

**Agapao** is not love of the emotions but of the will . Thus this type of love is not borne from mere human affection but is divine love, commanded by God, produced as fruit in the heart of a surrendered saint by the Holy Spirit (Who is at work in us to will and to work to His good pleasure - [Php 2:13-note](#)) ([Ro 5:5-note](#); [Gal 5:22-note](#)), self-sacrificial in nature, seeking the benefit of the one who is loved (Love seeks one thing only: the good of the one loved. It leaves all the other secondary effects to take care of themselves.- Thomas Merton), a love which means death to self

([Mk 8:34](#)) and defeat for sin since the essence of sin is self-will and self-gratification, a love activated by personal choice of our will (working out our salvation in fear and trembling - [Php 2:12-note](#); cp [Ezek 36:27](#) = note God's "part" and man's responsibility! This OT passage refers to the promise of the New Covenant) not based on our feelings toward the object of our love (in this case to enemies who may actually hate us) and manifested by **specific actions** (summarized in [1Co 13:4](#), [5](#), [6](#), [7](#), [8](#) an excellent pragmatic, "real time" definition of "love in action" - see **notes** [1Co 13:4](#) [13:5](#) [13:6](#) [13:7](#) [13:8](#)). This type of love may involve emotion, but it must always involve action. It is not passive, but active. Love is service rather than sentiment (Stott). Love is the outgoing of the entire nature in self-sacrificing service. (W. H. Griffith Thomas)

## Your enemy

**Enemy** (hostile) (2190)(**echthros** [[word study](#)] from **échthos** = hatred, enmity; noun = **echthra** = enmity, hostility) is an adjective which pertains to manifesting hostility or being at enmity with another, where enmity is a deep seated animosity or hatred which may be open or concealed or a "deep-rooted hatred."

In the **active** sense **echthros** means to be hateful, hostile toward, at enmity with or adversary of someone, hating and opposing another.

In the **passive** sense **echthros** pertains to being subjected to hostility, to be hated, to be odious or to be regarded as an enemy.

**Echthros** is one who has the extreme negative attitude that is the opposite of love and friendship. An enemy is one that is antagonistic to another; especially seeking to injure, overthrow, or confound the opponent. Scripture often uses **echthros** as a noun describing "the adversary", Satan! Like father like son!

**Echthros** - 32x in 32v - [Matt 5:43f](#); [10:36](#); [13:25](#), [28](#), [39](#); [22:44](#); [Mark 12:36](#); [Luke 1:71](#), [74](#); [6:27](#), [35](#); [10:19](#); [19:27](#), [43](#); [20:43](#); [Acts 2:35](#); [13:10](#); [Rom 5:10](#); [11:28](#); [12:20](#); [1 Cor 15:25f](#); [Gal 4:16](#); [Phil 3:18](#); [Col 1:21](#); [2 Thess 3:15](#); [Heb 1:13](#); [10:13](#); [Jas 4:4](#); [Rev 11:5](#), [12](#). **NAS** = enemies(20), enemy(10), enemy\*(1), hostile(1).

**Hate your enemy** - On this statement **A T Robertson** comments that

This phrase is not in [Lev. 19:18](#), but is a rabbinical inference which Jesus repudiates bluntly. The Talmud says nothing of love to enemies. Paul in [Ro 12:20](#) quotes [Pr 25:22](#) to prove that we ought to treat our enemies kindly. Jesus taught us to pray for our enemies and did it himself even when he hung upon the cross.

**G K Chesterton** once quipped that

The Bible tells us to love our neighbors, and also to love our enemies; probably because they are generally the same people.

**Enemies** (2190) (**echthros** from **échthos** = hatred, enmity) ([Click](#) word study on **echthros**) describes one who is hateful, hostile or contentious toward another and thus opposes and resists.

**Corrie Ten Boom** (who should know about loving one's enemy) once said...

You never so touch the ocean of God's love as when you forgive and love your enemies.

An **enemy** is one that is antagonistic to another; especially seeking to injure, overthrow, or confound an opponent. **Echthros** refers to those whose actions and words manifest hatred for you, like that in-law who refuses to speak to you, the work associate who tried to get you fired, and the list goes on.

**Looking at the the biblical usages of the word enemy in the OT and NT, we can see what kind of enemy the bible is talking about.**

**This kind of enemy is the person who will:**

1. Hate you
2. Despise you
3. Persecute you,
4. Speak evil of you
5. Misrepresent you
6. Spread rumors of you
7. Gossip about you
8. Harsh with there speech
9. Take advantage of you
10. harm you physically
11. harm your family physically
12. sexually abuse you
13. sexually abuse someone in your family
14. murder you
15. murder your family
16. steal from you
- 17 steal from your family
18. lie to you
19. Betray you
- 20 lead you astray
21. Lead your children away from the truth
22. offer your children as sacrifices to false gods in burnt offering.

**John Piper** explains that there are...

Two Main Reasons Why We Should Love Our Enemies. One is that it reveals something of the way God is. God is merciful. "He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" ([Matthew 5:45](#)). "He does not deal with

us according to our sins, nor repay us according to our iniquities” ([Psalm 103:10](#)). “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” ([Ephesians 4:32](#)). So when Christians live this way, we show something of what God is like.

The second reason is that the hearts of Christians are satisfied with God and are not driven by the craving for revenge or self-exaltation or money or earthly security. God has become our all-satisfying treasure and so we don’t treat our adversaries out of our own sense of need and insecurity, but out of our own fullness with the satisfying glory of God. [Hebrews 10:34](#): “You joyfully accepted the plundering of your property [that is, without retaliation], since you knew that you yourselves had a better possession and an abiding one.” What takes away the compulsion of revenge is our deep confidence that this world is not our home, and that God is our utterly sure and all-satisfying reward.

So in both these reasons for loving our enemy we see the main thing: God is shown to be who he really is as a merciful God and as gloriously all-satisfying. The ultimate reason for being merciful is to glorify God—to make him look great in the eyes of man.

(Read the full message on [When is it Right to Repay Evil With Pain?](#))

**Kent Hughes** remarks that Jesus’ call to love one’s enemies is supremely radical! “To return evil for good is devilish; to return good for good is human; to return good for evil is divine.”

## SHOULD BE

Loved -[Matthew 5:44](#)

Prayed for -[Acts 7:60](#)  
 Assisted -[Proverbs 25:21](#); [Ro 12:20](#)  
 Overcome by kindness -[1Sa 26:21](#)

Rejoice not at the misfortunes of -[Job 31:29](#)  
 Rejoice not at the failings of -[Pr 24:17](#)  
 Desire not the death of -[1Ki 3:11](#)  
 Curse them not -[Job 31:30](#)  
 Be affectionately concerned for -[Ps 35:13](#)

**So that** - Introduces why we should love and pray like Jesus' commands. That we might fulfill the maxim, "Like father, like son". Or as **Jamieson** writes...

The meaning is, "that ye may show yourselves to be such by resembling Him" (compare [Matthew 5:9 \[note\]](#); [Eph 5:1](#)). Therefore be imitators of God, as beloved children (see note [Ephesians 5:1](#))

**Be** (1096) (**ginomai**) means to become or to come into being. Doing these things does not make us sons nor merit God's Fatherhood, but the fact that He is our Father and we are His sons (and daughters) should motivate (e.g., His amazing love displayed to us) and empower us (His grace, His Spirit)

**Spurgeon** comments that...

God constantly does that which many people regard almost as a crime, namely, doing good to the undeserving. It is the very genius of Christianity to help those who are utterly unworthy, — to be kind and generous even to those who are pretty certain to repay us with ingratitude and malice.

**For He causes His sun to rise on the evil and the good** - Jamieson rightly states that...

When we find God's own procedure held up for imitation in the law, and much more in the prophets ([Le 19:2](#); [20:26](#); and compare notes [1 Peter 1:15, 16](#)), we may see that the principle of this surprising verse was nothing new: but the form of it certainly is that of One who spake as never man spake. ([Reference](#))



**Good** (18) (**agathos**) (**Click** word study on **agathos**) means intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent (marked by or disposed to doing good). **Agathos** is one whose goodness and works of goodness are transferred to others. Good and doing good is the idea. **Agathos** describes that which is beneficial in addition to being good.

**Righteous** (1342) (**dikaios** from **dike** = right, just) (**Click** word study on **dikaios**) defines that which is in accordance with high standards of rectitude. It is that which is in right relation to another and so in reference to persons defines the one who is morally and ethically righteous, upright or just. From a legal viewpoint **dikaios** refers to one who is law-abiding (doing all that law or justice requires), honest and good in behavior and from a religious viewpoint one who is rightly related to God. In simple terms this trait describes being in accordance with what God requires. The righteous man does what he ought. He is the person who conforms to the standard, will or character of God.

For example, **Luke** describes **Zacharias** and **Elizabeth** (John the Baptist's parents) as

both **righteous** (**dikaios**) in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. ([Lu 1:6](#), see [Luke 2:25](#) "Simeon...was righteous")

They were rightly related to God and because of that right relationship, they walked accordingly. Notice that righteous character is associated with righteous conduct.

**Rain on the righteous and the unrighteous** - As Paul said in his great apologetic speech on Mars Hill...

(God) did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness. ([Acts 14:17](#))

This principle is found in the OT also, the Psalmist declaring that...

The LORD is good to all, and His mercies are over all His works.  
(Psalms 145:9) (Spurgeon's note)

**So that you may be sons of your Father** - Jesus is saying that loving without limits (or "asterisks" or "fine print" exception clauses) will demonstrate a love which is like our Father Who art in heaven. And oh the power of the Father's love. This quality of love will light up a household, a church, a school, a town, a nation! Impartially demonstrating love to one's enemies as well as to one's friends is to love sacrificially and supernaturally like God loves.

Clearly from this teaching one cannot conclude that God's love toward men is completely without distinction, and (as some falsely teach) that therefore all will be saved in the end (see discussion on **The Eternal Punishment of the Lost**). The Scriptures clearly do not teach universal salvation. And yet they do teach that God is impartial, as demonstrated in this verse. And His sons and daughters are to go and live likewise in a world filled with evil.

As **Dwight Pentecost** says...

God's love is not discriminatory. Nor is it selective... Sun and rain are representative of all the blessings that come to men from the hand of God. But God does not send cloudy weather to the unjust and cause the sun to shine on his just neighbor. God does not send rain to one man's field and deny it to the field next door because the man is unjust. When God sends His blessings, they are showered upon the whole earth, whether men are just or unjust. Such is the nature of God's love. When God ultimately provided the blessing of salvation for sinners, it was provided for all men, for Jesus Christ became, "the propitiation for our sins: and not for ours only [who believe], but also for the sins of the whole world ([1 Jn 2:2](#)). While all the world does not reap the benefit of salvation, Christ died for the sins of the world. Such was the love of God, that salvation was showered upon the just and the unjust. If a man is discriminatory in his affections, he does not manifest the love of God, which is without bounds. (Pentecost, J. D. Design for living: Lessons in Holiness from the Sermon on the Mount. Kregel Publications)

**Expositor's Bible Commentary** adds that...

Theologians since Calvin have related God's love in [Matthew 5:44-45](#) to his "**common grace**" (i.e., the gracious favor God bestows "commonly," without distinction, on all men). He could with justice condemn all; instead he shows repeated and prolonged favor on all. That is the point here established for our emulation, not that God's love is amoral or without any distinctions whatsoever.

It is equally unsound to conclude that the OT requires harsh terms for an enemy, but that the NT overcomes this dark portrait with new demands for unqualified love. Counter evidence refutes this notion: the OT often mandates love for others (e.g., [Exod 23:4-5](#); [Lev 19:18, 33-34](#); [1Sam 24:5](#); [Job 31:29](#); [Ps 7:4](#); [Pr 24:17, 29](#); [25:21-22](#) [cf. [Rom 12:20](#)], and the NT speaks against the reprobate (e.g., [Luke 18:7](#); [1Cor 16:22](#); [2 Thess 1:6-10](#); [2Tim 4:18](#); [Rev 6:10](#)). Rather, [Mt 5:44-45](#) insist that the OT law cited (v. 43) points to the wealth of love exercised by the heirs of the kingdom, a love qualitatively different from that experienced by other people (see on vv. 46-47). (Gaebelein, F, Editor: *Expositor's Bible Commentary 6-Volume New Testament*. Zondervan Publishing) (Bolding added)

How God Love us  
Romans 5

Ro 5:6–10

- 6** For when we were still without strength, in due time Christ died for the ungodly.
- 7** For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.
- 8** But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

- 9** Much more then, having now been justified by His blood, we shall be saved from wrath through Him.
- 10** For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

### How we exemplify that Love to our enemies

#### Romans 12:14

- 14** Bless those who persecute you; bless and do not curse.
- 15** Rejoice with those who rejoice, and weep with those who weep.
- 16** Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.
- 17** Repay no one evil for evil. Have regard for good things in the sight of all men.
- 18** If it is possible, as much as depends on you, live peaceably with all men.
- 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.
- 20** Therefore  
*"If your enemy is hungry, feed him;  
If he is thirsty, give him a drink;  
For in so doing you will heap coals of fire on his head."*
- 21** Do not be overcome by evil, but overcome evil with good.

We're told to bless our enemies  
That in this life we face,

For showing love that's not deserved  
Reveals to them God's grace. --HGB

His love has no limit, His grace has no measure,  
His power has no boundary known unto men;  
For out of His infinite riches in Jesus  
He giveth, and giveth, and giveth again. --Flint