



Photo: majivecka / iStock / Thinkstock

## LOVE FOR ENEMIES

DEVOTIONAL READING: [Isaiah 1:12–17](#)

BACKGROUND SCRIPTURE: [Luke 6:27–36](#)

### LUKE 6:27–36

<sup>27</sup> “But to you who are listening I say: Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who mistreat you. <sup>29</sup> If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. <sup>30</sup> Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. <sup>31</sup> Do to others as you would have them do to you.

<sup>32</sup> “If you love those who love you, what credit is that to you? Even sinners love those who love them. <sup>33</sup> And if you do good to those who are good to you, what credit is that to you? Even sinners do that. <sup>34</sup> And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. <sup>35</sup> But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. <sup>36</sup> Be merciful, just as your Father is merciful.

## KEY VERSES

*To you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.—[Luke 6:27–28](#)*

## LOVE FOR ONE ANOTHER

### Unit 2: Inclusive Love

LESSONS 5–8

### LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Restate Jesus’ teaching about loving one’s enemies.
2. Contrast Jesus’ teachings with commonly held ideas about how to navigate adversarial relationships.
3. Express ways to grow in mercy toward all people, especially one’s enemies.

### LESSON OUTLINE

#### Introduction

A. “We Must Not Think Evil of This Man”

B. Lesson Context

- I. Love for Enemies ([Luke 6:27–30](#))

- A. In Return for Hatred (v. 27)
- B. Bless and Pray (v. 28)  
*Check Your Prayer List*
- C. Be Forgiving and Generous (vv. 29–30)

- II. Love for All (Luke 6:31–36)
  - A. Above Average Standards (vv. 31–34)
  - B. Acting Like God’s Children (vv. 35–36)  
*Doing Good on Thin Ice*

Conclusion

- A. The Challenge of Discipleship
- B. Prayer
- C. Thought to Remember

## HOW TO SAY IT

Beatitudes	Bee- <i>a</i> -tuh-toods ( <i>a</i> as in <i>mat</i> ).
Hesiod	Hee-see-uhd.
Isca-ri-ot	Iss- <i>care</i> -ee-ut.
Judea	Joo- <i>dee</i> -uh.
Maccabean	Mack-uh- <i>be</i> -un.
Pharisees	Fair-ih-seez.
Philo	Fie-low.
Zealot	Zel-ut.

## Introduction

### A. “We Must Not Think Evil of This Man”

At 10:25 a.m. on October 2, 2006, Carl Roberts entered the West Nickel Mines School, an Amish one-room schoolhouse in Bart Township, Pennsylvania. After ordering the two teachers and all the male students to

leave, Roberts tied up 10 female students and settled in for a siege. Within half an hour, with Pennsylvania state police surrounding the building, Roberts had shot all 10 girls, killing 5 of them, before killing himself.

In the face of so much devastation to a tiny, rural community, what kind of reaction might we expect? On the day of the shootings, reporters overheard the grandfather of one of the victims say, “We must not think evil of this man.” In the wake of funerals where they had buried their own children, grieving Amish families accounted for half of the people who attended the killer’s burial. Roberts’s widow was deeply moved by their presence. The imperative to forgiveness went beyond even this: the Amish community also generously supported a fund for the shooter’s family.

The desire for revenge is one of the deepest of human impulses. Sadness, rage, powerlessness, and a host of other emotions drive us to this. Jesus calls us to something very different, a new way of living in the world. We see this new way embodied in the reaction of that Amish community to an act of unspeakable brutality. Today’s lesson, drawn from Jesus’ Sermon on the Plain, further depicts the nature of this new way of life.

### B. Lesson Context

**Luke 6** contains an account of what has traditionally been called the Sermon on the Plain. Much attention has been given over the years to the relationship between the Sermon on the Plain and Matthew’s account

of the Sermon on the Mount. Some commentators have seen them as different versions of the same event. Others (perhaps most) have understood them to be independent of each other. This seems to be the best line of interpretation, and it is the one we will follow here.

The differences between the two sermons are readily apparent. One was delivered on a mountain ([Matthew 5:1](#)), the other on a plain ([Luke 6:17](#)). The Sermon on the Plain is about one-quarter the length of the Sermon on the Mount. The Beatitudes, which open the Sermon on the Mount ([Matthew 5:3–11](#)), contain blessings only; the Sermon on the Plain opens with (fewer) blessings that are followed by a set of corresponding woes ([Luke 6:20–26](#)).

A cursory comparison of [Luke 6:20–49](#) with [Matthew 5–7](#) also shows how much these sermons have in common. Both sermons show great concern for the poor and socially outcast (examples: [Matthew 5:5, 10](#); [Luke 6:20–22](#)), teaching love for enemies (example: [Matthew 5:43–48](#)), the centrality of mercy in the nature of the kingdom (example: [5:7](#)), opposition to hypocrisy (examples: [6:2, 5, 16](#); [Luke 6:42](#)), and so forth. That both of these sermons deal with these themes indicates just how commonly they appeared in Jesus’ preaching and ministry.

In [Luke 6](#), the sermon comes on the heels of a controversy with the Pharisees ([Luke 6:1–11](#)), after which Jesus left to pray on a mountain ([6:12](#)). As on other occasions, deep prayer precedes a significant moment in Jesus’ ministry (example: [3:21–22](#)). On this

occasion, prayer preceded Jesus’ choosing of the Twelve ([6:13–16](#)). After that, he came down to the plain ([6:17](#)).

When Jesus opened his mouth to speak, “looking at his disciples, he said” ([Luke 6:20](#)). In other words, it was the disciples—those who were already committed in word and deed to follow the Lord—who were the primary audience for what he had to say. Others were present (“the people,” [6:19](#)), but they were overhearing a message directed at Jesus’ followers, not primarily at them. This is an important point to bear in mind as we undertake our study. Jesus was describing the nature of the kingdom in these verses. He painted a picture of the community that he was forming around him, of its way of life. These still are not words directed at outsiders or at the world at large.

The Sermon on the Plain opens with a series of blessings and woes ([Luke 6:20–26](#); see above). They undercut the conventional view of the world that justified the way in which most of Jesus’ hearers lived out their daily lives. Most people, both then and now, would point to the rich and powerful, the popular and elite, as successful and honored in this life. Jesus says this is not so. Rather, it is the poor and hungry, the bereft and the persecuted, who are truly blessed. They can look forward to unimaginable blessings on the last day.

## I. Love for Enemies

([LUKE 6:27–30](#))

### A. In Return for Hatred (v. 27)

**27a.** “But to you who are listening I say: *But ... I say* sets up the audience (whether hearing or reading) to discover a contrast. *To you who are listening* seems to be equivalent in meaning to that familiar phrase from the Gospels, “whoever has ears, let them hear” ([Matthew 11:15](#); [Mark 4:9](#); etc.). The one who hears is not merely capable of making out audible sounds or speech. Rather, hearing requires understanding and—more critically—obedience to what is heard ([Luke 11:28](#); [James 1:22](#)). It is about receptivity to the message, a willingness to transform one’s life in accordance with the demands of the message.

**27b.** “Love your enemies, do good to those who hate you,

The command that came out of Jesus’ mouth was, and still is, counterintuitive. There is nothing else like it in all the texts that have come down to us from the ancient world. For instance, the poet Hesiod gives the typical understanding of one’s obligations to his enemies: “Love those who love you, and help those who help you. / Give to those who give to you, never to those who do not” (*Works and Days*, lines 353–354). It is not a part of unsanctified human nature to *love ... enemies*.

The demand that Jesus makes in this verse is one that most of us will resist almost instinctively. It is a high standard, and not natural for us, but it is surely attainable. The key lies in the perfection that Jesus calls for elsewhere (example: [Matthew 19:21](#)). Perfection (except in reference to God) connotes not absolute, unblemished sinlessness.

Rather, perfection assumes a process of continual, steady growth toward maturity (example: [2 Corinthians 7:1](#); contrast [Hebrews 10:14](#); [11:40](#)). The believer who is growing becomes increasingly able to extend love to enemies. Love is defined by action (*do good*), not sentiment or feeling. Love costs something; it does not come cheap.

#### *What Do You Think?*

What is the single most needed act of love you can express to an enemy in the week ahead?

#### *Digging Deeper*

What enemies do Christians face that are most like those of [Acts 18:17](#); [21:32](#); and [23:2](#)?

### **B. Bless and Pray (v. 28)**

**28.** “Bless those who curse you, pray for those who mistreat you.

This verse deals with love demonstrated in speech. These are examples that most likely would have come from the daily experiences of Jesus’ hearers. Many of them were socially marginal or poor, thus already not commanding the respect of their peers.

We can add to this picture the social pressures (from family, friends, neighbors, and religious leaders) that would have resulted from the decision to follow Jesus.

It would have been easy—and perfectly natural—for the believers to return curses for curses or to otherwise retaliate for the abuse they suffered. Instead of this, Jesus called them (and us) to do the opposite, to

bless those who *curse* them and to offer up prayers for those who took advantage of them (example: [Acts 7:59–60](#)).

### CHECK YOUR PRAYER LIST

I feel blessed to have lived 63 years without encountering many enemies. My most painful experiences have come in the employment arena. On three different occasions, I have lost jobs. In each instance, I felt some degree of being ill-used.

Looking back, I'm not proud of my responses. Although I didn't lash out, neither did I put those who initiated these painful scenarios on my prayer list! I'm sure I spent much more time feeling sorry for myself than praying for them.

Jesus didn't say we have to enjoy being treated poorly. But regardless of our feelings, we can honor Jesus' command to pray for anyone who has caused us pain. Often people mean us no harm, so we're actually praying mostly for our own attitude. If they really *are* out to get us, we can forgive them in prayer and ask God to work in their hearts.

Is there someone you need to add to your prayer list?

—A. S.

### C. Be Forgiving and Generous (vv. 29–30)

**29a.** “If someone slaps you on one cheek, turn to them the other also.

Love is demonstrated in specific actions. Indeed, the love Jesus calls for is demonstrated by going beyond: the disciple of Jesus

should offer *the other* also after being struck on one cheek.

Again, it is not at all in our nature to take this kind of treatment. The desire for retaliation is exceedingly strong in these kinds of situations. Jesus' standards are not based on what people do naturally. Instead they are based on God's own character and conduct. Jesus would demonstrate this truth in his last days. We need only consider his suffering and how easily he could have put an end to it to realize that Jesus modeled exactly what he preached ([Matthew 26:36–27:50](#)).

**29b–30.** “If someone takes your coat, do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.

Enemy love extends to our attitude toward our possessions as well. If the *coat* is required of a man, he should offer also his *shirt*. This goes well beyond the law, which would not allow the coat to be taken as surety for debt owed. Followers of Christ are not to be stingy with our things, because they are not ours to begin with (example: [2 Corinthians 9:6–11](#)). Moreover, we should trust God's provision enough to not expect to be repaid for what we give, much as Israel was called to trust him when they sacrificed the best of their flocks and fields ([Leviticus 22:21](#); etc.).

#### What Do You Think?

What are some ways to give generously without violating [2 Thessalonians 3:10](#)?

#### Digging Deeper

How do [Deuteronomy 15:7–8](#); [Psalm 37:21, 26](#); and/or [Proverbs 19:17; 21:26b](#) help you answer this question, if at all?

Jews in Jesus' time looked forward to the day of deliverance that would come at the hands of a strong Messiah, who would drive the Romans out of Judea. Indeed, the coming Messiah was frequently envisioned as a military leader. This desire can be seen in events like the Maccabean Revolt (167–160 BC) when a leader, a hoped-for messiah, would rebel against Rome and their chosen Jewish leaders in an attempt to free Judeans from their oppressors.

In light of this, we can imagine that commands such as these would have rubbed many in the multitude the wrong way. (Indeed, some of Jesus' closest followers, Simon the Zealot and Judas Iscariot for example, may have been disturbed by these words.) We see that more clearly in other places in the Gospels, where Jesus' messianic self-understanding did not match up with the expectations that the crowds had for who the Messiah would be (see [John 6:14–15](#)).

## II. Love for All ([LUKE 6:31–36](#))

### A. Above Average Standards (vv. [31–34](#))

**31. “Do to others as you would have them do to you.**

Jesus turned to a new line of discussion. Whereas [Luke 6:27–30](#) describes specific

behaviors that characterize the kingdom Jesus had come to establish, verses [31–36](#) speak to the motives for those behaviors. It is noteworthy here that we are no longer strictly focused on treatment of one's enemies but on people in general. The focus of Jesus' words had broadened to include everyone with whom the believer interacts.

This verse is Jesus' statement of what we commonly call the Golden Rule. The Golden Rule is an expansion of [Leviticus 19:18](#): “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord” (compare [Matthew 7:12](#)).

Several versions of this principle can be found in ancient literature. Philo of Alexandria (20 BC–AD 50), a Greek-speaking Jewish philosopher, said, “No one shall do to his neighbor what he would be unwilling to have done to himself” (*Hypothetica*). Seneca the Younger (4 BC–AD 65), a Roman philosopher, similarly wrote, “Let us give in the manner that would have been acceptable if we were receiving” (*De Beneficiis*). These examples from both Jewish and Roman backgrounds show that at least some philosophers assumed a stance of reciprocal good that is expanded on in Jesus' teaching in the Sermon on the Plain.

**32. “If you love those who love you, what credit is that to you? Even sinners love those who love them.**

*Sinners* here simply refers to all those who operate on “normal” human terms with regard to personal relationships, exchange, and so forth. Everyone who does not con-

form their lives to the standards of the new kingdom that Jesus proclaimed lives this way. They *love those who love them*, no more and no less.

Jesus called on his disciples to go beyond this limited (and limiting) standard. They were to give and to do good without expectation of return or reward of any kind. This is the higher standard, “righteousness [that] surpasses that of the Pharisees and the teachers of the law” ([Matthew 5:20](#)), that Jesus explicitly called for.

**33. “And if you do good to those who are good to you, what credit is that to you? Even sinners do that.**

This verse presents the same question as [Luke 6:32](#) with slightly different phrasing. Jesus envisioned the end of merely repaying *good for good*. Our behavior, in this new reality that Jesus preached, is not to be predetermined by our sense of what we are owed or what we owe. Good should be shown to others for its own sake, not for the sake of anything that we might receive in return.

**34. “And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full.**

The observant reader will have noticed that [Luke 6:32–34](#) constitutes a three-part question. All three make the same basic point: The way of life expounded by Jesus makes demands on those who would follow him—demands that fall outside the boundaries of “normal” human relationships and cultural expectations. Roman society was based on the fulfillment of obligations

between patrons and clients, between the elites and the masses. Jesus’ words in the Sermon on the Plain cut to the heart of that arrangement and undermine it. The kingdom of God is marked by a new approach to human relationships that explodes our ideas about status, possessions, what we believe we are entitled to, and many other subjects.

What is our attitude toward lending our possessions or resources? This is arguably one of the touchiest aspects of interpersonal relationships. How many friendships have ended over the loaning of money or other possessions? This is to say nothing of relationships that are not nearly as close to begin with.

## **B. Acting Like God’s Children (vv. 35–36)**

**35a. “But love your enemies, do good to them, and lend to them without expecting to get anything back.**

Verse 35 is a kind of a summary statement for this entire passage, a concise repetition of its main themes. Again the emphasis is on action.

It is tempting for us to agree with Jesus that genuine Christian love does not seek any benefit beyond the opportunity to act in love. We could nod our heads in affirmation and then turn to the next verse. But if we stop and think about how Jesus repeated this idea, and if we reflect also on the fact that love is the dominant ethic in the New Testament, then perhaps we ought to pause to investigate our own intentions carefully.

In all honesty, are we able to act in a way

that is self-sacrificing? Can we act in the interests of others with *no* expectation of anything in return? Can we act with no expectation of thank-you cards or pats on the back?

*What Do You Think?*

In what contexts today is the giving commanded in [Luke 6:35](#) to be limited by the prohibition of [2 John 9–11](#)?

*Digging Deeper*

Should the answer to that question be the same for all Christians? Why, or why not?

**35b.** “Then your reward will be great, and you will be children of the Most High,

As John the Baptist implies in [Luke 3:8–9](#), to be the child of someone or something is to share in the character of that person or object. To be *children of the Most High*, Jesus’ hearers (and we) are called to do the same things that God does, especially loving our enemies ([Romans 5:10–11](#)).

These motives also become benefits to us when we demonstrate the kind of love that Jesus had in mind. Jesus was clearly stressing that the ability to love others in a self-sacrificial manner is an important component of our eternal *reward*. This kind of love is a vital part of our identity as the children of the Most High.

Thus Jesus’ sermon presents the idea that the motivation for living a certain kind of life is not based on “what we can get out of it” in the here and now. Even so, isn’t the motivation of an eternal reward at least somewhat

selfish in and of itself?

*What Do You Think?*

What guardrails can we erect to keep our motives pure regarding expectation of reward?

*Digging Deeper*

Which Scriptures help you most in this area?

**35c.** “because he is kind to the ungrateful and wicked.

God’s character is to be *kind*, even to people who are *ungrateful and wicked* (example: [Matthew 5:45](#)). His character is our ultimate example. Our desire to please him is our ultimate motivation.

Jesus introduced this point so that we can understand that the way we’re being called to live is not arbitrary. Rather, it is a life that imitates our heavenly Father. So here we have the motivation for achieving the objectives Jesus laid out for us throughout this sermon.

### **DOING GOOD ON THIN ICE**

In 1569 in the Netherlands, Dirk Willems was arrested for being a member of a group of Christians who rejected certain doctrines. He escaped from a prison window and was chased by a guard. Coming to an icy pond, Dirk safely made his way across. But the ice broke under his pursuer.

Hearing the guard’s cry, Dirk ran back and pulled the man out of the frigid water. The guard then seized Dirk and led him back



to the prison. Soon afterward he was burned at the stake.

Dirk took the teachings of Jesus seriously. He dared to love his enemy and “do good” to him (Luke 6:27). Chances are you’ll never have to make the kind of decision Dirk Willems faced. But you’ll still have plenty of opportunities to apply Jesus’ challenging words. The next time you feel pursued by an enemy, turn around and do good to that person.

—A. S.

### 36. “Be merciful, just as your Father is merciful.”

A way of summarizing Jesus’ point in verse 35 is to say that God *is merciful*. His actions toward us are gracious and ultimately intended for our redemption (2 Peter 3:9). The primacy of mercy in the character of God likewise points us to a new way of life—*be merciful*—in which the critical value is not reciprocity but behavior imitative of our merciful Father (see Luke 11:4).

## Conclusion

### A. The Challenge of Discipleship

What is said in today’s text actually requires very little in the way of commentary. There are no textual issues or obscure cultural references that need to be explained in order for the reader to comprehend this passage. This is not a difficult passage to understand.



Visual for Lessons 6 & 7. Point to this visual as you pose for discussion the questions associated with verse 27b.

It is, however, an exceedingly difficult passage to put into practice. As we suggested at the outset, this is because the way of life that Jesus described here runs counter to the fundamentals of human nature: the deep-seated desire for revenge, for redress of injustice, for the respect of others. In light of this, it is common to view the teachings of Jesus in the Sermon on the Plain as impractical or unrealistic—even among Christians—and to seek ways to get around the implications of Jesus’ words. The truest and best application we may make of Jesus’ words is simply to reject this way of thinking, thus clearing the way for his words about love of enemies to reshape our hearts and our lives.

#### What Do You Think?

What part of today’s text do you find most difficult to apply personally? Why?

#### Digging Deeper

Who can you confide in to help you overcome this difficulty?

## B. Prayer

Heavenly Father, grant us the courage to pattern our lives after the teachings of Jesus rather than after what is acceptable according to our culture. In Jesus' name we pray. Amen.

## C. Thought to Remember

Jesus calls us to a new way of life.

## INVOLVEMENT LEARNING

Enhance your lesson with **NIV Bible Student** (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the **NIV Standard Lesson Commentary Deluxe Edition**).

## Into the Lesson

Distribute blank index cards and tell students they have one minute to create an "enemies list." Say, "Include the names or initials of those who have treated you as an enemy in the past." Assure learners that you will not collect the lists. After you call time, have students pair up to discuss their lists. As they do, write the following headers of five columns on the board: *Family / Personal / Professional / Religious / Other*.

During the ensuing whole-class discussion, call for shows of hands regarding enemies in these categories, tallying results for each (no names should be mentioned).

Ask, "Who were the enemies of first-

century Jews?" (*expected responses include tax collectors and the Romans*) Ask, "What about enemies of Jesus himself?" (*expected responses include the Jewish authorities, the Romans, and/or Judas Iscariot*) Make a transition by saying, "Let's find out how we should treat enemies."

## Into the Word

Read aloud **Luke 6:27–36**. Then say, "I'm going to give you a list of five statements that each have one word wrong. You have one minute to find the one wrong word in each and replace it with the right one. Closed Bibles!"

Then distribute the following statements on handouts (you prepare). The correct words are given in parentheses and are not to be included.

- 1—Love your friends.
- 2—Do similar to those who hate you.
- 3—Bless those who love you.
- 4—If hit on one cheek, protect the other.
- 5—Your reward will be proportional.

After you call time, have learners score their own results. (*Answers: 1—~~friends~~ enemies; 2—~~similar~~ good; 3—~~love~~ curse; 4—~~protect~~ offer; 5—~~proportional~~ great*)

*Alternative.* For a more comprehensive exercise, reproduce copies of the entire lesson text (which exceeds 200 words) with one word in each verse turned into a blank line for a total of 10 blanks. Have the 10 missing words printed off to the side as the choices for the blanks. Allow one minute, closed

Bibles.

*Option.* If you choose to spend more time working through the text in depth, distribute copies of the “Natural or Godly” notetaker from the activity page, which you can download.

## Into Life

Pose one or more of the following scenarios for whole-class or small-group discussion.

- 1—You are talking with someone who says, “I just can’t let people walk all over me. It’s not good for their character.” How do you respond? What Scriptures in addition to today’s text are relevant?
- 2—You become aware that a certain person is always talking about you behind your back. What do you do? What Scriptures in addition to today’s text are relevant?
- 3—Another driver makes an obscene gesture at you in traffic for a perceived discourtesy on your part. How do you react, if at all? What Scriptures in addition to today’s text are relevant?
- 4—A friend complains that his brother-in-law never repays borrowed money. How do you respond? What Scriptures in addition to today’s text are relevant?

Have students form prayer pairs. Ask pairs to read [Luke 6:28](#), then take time to pray for specific enemies, without mentioning names. Remind students that what is said during this time should remain confidential.

*Option.* Distribute copies of the “Now It’s

Personal” lesson reminder from the activity page as a take-home. Encourage learners to use it daily as indicated. To help ensure its use, promise to ask for results at the beginning of next week’s class.

---

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(October 11: Love for Enemies\)](#)

---

## LOVE FOR ENEMIES

*Lesson 6, Luke 6:27-36, NIV*

### NATURAL OR GODLY

As the class works through Luke 6:27-36, use the following charts as note-takers. The first one in each chart is done for you as an example.

Enemy's Action	Natural Reaction	Godly Reaction
v. 27—Hates you	<i>Hate them back; be mean to them.</i>	<i>Love them and do good to them.</i>
v. 28a—Curses you		
v. 28b—Mistreats you		
v. 29a—Slaps your cheek		
v. 29b—Takes your coat		
v. 30—Asks for a favor		

  

My Action	Natural Action	Godly Action
v. 31—Deciding how to treat others	<i>Treat them as good or bad as they treat you.</i>	<i>Know how you would like to be treated and do that to them.</i>
v. 32—Deciding whom to love		
v. 33—Deciding whom to do good things for		
v. 34—Deciding whom to lend something to		
v. 36—Deciding to whom you will give mercy		

### NOW IT'S PERSONAL

What enemies do you have trouble loving? Post this where you will see it daily in the week ahead.

\_\_\_\_\_ hates me, I will respond with love.  
\_\_\_\_\_ curses me, I will do the opposite in return.  
\_\_\_\_\_ mistreats me, I will respond with prayer.

*I will be merciful as the Father has been to me.*

Copyright © 2020 by Standard Publishing. Permission is granted to reproduce this page for ministry purposes only. Not for resale. Reproducible Student Activity Page 456