

07.20.25

Luke

Chapter 6 - An Uncommon Perspective

Mans: Imaginary Benefit (vs. 32-34)

Luke 6:32-32: If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount.

Well, each one of these phrases actually begins with the word “if,” and the perception is how you think; the way that you perceive that you are. It is actually a conditional clause, and so it's making reference to doing things according to a condition, “if you do this, expecting this,” and we oftentimes do things for that reason. It’s strange, as you go through the gospels, you are acutely aware of

your sin. Jesus, the Light, begins to shine on us, and we begin to see just how horrible we are. I suppose the reason why we think we're doing so well is because we keep lowering the standards to fit where we are. So, by virtue of that, we feel like we're doing pretty well. Yet when you consider the things that are by nature, the things that we love, if you would just take a moment to examine these things, you realize, "I'm not that good a person." I mean, just some fundamental points as you go through the Gospels, we have a tendency to, if we had a choice, to choose taking over giving. It would just be a natural inclination. Would you rather give something or take something? "I'd rather have something." I mean, you don't really see people standing in line wanting to give, but you do see them standing in line trying to get something, and it is our nature to do that. It is our nature to get even rather than to forgive. It's our nature to fight rather than let something go. It's just the way that we are. So, as we go through the Gospels, we begin to see the nature of man, and that's one of the purposes of the Gospels. It is to reveal just how sinful we are. Strangely enough, though, we have these proclivities, being self-

defensive and self-preservationists, saving face, all these things that are fundamentally egotistical, we seem to end up with a conclusion, "I think I'm a pretty good person." And it's hard to understand how we come up with that conclusion after seeing just how horrible we are. Yet you realize, like in passages in Psalm 49, he says, "Well, you sit around, you congratulate yourself," and I suppose that like in 2 Timothy 4, if you can tickle your ears and accumulate for yourselves people that agree with you, that I suppose that you could all find a consensus of the fact that you're probably a pretty good person. But it's by virtue of finding people that agree with you that you come up with this conclusion. It's not because it's a reality. It is interesting that we find people that would congratulate us, and we congratulate them, and yet we feel empty, and we wonder why we feel so empty. I would say it's because there's no substance in it. We go for show more than substance and we're not really concerned about the reality of it. So, we find our lives empty and meaningless and very confusing because of that.

In Luke 10:29, there is an individual that comes before Christ, and of course He begins to present certain things to him that would cause him to think about his relationship with God. There's an interesting phrase, and I just want you to focus on it, in verse 29.

As this man responds, it uses the phrase,

(Luke 10:29) “But wishing to justify himself, he said to Jesus...”

In this particular case, Jesus goes through the Old Testament, “You should love your neighbor as yourself.” and he goes, “Ok. So, who exactly is my neighbor?” And of course, immediately, we're seeing somebody that's trying to figure out, “I really am a good person, but I don't really like that person. So, I don't really consider him my neighbor.” So, we begin to adjust according to the kind of people that we like and the kind of people we want to help. So, who exactly is that? It's amazing how we all become lawyers, isn't it, when it comes to our own sin and rationalizing, justifying, saving our face and trying to make ourselves look good? We're so busy looking good.

Jesus will talk to the Pharisees in Matthew 6, and He says, “Beware of practicing your deeds to be seen by men.” But that's a natural inclination, because once again, it's not really about who we are, it's about how we look, and as long as we look good to everybody else, then that's what it's about. That's fundamentally the whole argument in Matthew 23, when Jesus is dealing with the Pharisees, that they were just all about show.

As you look in Luke 18, you have an individual that probably feels that he's a pretty good person and the reason he feels like he's a pretty good person, if you look with me in Luke 18:9, is that he trusted in himself and I would say he trusted in his own self-evaluation. We sit around, we go, “I'm not as bad as that person. I'm better than this person.” We compare. Of course, when we're doing that, we try to surround ourselves with really bad people. But we come to conclusion that “I'm not really a bad person.” And I would say, “Where did you come up with this conclusion?” “Well, I've evaluated myself.”

In this particular passage, it says,

(Luke 18:9) “And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt.”

“How horrible all these other people are and how wonderful I am.”

Paul makes a statement in 1 Corinthians 4:4,

“For I am conscious of nothing against myself, yet I am not by this acquitted...”

In other words, just because I think I'm pretty good, doesn't mean I am. Once again, the standards that we measure ourselves by are in accordance with what makes us feel good about ourselves rather than truth. This is one of the reasons why the Gospel is oftentimes so offensive to people, because it gets to the truth of the matter, “For all have sinned and fall short of the glory of God.” We're not asking you if you're a pretty good person. We're asking you if you're perfect. “Oh, that's the standard.” Well, yeah, that's the standard. Sorry. Yeah. We bring God next to you and you say, “I have nothing to say. I can't stand before God. I mean, even if I wasn't guilty, I couldn't say anything because He's so much greater than I am.”

Job states that fact. But beyond that, I can't imagine being like God.

Scripture says,

(Matthew 5:48) “Therefore you are to be perfect, as your heavenly Father is perfect.”

So, the standard is very clear in Scripture. We fall short of the glory of God. We oftentimes make the statement, sin is not as much what you do wrong, it's what you don't do right. It's that you fall short of the glory of God.

We come to this passage and Jesus has turned to His disciples and He says, “If you want to follow Me...” and people say they want to follow Him. He says, “You're going to have to walk the same walk that I'm in. You're going to have to do the same things that I do, if you want to follow Me.” One guy said he wanted to follow Christ, and He said, “Well, the birds have nests. The foxes have holes. The Son of Man doesn't have a place to lay his head. Are you sure that you want to follow Me?” I mean, He doesn't try to allure people to follow Him. But if in fact you want to follow Christ, if in fact you want to be a disciple, if in fact you want to be a learner of Christ, you

want to follow the pattern of Christ and you want to learn of Him, then you're going to have to make Him Lord.

Jesus will say to His disciples in Luke,

(Luke 6:46) “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?”

So, you're going to make a decision whether or not you're going to follow Him and do what He says.

Now, in this passage, He's telling His disciples, “This is what you need to do.” And as He begins to explain this, in fact, if you look in verse 20, it actually says,

(Luke 6:20) “And turning His gaze toward His disciples...”

The reason why it states that is it's letting us know the audience that He's focusing on, and He says, “You want to be happy? I'll tell you how to be happy. Don't go for the position. Go for the humility, and you'll be happy.” Now, once again, almost everything that Jesus is going to say goes against our grain. It's very unnatural. But if you were to take humanity and put them in a bucket, you would find that they're not happy people. Happiness really comes from service. It comes from giving of yourself. It

comes from walking the same life as Christ. It comes from receiving Christ. Jesus will say to His disciples, "You want fullness of joy? Follow Me. I'll give you fullness of joy." So, as He goes, He begins to use these words "blessed," and we have clearly defined it as not only a sense of blessing, but happiness that God gives us. If you want real happiness, this is going to come, and it's very strange that it comes from being poor and hungering. In other words, you're giving up your rights for somebody else.

2 Corinthians will talk about the graciousness of Christ, and it says this,

(2 Corinthians 8:9) "... though He was rich, yet for your sake He became poor, so that you through His poverty might become rich."

That's sacrificing for somebody else. You say, "Well, what's in it for me?" Well, Philippians 2 says, "Because of this, God highly exalted Him and gave Him a name above every name." In other words, if you'll humble yourself under the mighty hand of God, He will exalt you, and I'd much rather Him do it than me.

So, as we go through in the Gospels, we begin to see all these things that are so unlike us and so unnatural, and I have to say, there's a lot that causes me to resist it. In fact, as we looked at last week, verse 24, dealing with the woes, of course, the very things that Christ is calling a woe or a bad thing, is the very thing that we would think is a good thing. I mean, "Woe to you who are rich." Wow, I would think that would be a really good thing, or "Woe to you who are well fed now." But He's fundamentally saying that if in fact this is your reward, if in fact this is where you get your joy, you're in trouble, and we've all known a lot of wealthy people that aren't very happy. So, the "woe" really is not as much that the person is rich, but that they're finding their happiness in those things and because of that, woe to them.

Verse 27, as we looked at last week,

(Luke 6:27) "But I say to you who hear..."

"If you listen, and if you're truly wanting to follow, and if you truly want to be like Me."

"... love your enemies, do good to those who hate you."

Once again, as we talked about this last week, that just doesn't seem to be good advice.

(Luke 6:28) “bless those who curse you, pray for those who mistreat you.”

(Luke 6:29) “Whoever hits you on the cheek, offer him the other...”

Once again, the emphasis is reactionary. The emphasis this whole paragraph is you reacting to something. As we emphasized last week, it's not talking about a continual lifestyle in the sense of the person keeps hitting you and there's something wrong with that person. It's not good for them to continue to do that. But He says, “What is your natural response when somebody does something against you? Is it to do something good for them, or is it to get even?” He's dealing with your natural response in the passage. I want to emphasize this too, that I didn't emphasize last week, that is the pronoun “you”. The reason why I want to emphasize that is, like Proverbs 24, it talks about the fact that there may be somebody that is actually taken away into harm's way and according to Proverbs 24, it says you need to deliver them. So, we're

not talking about somebody hurting somebody else. Sometimes people come up to me after we read a text as this, they go, “You mean, I need to just let that person hurt somebody else?” We're not talking about that. We're talking about you. So, somebody assaulting you, hurting you is what we're talking about. What's your initial inclination? How do you respond when that happens? And quite frankly, the way that we respond is to get even or get angry and we're not thinking in terms of “How can I help this person?” We're not thinking in terms of “Maybe there's something I can do to help them.” Scripture is full of these examples.

If you look with me in Romans 12, it will give you one of these examples as well as Matthew will hit upon this pretty hard as well. But Romans 12 begins to encourage us to live a very different kind of life and to have a different kind of thinking.

Romans 12:14 reads this way, which almost feels like it's coming out of the Luke Passage as well as Matthew 5, (Romans 12:14) “Bless those who persecute you; bless and do not curse.”

Now, once again, who are they persecuting? You.

(Romans 12:15) “Rejoice with those who rejoice, and weep with those who weep.”

(Romans 12:16) Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.”

Once again, that's one of the big problems. One of the reasons why we find ourselves in that problem is because we go, “I can't believe they're doing that to me.”

(Romans 12:17) “Never pay back evil for evil to anyone. Respect what is right in the sight of all men.”

(Romans 12:18) If possible, so far as it depends on you, be at peace with all men.

(Romans 12:19) Never take your own revenge, beloved, but leave room for the wrath of God...”

It goes on and says,

(Romans 12:20) “BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK...”

Of course, the quoting is very clear.

If you look with me in Matthew 5, you see the mirror of this as well and the emphasis of how you and I respond.

(Matthew 5:10) “Blessed are those who have been persecuted for the sake of righteousness...”

You've done the right thing. Peter will put it this way, “If you did what was right and you got persecuted for it, the glory of God rests upon you. If you did what was wrong and you got persecuted for it, you deserve it.” So, not very empathetic in that regard, but it goes on and says,

(Matthew 5:11) “Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.”

The different walk of our faith is that we don't feel that we have to defend ourselves. Why is that? Because we have a Defender. God will take care of us. Now, the world says it's all about self-preservation. I understand that. But we don't have to live that way and we are called not to, if in fact you want to be a follower of Christ. Once again, He's talking to the followers of Christ.

He goes on and says this,

(Matthew 5:43) “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’”

That makes sense to me. I'm good with that one.

(Matthew 5:44) “But I say to you, love your enemies...”

I actually have to have good feelings toward this person, that is my enemy. That's a person that opposes me. I need to think in terms of what's best for them. The word “love” there would be more on the aspect of charitable, not necessarily that I'm fond of somebody that opposes me, but I feel charitable towards them. I'm thinking in terms of what's best for them, “What can I do to help them?”

So, the passage reads,

“... love your enemies and pray for those who persecute you,

(Matthew 5:45) so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

(Matthew 5:46) “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?”

Matthew 5:47) “If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?”

(Matthew 5:48) “Therefore you are to be perfect, as your heavenly Father is perfect.”

Now, that's the standard.

So, as He talks to His disciples, He's dealing with things like, “Where do you see happiness coming from?” And He's correcting their twisted view of the world. What do you see as bad? “Well, getting everything you want.” Jesus says. That could be a bad thing because you become selfish and shallow. So, the very things that we at one time thought, “Well, that's the best thing,” we're changing our way of thinking. He goes on and says, “And how do you respond to people? What's your natural inclination?” All these things are part of discipleship. Quite frankly, let me say this, I feel more comfortable myself in discipleship with it just being me studying. I'm

good with that, but when God tells me I've got to change, I feel very uncomfortable with that, and that I have to be nice to people, I feel really uncomfortable about that. But the Lord is transforming us into His image, isn't He?

So, now as we come to this passage, to me, what I'm seeing in this particular passage is that we deceive ourselves. Once again, we try to justify ourselves. We trusted our own self-evaluation and we come up with a conclusion that we're pretty good. But as Galatians 6 would say, "Don't be deceived." So, it's clearly telling us that we have a tendency to lie to ourselves, and the psalmist will basically and fundamentally say, "Blessed is the man who doesn't lie to himself. He confesses his sins, and he gets right with God." All have sinned and fall short of the glory of God. So, if you confess your sins, He will be faithful and just to forgive your sins. Just confess them. Don't argue about it and don't debate about them. Don't rationalize about them. Just confess your sins. Admit the truth and God will set you free.

So, we come to verse 32 and He begins to deal with things that, I guess, in some way, we have conjured up in our

mind thoughts of, “Well, this is how I perceive myself to be a good person because I love people.” And Jesus will go, “Oh. Who do you love?” Well, people that love me.” And that's that beginning clause within the passage. It's actually that conditional particle that is put in, “If you love somebody who loves you back, what credit?”

All the way, if you look in verses 32,33, and 34, the question at the end of each is basically, “What credit is that to you?” So, I call it the verses of bad credit, because there actually is absolutely no good credit in any of these things because of not only your motivation, but Christ is fundamentally saying this is not love. This is not doing good. This is not how you help people. “Wait, wait, wait, God. You're telling me that if I only love people that love me back, that that's not love?” Right.

I mean, you go back to 1 Corinthians 13, and I know some of these passages are so familiar to us that it almost goes without mentioning, but when it describes what love is in this passage, it causes me to continually examine myself when I perceive myself as a loving person or not a loving person. I have to come by these standards.

(1 Corinthians 13:4) “Love is patient...”

Right off the bat, I’m falling off the charts.

“... love is kind...”

Not real high on that one.

“... is not jealous; love does not brag and is not arrogant...”

I mean, that's part of saving face, isn't it, looking good?

(1 Corinthians 13:5) “does not act unbecomingly; it does not seek its own, is not provoked...”

And the one all-time favorite in my book is,

“... does not take into account a wrong suffered.”

Who does that? But we know, as Peter writes, “Christ, while being reviled, did not revile in return, but gave a blessing instead.” Only Christ can do that. Only the Spirit of Christ in me could do that. I tend to react and I'm very selective in the people that I like. I mean, they've got to like me back. That's always made a lot of sense too. I remember the first time I met Connie, we were in 3rd grade, and I remember these notes coming over, “I like you. Do you like me?” And Connie was so organized. She

just had a box that you checked. That's all I had to do, is check a box. But what she was trying to find out was if I liked her back, and there were years that I did like her back and there were times I didn't throughout high school and all those, and quite frankly, you weren't too friendly to me when I didn't like you back. We should have gone over these verses. But it makes a lot of sense, doesn't it?

Nevertheless,

(1 Corinthians 13:5) “does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

(1 Corinthians 13:6) does not rejoice in unrighteousness...”

Sometimes people think that love is just allowing people to do whatever they want to do, and that's not love.

I was thinking about in particular that Jesus, when He comes to the guy that's been sick all these years, 38 years by the pool of Bethesda, and He turns to him and He says, “Do you want to get well?” Well, the response of the guy is, “I have nobody to take me and bring me to this

fountain which I hope is my healing source.” And Jesus doesn't give him what he wants. Jesus gave him what is best. “Take up your bed and walk.” And He healed him.

The same thing was true with Peter as he goes to the temple and the guy needs money and He says, “Silver and gold, have we none.” So, He's not giving him what he wants. But what is He giving? “But what I do have and what will help you is Christ.” So, virtually giving people everything they want is not love, and that's basically what the passage is saying.

Love “does not rejoice in unrighteousness, but rejoices with the truth”.

So, it thinks in this regard. I'm not a loving person, but the love of Christ can change me and does change me. He compels me to do things that I wouldn't normally do. This is transformative. This is the Spirit of God, and this is why it's so necessary that we receive the Spirit of God in our lives, because we just can't do these impossible things. These are literally impossible things. I mean, we think in terms of reciprocity. We think in terms of quid pro quo, mutual benefit. All these things are about reimbursement

and compensation. “I don't mind helping people. What's in it for me?” is fundamentally our point. So, it is interesting that He actually begins with attitude because when you have an emotional tie to somebody and you've shown some kind of affection, that's an emotional investment that you have. You would like some return on that, and God says, “Expect none. Don't do it for the return.” Now, the way that He words it is, “What credit is that to you?” And in each case, He'll use that word “credit” within the text. So, let me have your underline the word, because it must be fairly important since He repeats it so many times. The word “credit” is, surprisingly enough, a very familiar word from Scripture. It is oftentimes not translated “credit”; sometimes it's translated “thankful,” sometimes it's translated even “good”; sometimes it's translated “benefit”. But that's not the word that it's translated most. It's almost always translated “grace”. It's the word “*charis*,” “grace”. “What grace is this?” That's an interesting question, isn't it? If you love only those who love you, what grace is that? Scripture tells us that while we were yet sinners, Christ died for us. While we were yet sinners. If He only died for

the perfect, what grace was that? It is amazing grace that we love, and the amazing grace of our Father. And as He talks to His disciples and turns His gaze to them, He tells them, “Do you want to be like Me? You're going to have to live graciously.” Grace should be the very thing that you display. So, what's the bar? The bar is Christ and His grace and love.

So, the way that it reads,

(Luke 6:32) “If you love those who love you, what credit is that to you? (What grace is that to you?) For even sinners love those who love them.”

I oftentimes said even Hitler had a girlfriend. So, people can love people that are kind and gracious to them, but that's not what we're asking, and the very fact that He uses the word “sinners” in the passage is really an indictment to the Pharisees as well; as He's conveying, “You think that you have the corner of defining sinners. Let me tell you what a sinner is. A sinner is not meeting the standards of God and not loving to the standard of God. Even sinners love those who love them.”

(Luke 6:33) “If you do good...”

Now, He's talking about investment in the sense of effort, doing good. You know how you work hard for somebody, or you've done something really, really nice; maybe you actually created a great surprise birthday party, but then they weren't appreciative of it and so how intensely angry you get over that effort. Effort is an investment, just like, obviously your emotions are, and it says,

“If you do good to those who do good to you...”

In other words, you're perceiving that there's some sort of restitution or repayment in this. “If not a thank you, if not a recognition that I've done something wonderful...”

Of course, you kind of get that feeling with Mary and Martha, don't you? As Martha goes, “My sister's sitting here doing nothing. I'm doing all the work.” And well, was she doing it for Christ? There are going to be times in your life where you're going to do things and not only are you not going to be appreciated for it, not only are you not going to be thanked for it, but in many respects, it would just be totally ignored, and some people will even criticize you for doing good. You have to do the right thing because it's your nature to do the right thing. The reward

is not the gratitude or the recognition from man. Once again, as Jesus will say, "Beware of doing all of your deeds for men." That can't be your reward. There's no credit in that. There's no grace in that, and grace is where we're heading, isn't it? To be like Christ. So, where is the grace? The grace is doing it because this is who we are. It's the Spirit of God within us to be gracious. "Why can't I get that person to hate me?" It's not within him. He just can't do it. I mean, look, you have to be honest about this. Our natural inclination is to get mad at what people do to us, and before long, as Scripture actually gives an example of Esau who became bitter and a root of bitterness came in, really displays the fact that there wasn't the legitimacy of his faith. Because where there's legitimate faith, there is no root of bitterness. It can't happen. The spirit of grace is within us. So, the necessity of that grace that is just crawling out. That's what you have to do. That's what you have to be, and God begins to work in your life, and you begin responding in ways that you go, "This is just not like me." There have been people throughout our lives that have wished evil upon us and wished bad upon us, they've tried bad upon us, and the Lord has been gracious

to give me a picture. I think I need pictures in my head in order to think right, but the pictures that He's given me is no matter how hurtful a person has been, I could not see anybody going to hell. I just couldn't see that, and in my mind, as I would imagine that person going into an eternal hell, I could never wish that upon anybody. And I think that's the grace of God that causes these pictures to come in our head as truly was in His mind and His heart, for God is not willing that any should perish. And it's the reason why He continued to respond the way that He did and love the way that He did, despite the way that people treated Him.

(Luke 6:33) "If you do good to those who do good to you, what credit (grace) is that to you? For even sinners do the same."

He goes on and says,

(Luke 6:34) "If you lend..."

By the way, the word "lend" there is dealing with collecting interest. You just can't collect interest from people. That's usury. I know it's the way of the world. You're a disciple of Jesus. You cannot do that. Let me just

say this while we're on the subject, I would encourage you never to lend without thinking in terms of, "I'm just giving it." Because once you get in the realm of lending to somebody, what are you expecting? Something back, and that's fundamentally what it's saying. It actually uses the word "hope" which is a confident expectation. You don't want to expect anything back. So, if you give, then you give; if you don't, then you don't. But don't expect something back when you're giving. Not only, when you consider, does it bring a rift between you, but it causes that person to avoid you and it breaks up the relationship, but also, once again, the money becomes more the focus rather than the relationship. You want to take all ties away. Just let it go. I mean, as 1 Corinthians 6 talks about, don't take your brother to court because it's your brother. So, why not rather be wronged? It's better to let it go. I mean, won't God take care of you? What's wrong with that? You can't trust God?

So, Abraham turns to Lot, and he goes, "You take the best land. It doesn't matter to me." So, how does the passage go on? So, Abraham became very, very poor. Follow it.

He's one of the wealthiest men. Where did all those blessings come from? God. God is a debtor to no man.

(Luke 6:34) "If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount."

All the way through, what we're dealing with within these particular passages is the fact that it's our nature to think a particular way, and what Jesus is telling His disciples is, "You've got to stop thinking this way. You've got to feel this way. You have to do this way. You have to give this way. You can't do it the way the world does." And they're going to wrestle with it. That's the thing I appreciate about the Gospels. The disciples will wrestle over a position. Phillip will wrestle over money, and he goes, "How are we going to take care of these people? We don't have enough money for this." And Jesus goes, "Ok. You still don't get it yet." They're going to argue over whether or not they have enough food to eat after Jesus feeds 5,000 people. So, the nature of these guys is just natural. You understand. God's just dealing with normal Joes that are going, "This is kind of hard stuff to believe."

But they'll walk with Him to Jerusalem. They'll watch Him go on that cross. They'll watch Him willingly lay His arms to be nailed, and they'll watch Him be elevated above everybody else. They'll watch everybody spit on Him, despise Him and reject Him, and they'll watch Him bless the world in return. They'll watch Him love them back. It will change their lives, and that's what I'm hoping will change our lives as we go into the Gospel, because all the way through, in particular, in the Gospel of Luke, we're dealing with things that are clearly unlikely and clearly unlike us, and may God change us into His image.

Closing Prayer:

Father, we come before You today and we ask You to do a work in our hearts. We are prone to wander, we are prone to act like the world, but Lord, we're just tired of the way the world thinks, and we're tired of the selfishness, and we're tired of the hate, and we're tired of that which is just destructive in people's lives. We grieve over the things that are happening and the acrimony that we're seeing. We want a place of peace. So, we come into

Your presence and we open up Your word, and we read, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” There is a place of blessing. I never thought it was like that. I never would have chosen that, but as Your Spirit comes within me, it makes perfect sense. The love of God. Truly, there's no one like You.

With your heads bowed and your eyes closed, what we're asking you to do is to think differently. Come to Christ. Stop living the way of the world. Come into peace. Receive the joy of Christ. We're not asking you to join a cult. We're not saying you have to have this badge of Family Bible. We're asking you to receive Jesus as your Lord and Savior. Start doing what He tells you to do, and start living by His standards, and see if you don't have fullness of joy, purpose and life everlasting. You cannot lose with Jesus.