

LOVE YOUR ENEMIES

LUKE 6:27-31

INTRODUCTION:

1. Responding to a question from a scribe, Jesus teaches us to love God and love our neighbor. (Matt. 22:37-39)
2. Who is your neighbor? A neighbor refers to those who live in close proximity. There are four categories of neighbors.
 - a) Those in our family. (Eph. 5:25; Titus 2:4)
 - b) Those in our community. (Romans 13:8)
 - c) Those in our spiritual family. (1 Pet. 1:22)
 - d) Those who are our enemies. (Luke 6:27)
3. We are commanded by Jesus to love our enemies. What does that mean, and how are we to carry out this command?

I. ANALYZING THE PASSAGE

- A. There is something Jesus commands us to do.
 1. **LUKE 6:27:** “*love.*” (agape). We are to always want what is best for others. Different from affection.
 2. **LUKE 6:27:** “*enemy*” An enemy is someone who has maliciously hurt us or seeks it. (Ex. 15:9; 2 Sam. 22:18)
 3. **LUKE 6:27:** “*do good*” The idea of doing good is to fashion something beautiful for their lives.
- B. How are we to obey the command of Jesus?
 1. **LUKE 6:28:** “*Bless those who curse you.*” Say good things about those who ask God to hurt you.
 2. **LUKE 6:28:** “*pray for those who spitefully use you.*” Talk to God about those who abuse you.
 3. **LUKE 6:29-31:** Do not seek to avenge yourself to those who have hurt you. (Rom. 12:19,20)

II. APPLYING THE PASSAGE

- A. Consider the example of Jesus. He did not only preach to love our enemies. He lived it. (1 Pet. 2:21-25)
 1. Jesus did not speak evil of His enemies. (1 Pet. 2:23)
 2. Jesus prayed for His enemies. (1 Pet. 2:23)
 3. Jesus put things into God’s hands. (1 Pet. 2:23)
- B. How can we become better at loving our enemies? By treating them the way we want to be treated. (Luke 6:31)

CONCLUSION: Have you shown the heart of Jesus in your life by the way you treat your enemies?

NORTHSIDE CHURCH OF CHRIST

2424 McCarran St. ☐ North Las Vegas, NV ☐ 89030
Phone: (702) 642-3141 Email: info@nlvchurchofchrist.com
Be sure to watch us live at www.nlvchurchofchrist.com

“Go into all the world and preach the gospel to every creature”
-Mark 16:15

June 6, 2021

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:30 PM

UNITY GLORIFIES GOD

The threat of division in the church can present itself for a variety of reasons. The differences in race, gender, and even social and economic factors can lead to division. A difference in opinion as to what the Bible teaches can drive a wedge between two factions. The actions of one toward another can split the church as brethren begin to take sides as to who is right and wrong. Therefore, we always ought to have a mind that will overcome the potential danger.

In Romans 14 there were those who had a difference of opinion on matters that did not matter. Because of their differences, they were treating each other with contempt, despising one another rather than walking in love (Rom. 14:10,15). When we come to chapter 15 Paul reminds his readers how important it is to be “*like-minded toward one another*” (Rom. 15:5). Why? “*that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ*” (v. 6).

It is so important to always remember why we not only have gathered together as the church, but to understand the purpose of our daily lives. We are here to glorify God. All that we do must be done to that end (1 Cor. 10:31). When we focus on the goal of glorifying God rather than what we want, it will go a long way to unite us as brethren.

CLP

LEARNING HUMILITY FROM JESUS

MARK 3:6-12

INTRODUCTION:

1. Jesus lived a life of humility and He expects His disciples to live a life of humility. (Matt. 11.29; 18.3,4; Rom. 12.3)
2. As Jesus was looking for some time alone He was confronted by a massive crowd of people. [Read Mark 3.6-12]
3. From the example of Jesus, we can learn how to be people of humility.

I. UNFOLDING THE ACCOUNT

- A. The popularity of Jesus
 1. **MARK 3.7:** *“But Jesus withdrew with His disciples to the sea. And a great multitude... followed Him”*
 2. The crowd of people following Jesus consisted of Jews and Gentiles and came from every direction. (Mar 3.8)
 3. The crowd was so large and tightly packed, Jesus was concerned *“lest they should crush them”* (Mark 3.9).
 4. Why was Jesus so popular? The crowd came to be healed by Him. (Mark 3.10; cf. 5.28)
- B. The humility of Jesus.
 1. **MARK 3.11:** *“And the unclean spirits...fell down before Him and cried out, saying, ‘You are the Son of God.’”*
 2. **MARK 3.12:** *“But He sternly warned them that they should not make Him known.”* (cf. Matt. 12.15-21)

II. HOW CAN WE LEARN TO BE HUMBLE?

- A. We are to be people of humility.
 1. Christians are to walk as Jesus walked. (1 John 2.6)
 2. We are told to *“humble yourselves”* (James 4.10)
- B. Four ways to live a life of humility. (Phil. 2.5,8)
 1. Jesus *“humbled Himself”* (Phil. 2.7,8). Being humble is a choice that we must decide to do.
 2. Jesus *“made Himself of no reputation”* (Phil. 2.7). Being humble involves denying ourselves. (Luke 9.23)
 3. Jesus took on *“the form of a bondservant”* (Phil. 2.7). Being humble involves living a life of service. (Phil. 2.3)
 4. Jesus *“became obedient”* (Phil. 2.8). Being humble involves submitting to the will of God.

CONCLUSION: The greatest are those the humble. (Matt. 18.4)

THE PROHIBITIVE NATURE OF SILENCE

Often it is pointed out that when the Bible is silent on a particular practice, then we are prohibited from engaging in it. Since the Bible is silent on the use of mechanical instruments in our worship, then we have no authority to use them. Since the Bible is silent about church social events, then we have no authority to have church sponsored fellowship meals, marriage retreats, or bowling teams.

Such a concept is somewhat of a misnomer. Do we not have bathrooms in the building? Where is the authority for them? Are not the scriptures silent about having a baptistery? Do we not have a baptistery in the building? Where is the authority to have one? Actually, the silence of scriptures, by itself is not prohibitive. It is prohibitive when God is silent on one thing because He has specified something else.

Let's consider an illustration. Suppose you granted your son or daughter to have a cookie and later found out that he or she had two cookies, ice cream, potato chips, and some candy. Your child then defended his or her actions saying, “You didn't say I couldn't have all of this”. The problem with their reasoning is that you were specific in what they could have. When you specified one thing, that meant that your child was limited to that one thing and nothing else.

In Hebrews 7 we read that Christ is High Priest according to a new order rather than the order of Aaron. To prove this the writer wrote, *“For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.”* (Heb. 7.14). In Exodus 28.1 and Numbers 3.6 we find that the tribe of Levi was to serve as priests under Aaron. Why did God not say that the tribe of Judah, Ruben, Dan, Naphteli, or any other tribe could not serve as priests? Answer: He had already specified the tribe of Levi automatically eliminating the other tribes. Hence God was silent about the other tribes because He had already specified Levi.

Why do we not have musical instruments? God specified singing (Eph. 5.19). Why do we not have church social functions? God specified the spiritual nature of our worship (John 4.23,24; 1 Cor. 11.34). However, where God does not specify we have the liberty to do whatever is expedient to carry out the general commands of God.

CLP