

Who is Our Neighbor?

Matthew 5:43-48—“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.⁴³ 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;⁴⁴ 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.⁴⁵ For if ye love them which love you, what reward have ye? do not even the publicans the same?⁴⁶ And if ye salute your brethren only, what do ye more than others? do not even the publicans so?⁴⁷ Be ye therefore perfect, even as your Father which is in heaven is perfect.⁴⁸”

I. Verse 43—“Love thy neighbor”

- A. As the Lord has brought us on this journey through His Sermon on the Mount, we have seen Him guide us through each one of these commandments to turn our focus from the outward to a new focus on the inward.
- B. With this same continued emphasis on the inward, the Lord turns to address the second most important commandment in the Law on which half of the commandments hang on.
 1. **Matthew 22:35-40** says, “Then one of them, which was **a lawyer**, asked him a question, tempting him, and saying,³⁵ Master, **which is the great commandment in the law?**³⁶ Jesus said unto him, Thou shalt **love the Lord thy God with all thy heart**, and with **all thy soul**, and with **all thy mind.**³⁷ This is the first and great commandment.³⁸ And the **second is like unto it**, Thou shalt **love thy neighbour as thyself.**³⁹ On these two commandments **hang all the law and the prophets.**⁴⁰”
- C. It was a lawyer who came to the Lord Jesus Christ. This was not an honest and a sincere lawyer! He was just looking for an opportunity to trap the Lord Jesus.
 1. He wanted to get the Lord Jesus to say something that would make the Lord look bad, and this lawyer came with his question about the law.
 2. On the surface, this lawyer appeared to want to learn about the law. On the surface, he posed as a sincere lawyer that just wanted to know what is the most important law in all the law.
 3. The Lord was as He always was—loving and gracious, innocent and kind to this lawyer who was trying to trap Him.
 4. The Lord just answered the question with His typical eloquence. He said that the greatest commandment was to love God.
- D. Then the Lord Jesus continued as He was to turn the focus to **the inward** and elaborate that the love had to be with all **heart** and **soul** and **mind**.
 1. He clarified that we must love God with all of our emotions. We must love God with all of our will and with all of our mind.
- E. That is it! It’s so simple. The first and greatest commandment is to love God.
- F. There is something very important to see in the Lord’s answer when the Lord said in **Matthew 22:37**.
 1. **Matthew 22:37** says, “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”
- G. When the Lord spoke of the three parts of man as the heart and the soul and the mind, He was setting up a scene of three different individual persons inside of a human.
 1. It was like the Lord was saying that inside every human there is a Mr. Heart and a Mr. Soul and a Mr. Mind. All of these three persons inside a human help each other to love the Lord.

- a. For example, when Mr. Heart says, “I was up late last night, and I am tired. I just don’t feel like loving God this morning and reading God’s Word.”
 - b. Then, Mr. Mind steps in and says, “I know you are tired, but I have been thinking that unless you read the Bible this morning, you are not going to be prepared for what challenges you have to face today.”
 - c. And then, Mr. Will steps in and says, “I will that you are going to read the Bible this morning.”
2. Or, it could be that one day Mr. Mind says, “I have been listening to a lecture by an atheist who is proving that evolution is the explanation for our existence and not God.”
 - a. Mr. Heart steps in and says, “The Lord loved us so much that He washed us from our sins in His own blood. I love the Lord, and it is time for you, Mr. Mind, to stop listening to the academic voices of deception and love the Lord.”
- H. This is the way the three distinct persons of Mr. Heart and Mr. Soul and Mr. Mind all work together to love the Lord. They help each other to keep each other in line with loving the Lord.
- I. Then, the Lord said, there is a second commandment which is similar to the first commandment. That commandment is to love your neighbor **as yourself**.
1. **Matthew 22:39** says, “*And the **second is like unto it**, Thou shalt love thy neighbour as thyself.*”
 2. The Lord said that this second commandment is like the first commandment.
- J. The first commandment is about loving God, and my neighbor is not God. What is important to see is where the elaboration comes in of how to love God.
1. We are to love God with all the heart (emotions) and with all the soul (will) and with all the mind (thoughts).
- K. The Lord is continuing on with this same thought when He said in **Matthew 22:39**, “*Thou shalt love thy neighbor as thyself.*”
- L. When the Lord said in **Matthew 22:39**, “*The second is like unto it,*” He meant that we are to love our neighbor also with our heart and our soul and our mind.
- M. Here again, Mr. Heart and Mr. Soul and Mr. Mind again work together to love our neighbor as ourselves.
1. When Mr. Heart says, “I don’t like my neighbor,” then Mr. Mind steps in and says, “I have been thinking that the Lord never said you have to like him. You have to love him.”
- N. Then, when Mr. Heart argues and says, “I tell you that I do not like my neighbor, and I do not feel like loving him,” then, Mr. Will rebukes Mr. Heart and says, “Mr. Heart, I don’t care if you do not like your neighbor. Mr. Heart, love your neighbor **when you feel** like it, love him **when you don’t feel** like it, and love him **until you do feel** like it.”
- O. When Mr. Heart and Mr. Will say to Mr. Mind, “How? How are we to love our neighbor?” Then, Mr. Mind steps in again and says, “Okay. Let me think about what I can do to make him happy. I know he like chocolate chip cookies.”
- P. Mr. Will steps in and says, “Yeah. We will bake him some chocolate chip cookies!”
- Q. Or Mr. Mind might say, “I saw he forgot to bring his trash cans in, and I have been thinking that we can bring his trash cans in for him.”
- R. Mr. Will steps in and says, “Yeah. We’ll bake him some cookies” or “I see that he forgot to bring his trash cans in, so I will help bring his trash cans in.”

- S. Both commandments involve all three parties of Mr. Heart (the feelings), Mr. Will (of the Soul with the will power to say, “Not my will, but God’s will be done), and Mr. Mind. All three working together enables the person to love neighbor as himself.
- II. Verse 43—*“Ye have heard that it hath been said”*
- A. Here again, we are missing the words “of them of old” as in the following verses:
1. **Matthew 5:21**—*“Ye have heard that it was said **by them of old time**, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:”*
 2. **Matthew 5:27**—*“Ye have heard that it was said **by them of old time**, Thou shalt not commit adultery:*
 3. **Matthew 5:33**—*“Again, ye have heard that it hath been said **by them of old time**, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:”*
- B. Those were His teachings that were based on the Word of God.
- C. Instead, we are in the other category where He starts with the following:
1. **Matthew 5:31**—*“**It hath been said**, Whosoever shall put away his wife, let him give her a writing of divorcement:”*
 2. **Matthew 5:38**—*“**Ye have heard that it hath been said**, An eye for an eye, and a tooth for a tooth.”*
- D. In both of these categories, the Lord is saying, “I know what you have heard, and in one case, you heard a wrong explanation for what the Bible said.”
1. Those are the teachings that he started with—*“Ye have heard that it hath been said **by them of old time.**”*
- E. For the other topics, he is covering with just “*Ye have heard,*” He is saying, “I know what you have heard, and in this category, you have heard either an addition to what God said or the old, ‘It says this, but it means this.’”
- III. Verse 43—*“Love thy neighbor, and hate thine enemy”*
- A. This is the addition category where something is added to what God said that God never said.
- B. “Love thy neighbor” comes right out of the Bible from **Leviticus 19:18**, *“Thou shalt love thy neighbour as thyself.”*
- C. But, where does *“Hate thine enemy come from?”*
1. It does not come from the Bible.
- D. That is the reason why the Lord said in **Matthew 5:43**, *“Ye have heard that it hath been said.”*
1. He did not say, *“It hath been said of them of old time.”*
- E. It was not said by those who wrote the Bible that they were to hate their enemies, but, he said, “Ye have heard that it hath been said.”
1. This shows He knew very well what they were being taught.
- F. He did not say, *“Ye have heard that ye should hate thine enemy.”* He said that, “Ye have heard that it hath been said.”
1. He knew how they were being taught. If you were to ask the people who said, “Ye shall hate thine enemy,” they would say, “Tradition...it is part of our tradition.”
 2. If you were to ask the people, “And how did this tradition get started?”
 3. They would say, “I don’t know, but it’s a tradition.”
- G. The Bible says, *“Thou shalt love thy neighbor,”* but the Bible does not say, “and hate thine enemy.”
- H. There is no “And.” The Bible says, “Thou shalt love thy neighbor.”
- I. The “And” causes all the trouble.
1. The “and” introduces the error.
 2. That is so typical of deception. Deception never can stand on error alone.

3. Deception always has to have truth in order to bring in the lie
 4. Deception is a curve ball. It starts with truth like a straight pitch, and then, all of a sudden the straight pitch takes a turn into a curve ball.
 5. The straight pitch is the first part in **Matthew 5:43**.
 - a. **Matthew 5:43** says, "*Thou shalt love thy neighbor.*"
 - b. The straight pitch becomes a curve ball with "and hate thine enemy."
- J. "Hate thine enemy" comes from tradition.
- K. This is based on a tradition that is based on what they called, "The Oral Law." They say Moses gave an addition to the written law. This Oral Law was passed on orally to the elders who passed it on orally to their children who passed it on to their children for hundreds of generations, and they say that this oral law is the basis for their tradition.
1. With this tradition based addition of "And hate thine enemies," they could say that their literal neighbor was their enemy. They justified not loving, but hating their neighbor.
 2. This is an example of what the Lord accused them of doing with their so called oral law based tradition in **Matthew 15:1-6**.
 - a. **Matthew 15:1-6**—"*Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,¹ Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.² But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?³ For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.⁴ But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;⁵ And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.⁶*"
- L. That sums up what He was doing in all of these teaching—He was exposing what He said in **Matthew 15:6**, "*Thus have ye made the commandment of God of none effect by your tradition.*"
1. That was what He was doing in the first part where He said, "*Ye have heard that it hath been said by them*" or "*Ye have heard that it hath been said by them of old time.*"
 - a. He was showing how their teachers had made the commandment of God of none effect by their tradition.
 2. In the second part of His teaching, He said, "*But, I say unto you.*"
 - a. That was when He was restoring the effect of the commandment of God.
 - b. By saying to lust after a woman in the heart was a violation of God's commandment, restored the effect of the commandment of God to not commit adultery.
 - c. By saying to get angry with another person was a violation of God's commandment, He restored the effect of the commandment to not murder
 3. In this part of His teachings on the Sermon on the Mount, He is on a mission to restore the effect of the commandments of God that have been taken away by the traditions of the elders.
- M. Their teachers had added that they were to hate their enemies, and that was so far from what God commanded in **Exodus 23:4-5**.
1. **Exodus 23:4-5** says, "*If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.⁴ If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.⁵*"

- N. God told them that if they were out walking one day and saw the enemy's donkey that had broken out of its enclosure.
1. They were not to say, "Oh, that is the donkey of my enemy. I hope it really gets good and lost and that he never recovers it. I am happy for his loss."
- O. Just the opposite, they were to say, "Oh, that is the donkey of my enemy. I hate to lose something especially something as valuable as a donkey. I feel his loss. I am going to stop what I am doing and rescue his donkey and return it to him."
- P. By adding this convenient "*And hate thine enemies,*" the teachers made a way for them to hate who they wanted because they controlled the definition of who was their enemy.
- Q. To put "hate thine enemy" on the same level as "love thy neighbor" makes hating the enemy a duty.
- R. When their misleading teachers taught the people to love their neighbor, they taught that their neighbor was their own people and that was the only person they were to love.
- S. The term neighbor did not apply to the Goyim or nations that were not Jewish.
1. It certainly did not apply to the Romans. They were taught that the Romans were not their neighbors that they were to love.
 2. The Romans were their enemies who had conquered their land and forced them to submit to them.
 3. The people were taught to hate the Romans because the Romans were not Jewish. The Romans were their enemies.
- T. While the people were being taught to hate those who were their enemies and Jewish, the law was saying that they should not do that in **Deuteronomy 23:7**.
1. **Deuteronomy 23:7** says, "*Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.*"
- U. Who the people were taught to love was all tied up in the term neighbor? Who were their neighbors? The people knew this. This issue of who the neighbor is came to a head one day when a person asked the Lord Jesus who are his neighbors in **Luke 10:25-37**.
1. **Luke 10:25-37**—"*And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?²⁵ He said unto him, What is written in the law? how readest thou?²⁶ And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.²⁷ And he said unto him, Thou hast answered right: this do, and thou shalt live.²⁸ But he, willing to justify himself, said unto Jesus, And who is my neighbour?²⁹ And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.³⁰ And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.³¹ And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.³² But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,³³ And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.³⁴ And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.³⁵ Which now of these three, thinkest thou, was neighbour unto him that fell among the ^{thieves}³⁶ And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.³⁷"*

- V. Here was another lawyer who confronted the Lord Jesus Christ. Again this lawyer was not sincere and was not honest. This lawyer was tempting the Lord Jesus. He was also trying to trap the Lord Jesus, so, he came with his question, *"Master, what shall I do to inherit eternal life?"*
- W. So, the Lord asked him in verse 26, *"What is written in the law?"*
- X. This lawyer probably knew what the Lord had said to the other lawyer about how all the Bible hangs on the two laws to love God and love your neighbor as yourself.
1. The Lord said, "Right. Do that and live."
 2. But, the man knew that he only loved the persons who the Pharisees and Scribes defined as neighbors—the Jewish people and not the non-Jewish people.
 3. This lawyer wanted confirmation that he was good to just love the Jewish people and so he asked in **Luke 10:29**, *"Who is my neighbor?"*
- Y. The Lord answered his question by a certain history. This was not a parable that the Lord told; this was a true history of something that really happened.
1. There really was a Jewish man from Jerusalem who was traveling down the hill to go to Jericho.
 2. This Jewish man really was attacked by thieves and left half-dead.
 3. There really was a Jewish priest who saw him half-dead and avoided getting close to him.
 4. There really was a Jewish Levite who saw him and avoided him.
 5. There really was a non-Jewish, hated Samaritan who saw him, went to him, dressed his wounds, brought him to an inn, took care of him, and promised to pay the innkeeper for taking care of him.
 6. When the Jewish lawyer confessed that the Samaritan was a true neighbor to the Jewish man who was attacked, that cut right across the teaching of the Pharisees and scribes. This Samaritan was not a convert to Judaism; he was and remained a Samaritan.
- IV. Verse 44—*"I say unto you, Love thine enemies"*
- A. With the words, *"But I say unto you,"* light came into the room—a wonderful light that dispelled the darkness of *"hate thine enemies."*
- V. Verse 44—*"Bless them that curse you"*
- A. These are not just passive enemies; these are enemies who were cursing them.
- B. In order to do this, the root of bitterness has to be addressed.
1. **Hebrews 12:15**—*"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."*
 2. There are two ways to deal with weeds—the easy way and the hard way. The easy way is to use a weed whacker and cut them down, but they will grow again unless.
 3. The hard way is taken to dig up the root of the weed.
 4. Bitterness is represented in **Hebrews 12:15** as a root, a root that has to be dug up.
- C. It is really easy to not want to park on verse 44 and to gloss over it quickly, but, this is radical because in verse 44, the Lord is calling us to do the following:
1. Identify those that **curse** us (that is not hard to do) and to **bless** them (that is hard to do)
 2. Identify those that **hate** us and to do **good** to them
 3. Identify those that spitefully use us and persecute us and to **pray** for them
- D. These are commands that the Lord is giving in verse 44. Just think of what the Lord is calling us each one of us personally to do here.
1. We are to make three lists with two columns on each list.
 2. The first list is titled, "Those that curse me."

- a. The first column is the list of names of persons who curse us.
 - b. The second column is how we are going to bless them.
- 3. The second list is titled, "Those that hate me."
 - a. The first column is the list of names of persons who hate us.
 - b. The second column is how we are going to do good to them.
 - c. This is the hard one because it is hard to do good to those that hate us.
- 4. The third list is titled, "Those that despitefully use me and persecute me."
 - a. The first column is the list of names of persons who despitefully use us and persecute us.
 - b. The second column is how we are going to pray for them.
- E. This is not easy to do, and when we think of helping those that curse us and hate us and use us, our first response is, "I don't want to."
- F. So, we need the "Want to." Where are we going to find the "Want to?" What is going to motivate us to "Want to" help all these enemies of ours?
- G. Jesus gives us the motivation to "Want to" help our enemies in the next verse, **Matthew 5:45**.
 - 1. **Matthew 5:45** says, *"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."*
- H. The "Want to" comes from the "Want to" be the children of God the Father who "Want to" copy God the Father or be like God the Father.
 - 1. What He is saying here is that the motivation to "Want to" help our enemies is not going to come from within us.
- I. What He is saying here is that instead of looking within for the motivation, you have to do the following:
 - 1. Look at God the Father
 - 2. Worship God the Father
 - 3. Want to copy God the Father
 - 4. Be like God the Father
 - 5. Study God the Father to see what He does
 - 6. There are two actions of God the Father that the Lord points us to, and those have to do with the Sun and the Rain.
- J. The Lord is calling us to see the Sun and the Rain in a radically different way from the way the world sees the Sun and the Rain.
- K. The word "His" in Matthew 5:45 changes everything. The Sun is "His Sun."
 - 1. That great ball of nuclear fission is His Sun
 - 2. Scientists are clueless as to how that great ball of nuclear fission came to be in existence.
 - 3. They say that it must have been at the time when there was nothing, and nothing exploded in a Big Bang and the sun came out of that Big Bang.
 - 4. This is another way to say that they don't know the answers. They are clueless.
- L. But, the Bible is not clueless as to where the Sun came from in **Genesis 1:14-16**.
 - 1. The verses say, *"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:¹⁴ And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.¹⁵ And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.¹⁶"*
- M. God made the Sun. That is why the Sun is "His Sun."

1. Then, the Lord wants us to see that what God the Father does with “His sun” is totally His decision.
 2. Visualize God the Father as looking down on the earth and seeing that good person who loves God. That person has been saved from his sins by God and God decides, “Okay. I will make my sun to rise on that good, saved person.”
 3. Then we imagine, God the Father looking down on a bad person who hates God and is killing believers like Adolph Hitler. God graciously decides, “Okay. I will make my sun to also rise on that really bad person.”
- N. The point is that God does good to His enemies by making His sun to rise on His enemies also.
- O. Just as there was one word that radically changed how the sun was viewed, there is one word that radically changes how rain is viewed. That word has the power to give us the “Want to” do good to our enemies. That word about the rain is found in **Matthew 5:45**.
1. **Matthew 5:45** says, “*And sendeth rain on the just and on the unjust.*”
 2. That word is “sendeth”
- P. Rain is not just part of the cycle of water that haphazardly falls wherever.
1. Rain is sent by God the Father which is what is also stated in **Isaiah 55:10-11**.
 - a. **Isaiah 55:10-11** says, “*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:¹⁰ So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto **I sent it.**¹¹”*
 2. The rain and the snow and the Bible are all sent by God for a purpose.
 - a. The rain and the snow are both sent by God to water the earth and make plants to grow and bear fruit.
 - b. The Word of God is also sent by God to convert the lost and to strengthen the saved.
- Q. Again, the Lord Jesus wants us to visualize God the Father looking down on the crops of a saved believer who loves. God says to them, “I will send my rain down to water that believer’s ground.”
1. Then, God the Father looks down and see the crops of a person who hates God and works to point children away from God. God the Father still says, “I will send my rain down to water the rebel’s ground.”
- R. By meditating on how God the Father sends His sun and His rain to help His enemies, we can find the “Want to” needed for us to help our enemies.
- S. There is one more word in verse 46 that the Lord Jesus used that has to the power to give us the “Want to” needed for us to help our enemies, and it is found in **Matthew 5:46**.
1. **Matthew 5:46** says, “*For if ye love them which love you, what reward have ye? do not even the publicans the same?*”
 2. It is the word, “Reward.”
 3. There is a reward that God will give to those who help their enemies.
 4. Rewards are not spoken about very often, but they are real. The Lord wants us to think about rewards for obeying God. Jesus said the following about rewards:
 - a. **Revelation 22:12**—“*And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*”
 - b. **Isaiah 40:10**—“*Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*”

5. There are rewards for bringing the Gospel to the lost in **1 Corinthians 3:8**.
 - a. **1 Corinthians 3:8** says, “*Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.*”
6. There are rewards for building a life on the Lord Jesus Christ in **1 Corinthians 3:14**.
 - a. **1 Corinthians 3:14**—“*If any man's work abide which he hath built thereupon, he shall receive a reward.*”
7. There are rewards for using what God has given us in life for Him in **Matthew 25:20-21**.
 - a. **Matthew 25:20-21** says, “*And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. (21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*”
8. How are we to do all these things of blessing those that curse us?
- T. Do good to them that hate you. Pray for them which despitefully use you, and persecute you.
 1. When you genuinely pray for a person, you get involved in their lives. You can't help it. You study them, and you think about their needs. Then, you engage yourself in heart felt prayer for them.
 2. You cannot hate a person if you are genuinely praying for that person.
 3. This is the therapy for hatred. To pray for a person forces us to think of their needs and pray that God would meet those needs.
- U. Prayer for an enemy makes the fires of our anger die down. It makes it possible for us to meet evil with blessings.
- V. Praying for an enemy breaks the power that the enemy has over us.
 1. When an enemy mistreats us and we become angry, then the enemy is controlling us with his power to make us angry.
 2. When we pray for that enemy, then that enemy loses his power to make us angry.
- VI. Verse 45—“*That ye may be the children of your Father which is in heaven*”
 - A. When the Lord said in **Matthew 5:45** (“*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*”), He was saying that the ultimate of worship is to imitate.
 - B. To call God, “Father” means to want to be like Him.
 - C. The Lord was saying that the highest motivation to obey His commands to help our enemies was to be like God the Father.
- VII. Verse 45—“*For he maketh his sun to rise on the evil and on the good*”
 - A. He told them to look at what God does—how God loves all the people that God causes His sun to rise on.
 - B. To be like God, we should look at all the people that He causes His sun to rise on and love those people as God does.
 - C. To be like God, is to love all the people that God causes His sun to rise on.
 - D. This is because God loves all men.
 1. **John 3:16** says, “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*”
- VIII. Verse 45—“*And sendeth rain on the just and on the unjust*”

- A. He said that how we should view rain as not just falling on its own, but we should see rain with one word in **Matthew 5:45**—“*Sendeth.*”
 - B. To be like God, we need to look at all the people that God sends His rain to and love them because God loves them enough to send His rain to them.
- IX. Verse 46—“*Do not even the publicans the same?*”
- A. When the Lord said in **Matthew 5:46-47**, “*For if ye love them which love you, what reward have ye? do not even the publicans the same?⁴⁶ And if ye salute your brethren only, what do ye more than others? do not even the publicans so?⁴⁷*”
 - B. When the Lord said that the publicans do love and honor others, He was not criticizing the dishonest tax collectors. He was focusing on what happens in their homes and among their own.
 - C. He was saying that they are not the children of God, yet they still love and honor.
- X. Verse 48—“*Be ye therefore perfect*”
- A. When the Lord said in **Matthew 5:48** (“*Be ye therefore perfect, even as your Father which is in heaven is perfect*”), He was not saying that we must be sinless as God is, but we must be perfect in the sense of being consistent.
 - B. In other words, we should not live two different lives.