"Feeling the Love" Matthew 5:43-48

I. The Ministry of Jesus Christ

- A. The Temptation of Jesus Christ
- B. The First Disciples of Jesus Christ
- C. The First Miracle of Jesus Christ
- D. The **Conversation of Nicodemus** with Jesus Christ
- E. The Conversation with the Woman at Jacob's well with Jesus Christ
- F. The Galilean Ministry of Jesus
- G. The Trip to Jerusalem of Jesus
- H. The Ministry of Jesus with His disciples
- I. The <u>Sermon</u> on the Mount

The purpose of the Sermon was to **<u>instruct</u>** those who believed on Christ as Messiah and to **<u>condemn</u>** those who had not yet done so.

Jesus raises the **level** of righteousness from a relative human standard to a **divine** standard

Jesus shows that mankind cannot **<u>reach</u>** this level of righteousness

For those who have accepted Jesus as the Messiah, it puts forth the righteous **principles** to be **employed** by faith as Jews until the kingdom is set up.

The sermon also contains **trans-dispensational principles** which are to be applied by faith for the believer **today**

Matthew 5:43-48 is the **sixth** of **<u>six units</u>** that begin "You have heard that it was said, but I say to you"

I. Jesus mentions the Incorrect Teaching (5:43)

 The Pharisees taught that you should ______ your neighbor and ______ your enemy

* How did the Jews define a "neighbor"?

* Does the law teach anywhere that you are to hate your neighbor?

* How did Jesus define a neighbor?

The scribes and Pharisees used God's hatred for evil to allow ______
against people.

II.	Je	Jesus mentions the Divine Teaching (5:44-48)		
	1.	Jesus' message to the hearers is that you are to	your personal enemies	
	2.	You are to those who curse you &	to those who hate you	
	3.	You are to for those who you	and	
	4.	The basis for loving your enemies is		
	5.	When we love our enemies, we	_ that we are God's children.	
	6.	You are to love your enemies because God is	to	
	7.	To emphasize the supernatural source of this love, Jes of love with love.	sus offers a	
	8.	Verse 48 serves as a f	or the first part of this sermon	

* What does this mean to you?