

THE SERMON ON THE MOUNT: POWER OVER PRIDE

In GOD'S NEW HUMANITY

A Seminar on Kingdom Principles

Matthew 5-7

Session Two

The Text:

- 5:17 *Don't ever begin to think that I came to tear down the Law or the prophets; I did not come to tear down, but to fulfill (fill full).* 18. *For I tell you truly that until such time as heaven and earth pass away, not one iota nor one corner of a letter shall ever under any circumstances pass away from the Law until all things have come to pass (come into being).* 19. *Whoever, therefore, relaxes one of the least of these commandments and teaches men (to do) so shall be called least in the kingdom of heaven but whoever does (them) and teaches (them), this one shall be called great in the kingdom of heaven.* 20. *For I tell you that unless your righteousness far exceeds that of the scholars and the Pharisees you will never ever under any circumstances enter the kingdom of heaven.*
21. *You have heard that it was said to those who lived a long time ago, 'You must not murder and whoever murders will be liable to judgment.'* 22. *But I, (I myself and no other, in my capacity as the Son of God who knows what is in the mind of God, I) say to you that everyone who is angry with his brother will be liable to judgment and whoever calls his brother a blockhead' will be liable to the Sanhedrin and whoever calls his brother a damned fool' (moral moron) will be liable to the Gehenna of fire.*
23. *If, therefore, you are offering you gift upon the altar and there you (suddenly) remember that your brother has something against you, 24. LEAVE (bold for emphasis) your gift there before the altar and go, first be reconciled to your brother and THEN come, offer your gift.*
25. *Be peaceably disposed toward your adversary quickly, while you are with him on the road, lest your adversary deliver you over to the judge and the judge to the guard and you (find yourself) thrown into prison. 26. I tell you truly, you will never ever get out of there until you have paid the last penny.*
27. *You have heard it said, 'You must not commit adultery,' 28. but I (I myself) say to you that everyone who looks at a woman with the intention of lusting for her has already committed adultery with her in his heart. 29. So if your right eye causes you to stumble (lit. "scandalizes you") repeatedly,*

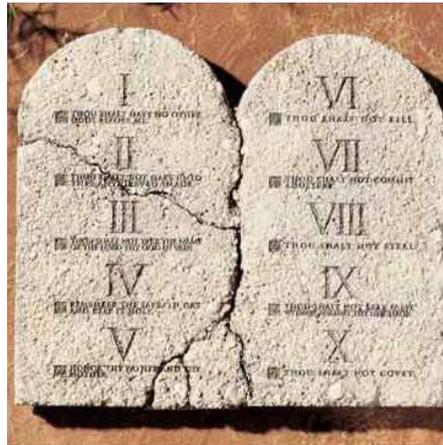
tear it out and throw it away from you, for it is better (lit. "more profitable") for you that one of your members perish than for your whole body to be thrown into hell. 30. And if your right hand causes you to stumble (lit. "scandalizes you") repeatedly, cut it off and throw it away from you, for it is better (lit. "more profitable") for you that one of your members perish than for your whole body to go away into hell.

31. It has been said, 'Let whoever divorces His wife give her a divorce decree,' 32. but I say to you that whoever divorces his wife, except on the ground of sexual unfaithfulness, makes her become an adulteress and whoever marries her who has been divorced commits adultery.
33. Again you have heard that it was said to those who lived a long time ago, 'you must not swear falsely, but you must pay your vows to the Lord.' 34. But I, I tell you not to swear at all; neither by heaven because it is the throne of God; 35. neither by the earth because it is the footstool for His feet; neither toward Jerusalem because it is a city of the great King;
36. neither should you swear by your head because you have no power to make (even) one hair white or black, 37. but let your word be yes or no; anything more than this comes of evil (or "the evil one"). ["To strengthen your promise with a vow (oath) shows that something is wrong." Living Bible]
38. You have heard that it was said, 'An eye for an eye and a tooth for a tooth,' 39. but I, I tell you not to resist evil (or "the evil one"); on the contrary, whoever is of such nature that he slaps you on the right cheek, turn the other toward him as well. 40. Let the one who wants to sue you and take your coat have your shirt also. 41. Go two miles with the person who is of such nature that he compels you to go with him one mile. 42. Give (something) to the one who pleads (lit. "asks continually") with you and don't ever turn away from one who wants to borrow from you.
43. You have heard that it was said, 'You must love your neighbor and hate your enemy.' 44. But I, I say to you, you must always keep on loving your enemies and praying for those who are persecuting you 45. so that you may become sons of your Father in heaven because He makes His sun to rise on bad people AND on good people and He sends His rain to the righteous AND to the unrighteous. 46. If you love those who love you, what reward do you have (for that)? Don't even the tax collectors do that? 47. And if you greet only your brothers, what are you doing more (than others)? Don't even the gentiles do that?
48. You must therefore be perfect (mature, full grown), just as your Father in heaven is perfect.

II. Jesus illustrates the superior nature of God's new humanity-- (5:17-48)

Introduction. -- Jesus established the validity of the Old Testament Law (5:17-19).

The O.T. Law was of three kinds: the civil law, governing the relationships of the people to each other; the ceremonial law, governing the relationship of the people with God, and the moral law (mostly the Ten Commandments), governing both. It is this third kind to which Jesus refers when He says it has eternal value. Civil law changes with societies' needs. Ceremonial law changes even within the Jewish religion over time and especially after the destruction of the temple in 586 B.C. Only the moral law governing right and wrong is eternal and unchanging even though many today all over the world are challenging it.



Jesus taught that God's moral standard of righteousness in relationships with others is much higher than that of a literal interpretation of the Law (5:20). The scholars (scribes) and the Pharisees were experts in determining and keeping the external requirements of the O. T. Law, but they missed the inner, spiritual meaning and value of the Law. Therefore, in the following verses Jesus refers to six passages in the O.T. Law dealing with the subjects of [murder (Ex. 20:13; Dt. 5:17), adultery (Ex. 20:14; Dt. 5:18), divorce (Dt. 24:1-4), swearing and oaths (Lev. 19:12; Num. 30:2; Dt. 23:21), retaliation (Ex. 21:24; Lev. 24:20; Dt. 19:21), and loving one's neighbor (Lev. 19:18, see also Prov. 25:21-22)] and re-interprets them as God intended for them to be understood and obeyed. In each case Jesus used the following pattern (sometimes the last element is implied rather than expressed):

- (1) He quotes from the O.T. Law.
- (2) He re-interprets the negative meaning based on His own authority as the One who knows the mind of God - ("I, myself, **I** say to you . . ." using the emphatic first-person pronoun)
- (3) He gives the positive meaning of the negative commandment showing that its true meaning is fulfilled and true righteousness is demonstrated when it is put into practice.

A. Jesus illustrates the superior nature of God's new humanity by their personal relationships with those people who oppose them (Mt. 5:21-26 and 38-47).

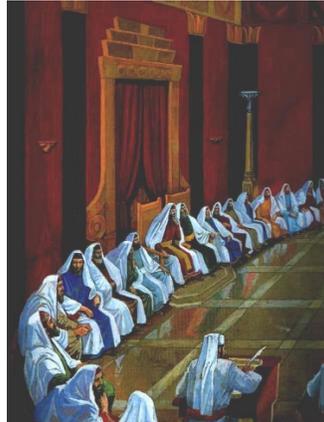
21. *You have heard that it was said to those who lived a long time ago, 'You must not murder and whoever murders will be liable to judgment.'* 22. *But I (emphatic personal pronoun meaning I myself and no other, in my capacity as the Son of God who knows what is in the mind of God, I) say to you that everyone who is angry with his brother will be liable to judgment and whoever calls his brother a blockhead' will be liable to the Sanhedrin and whoever calls his brother a damned fool' (moral moron) will be liable to the Gehenna of fire.*
23. *If, therefore, you are offering you gift upon the altar and there you (suddenly) remember that your brother has something against you, 24. LEAVE (emphasis added) your gift there before the altar and GO, first be reconciled to your brother and THEN come, offer your gift.*
25. *Be peaceably disposed toward your adversary quickly, while you are with him on the road, lest your adversary deliver you over to the judge and the judge to the guard and you (find yourself) thrown into prison. 26. I tell you truly, you will never ever get out of there until you have paid the last penny.*

1. **Regarding murder and reconciliation (5:21-26)**, Jesus quotes the sixth commandment from the Old Testament: (5:21; Ex. 20:13; Dt. 5:17): "you must not murder."

Jesus Re-interprets the meaning of the negative commandment (5:22). It is not enough simply to refrain from the overt act of murder. Such a person is not really righteous. We must not even *want* to murder. The negative meaning prohibits any attitude which might lead to murder - any attitude which does not promote love and peace and harmony.

Jesus divides the teaching of the true meaning of the negative commandment into three parts. First is the attitude of anger in the heart and mind. Anger is the root of which murder is the fruit! Anyone who feels angry toward another is therefore just as guilty as the person who commits murder because the intention is already there in the heart. The sin is in the bad attitude in the heart. Jesus thus prohibits personal anger toward others as a sin worthy of the same punishment as one who commits murder. They are both subject to the judgment of the local *sanhedrin* (local court). Then he steps it up a notch. "Whoever calls his brother a 'blockhead' will be liable to the Sanhedrin." In this case the problem is that anyone who insults another by calling him "*raca*" (roughly equivalent in modern English: "stupid

blockhead”) is now beginning to express his anger and is therefore one step closer to actually committing murder. Such a person is sinning more than he was when he was just angry, so he may be called to account by the big Sanhedrin in Jerusalem, the Supreme Court of the land. Then if someone continues in this dangerous direction and calls his brother “a damned fool” he will be liable to the judgment of God Himself and put himself in danger of being thrown into hell.



The Sanhedrin in session

Why? The word translated “fool” means someone with no moral sense. He cannot tell the difference between what is right and what is wrong. Such a person is much closer to total condemnation to eternal hell for two reasons: one, he is passing judgment on the person with whom he is angry and believes that he is a moral imbecile and therefore he is justified in killing him. He is preparing himself mentally to carry out the deed and justifying himself for doing it. In the second place, in judging the other person worthy of death, he is putting himself in the place of God Almighty and taking God’s prerogative as his own! This is enough to damn himself to eternal hell (“Gehenna of fire” – Jesus’ word for hell, literally “the valley of Hinnom,” the garbage dump for the city of Jerusalem where “the worm dies not and the fire is never quenched”) and to separation from the blessings of Almighty God!

When we understand Jesus’ terms and their meaning, who of us is not guilty? We think that we are innocent of murder, but if we have been angry with someone and insulted him openly and passed judgment on him, we are spiritually as guilty of murder as if we had stuck a knife in his heart or shot him dead.

Jesus explains the positive meaning of the negative commandment: Take positive action to be reconciled with *anyone* who might be or become an enemy or an object of your anger. This is even more important than public worship (5:23-24)!

If, therefore, you are offering your gift upon the altar and there you (suddenly) remember that

your brother has something against you, LEAVE your gift there before the altar and go, first be reconciled to your brother and THEN come, offer your gift. Offering your gift upon the altar is an act of worship! Jesus is emphasizing the necessity of keeping good relationships with others so that there will be no excuse for anger against anyone! Reconciliation, peace-making, is incumbent on all of us so that we may live in peace and harmony with as many others as possible.

Take positive action to be reconciled with anyone who is expressing his anger against you (5:25-26)! The message of these verses is the same as that in vs. 23-24. This is the way you demonstrate that you have received God's kind of righteousness and are prepared to live in God's Kingdom.

2. Regarding retaliation and returning good for evil (5:38-42). (We take these verses next because they build on the thought of 5:21-26). Jesus quotes from the Old Testament:

The Text:

38. *You have heard that it was said, 'An eye for an eye and a tooth for a tooth' (Ex. 21:23-25) 39. but I, I tell you not to resist evil (or "the evil one"); on the contrary, whoever is of such nature that he slaps you on the right cheek, turn the other toward him as well. 40. Let the one who wants to sue you and take your coat have your shirt also. 41. Go two miles with the person who is of such nature that he compels you to go with him one mile. 42. Give (something) to the one who pleads (lit. "asks continually") with you and don't ever turn away from one who wants to borrow from you.*

Jesus explains the law of retaliation: (5:38 See also Ex. 21:24 & Dt. 19:21 with Lev. 24:20.) The O.T. law was an improvement on the unlimited retaliation practiced by people following the natural impulses of their sinful human nature. It limited retaliation to an equal amount of suffering: one eye for one eye; one tooth for one tooth and not any more of either.

Jesus re-interprets the negative command: *but I, I myself, as the Son of God who knows the mind of God, I say to you, 'Do not resist one who is evil.'* This does NOT mean "allow an evil person to do with you as he wishes without any response at all." Jesus was not that kind of pacifist sitting with arms folded, doing nothing in the face of evil (5:39a). This is probably the most difficult part of the Sermon on the Mount for us to interpret and to apply to our personal lives. In a nutshell, the positive meaning of the negative command is: "Return **good** for evil." (5:39b-42; cf. Luke 6:29-30; Rom.

12:17-21; Prov. 20:22, 24:29). Jesus taught that we should make a positive response to every negative action! Note the use of the pronoun phrase “whoever is of such nature.” This is all one word in the text, but it implies that there are people in this world whose natural tendency is to be offensive and try to take advantage of us. . . . *whoever is of such nature that he slaps you on the right cheek, turn the other toward him as well.* A slap on the right cheek indicates a backhanded blow from a right-handed person. This is a form of insult, similar to a challenge to a duel in another age in our country. The person who slaps you is expecting you to put up a fight; but Jesus gives us a better idea: take him by surprise and offer him the other cheek as well, thus implying, “My dear friend/brother, if that slap helps you, I love you enough to allow you to slap me again.” This will prove that you have no animosity toward him and that you desire to live at peace with him. Such a person may think you are crazy, but usually he will be so confused that he doesn’t know what to do next. Then you have opportunity to follow up with demonstrations of love and concern for his welfare.

Let the one who wants to sue you and take your coat have your shirt also (5:40). Similarly, when someone tries to take your coat by suing you in a court of law, he is expecting you to counter-sue to protect your interests. But Jesus has another suggestion: Offer to give him your shirt as well as if to say, “If you are so desperate that you need to sue me to take the coat from my back, then here, because I love you unselfishly, as God loves you, I hereby give you my shirt as well.” This usually disarms the other person and you may be reconciled to him and make him your friend. This demonstrates Calvary love, selfless love and concern for the other person.

Go two miles with the person who is of such nature that he compels you to go with him one mile (5:41). How could anyone compel us to go a mile with him? This refers to the fact that the Roman occupation army had the right to compel any citizen of the occupied country to carry his pack for him for one mile. It set a limit on carrying the soldier’s load. During that mile walk, no conversation was allowed lest the soldier become angry and kill the citizen, which he would be allowed to do. So, if a citizen believer in Jesus, smiled and said, “Yes, Sir,” and carried the load for one mile in silence and then said, “Sir, may I carry your pack another mile?” he might be surprised, but he might accept and he might want to know why you would want to do that, so now you are allowed to talk with him and tell him how much God loves him! You take him by surprise and demonstrate Calvary love, self-sacrificing love, and make a friend out of one who was your enemy!

Give (something) to the one who pleads (lit. "asks continually") with you and don't ever turn away from one who wants to borrow from you (5:42). Perhaps this is the most puzzling

and difficult command for us to obey. It does not sound reasonable. If we did literally what Jesus says, we will soon be begging for help ourselves! Those of us who have visited or lived in other parts of the world where poverty is rampant know what it is like to be surrounded by children and sometimes by adults holding out their hands and begging for money. Sometimes we can give something and we do, but we feel guilty that we cannot help all of them. However, we must avoid allowing them to become dependent on us. Those who continually take from others soon lose their self-respect. They need to be taught a skill so that they can earn their own living. As visitors, we cannot do that, but we can hope that their government or some other organization will provide that for them.

Once again it seems that Jesus is teaching us not to be hard-hearted toward those who beg for help, but to show Calvary love and willingness to sacrifice ourselves for the sake of others. Luke 6:30 quotes Jesus as saying, *Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.* This is very hard in our individualistic society. In many other cultures material goods are considered community property. We may feel that this is totally against our culture and upbringing, but the point Jesus is making is that we need to be unselfish in dealing with those in need and not be afraid to help others as we are able, as the first believers did (Acts 2:42-47). We are to trust Him to supply our needs. Our problem may be lack of faith that he will actually do that.

In each case the teaching is: Demonstrate Calvary love - sacrificing your own rights for the sake of the one who opposes you. Take him by surprise! Don't react - ACT!!! Return only good for evil and so make him/her ashamed (cf. Rom. 12:17-21, Prov. 25:21-22). This is the way you demonstrate that you have received God's kind of righteousness and have become a new person, filled with the love of God and the power of the Holy Spirit!

3. Regarding love for one's enemies (5:43-47) Jesus quotes from the Old Testament and then explains His understanding of it.

The Text:

43. You have heard that it was said, 'You must love your neighbor (Lev. 19:18) and hate your enemy.' 44. But I, I say to you, you must always keep on loving your enemies and praying for those who are persecuting you 45. so that you may become sons of your Father in heaven because He makes His sun to rise on bad people AND on good people and He sends His rain to the righteous AND to the unrighteous.

The law of love for one's neighbor is found in Lev. 19:18. Jesus quoted this along with Deut. 6:4-5 when he was asked to name the greatest commandment of the Law (Matt. 22:37-

40). The derived law of hatred for one's enemies is *not* found in the Bible but was part of Jewish tradition.

Jesus dismisses the negative command. He does not discuss this because the negative command (hate your enemy) is false, is not found in scripture and has no validity. He absolutely invalidates and repudiates it.

Jesus teaches the positive meaning: Just the opposite of Jewish tradition! Jesus calls on us to **love** our enemies: 5:44. *But I, I say to you, you must always keep on loving your enemies and praying for those who are persecuting you.* In order to be sons of our heavenly Father we must be like Him and since He loves all people, even His enemies, He teaches us to do likewise: 45. *so that you may become sons of your Father in heaven because He makes His sun to rise on bad people AND on good people and He sends His rain to the righteous AND to the unrighteous.* He treats all people alike without partiality. So must we. (See also Prov. 25:21-22 and Rom. 12:20) .

Note: [In the biblical sense "love" (agape) is a deep, unselfish, unconditional desire for the very best for the person loved regardless of the cost to yourself and without thought of the worthiness or unworthiness of the person loved. It is something you do more than something you feel. It requires the action of the will. It cannot be coerced but must always be free and voluntary.]

In this way you demonstrate that you have received God's kind of righteousness and are, therefore, new creatures in Christ Jesus, true sons of your heavenly Father who loves **His** enemies and gives them sunshine and rain (5:45).

Anyone can love his friends - even sinners (unrighteous people) do that! Only a true child of God, filled with His Spirit, can love as He loves, acting only with good toward those who wish him evil and oppose him.

Verse 5:48 sums up the entire chapter if not the entire sermon: 48. *You must therefore be perfect (mature, full grown), just as your Father in heaven is perfect.* Sinless perfection is not possible for us mortals in this life, but this is our ideal and we must keep moving toward it. Jesus is both our model and our ideal.

We now go back to discuss the verses we skipped over when talking about dealing with those who oppose us. These verses talk about the Old Testament prohibitions against adultery and divorce and the use of oaths to support one's statements.

B. Jesus illustrates the superior nature of God's new humanity in the relationships of husbands and wives to each other (5:27-32). In these verses Jesus is teaching us about adultery and a sound home life (5:27-30). The seventh commandment, *'You must not*

commit adultery,' is found in Exodus 20:14 and Deut. 5:18.

Jesus reinterprets the negative commandment (5:28). - As in the case of the negative meaning of the sixth commandment (*you must not murder*), Jesus shows that the desire to sin is the root of the act of sin and makes people guilty of sin.

28. but I (I myself) say to you that everyone who looks at a woman with the intention of lusting for her has already committed adultery with her in his heart.

There is a difference between a lustful look and an admiring look. God has made both men and women with an instinct to admire beautiful, strong, healthy bodies. We instinctively look for mates who will make good companions and can provide us with the next generation of the human race. This comes naturally and is not sinful. It becomes sinful when anyone looks at another and lusts for him or her without considering the responsibilities of parenthood and care for the next generation. Sin in this case is the desire for a sexual relationship purely for the pleasure of it. That is what lust is. The selfish desire to have a sexual relationship outside of marriage is distasteful to God because it disrupts the stability of the home which is necessary for the training of children. Sex before marriage is not good for us either because a variety of sexual encounters makes self-control and fidelity to one's own spouse very difficult.

In verses 29-30 Jesus teaches the necessity of taking the most stringent measures to avoid the sin of adultery.

29. So if your right eye causes you to stumble (lit. "scandalizes you") repeatedly, tear it out and throw it away from you, for it is better (lit. "more profitable") for you that one of your members perish than for your whole body to be thrown into hell. 30. And if your right hand causes you to stumble (lit. "scandalizes you") repeatedly, cut it off and throw it away from you, for it is better (lit. "more profitable") for you that one of your members perish than for your whole body to go away into hell.

It is quite true that the right (best) eye and the right (best) hand are often involved in adulterous relationships. The language here is obviously figurative and not literal because the literal application of these verses would NOT correct the sinful desire.

Jesus gives the positive meaning of the negative command.-- Jesus does not state the positive meaning, but by following the pattern He set in the previous verses we can easily sense it: *Build such a strong relationship of love with your spouse so that adultery is never even considered and lust is kept under control!* In this way you demonstrate that you have received God's kind of righteousness and

are living by the principle of love which is a fruit of the Spirit.

C. Jesus now turns to His teaching about divorce and God's ideal for marriage (5:31-32). He quotes from the O.T. regarding divorce (5:31; cf. Deut. 24:1-4). *31. It has been said, 'Let whoever divorces His wife give her a divorce decree,' 32. but I (myself) say to you that whoever divorces his wife, except on the ground of (sexual) unfaithfulness, makes her become an adulteress and whoever marries her who has been divorced commits adultery.*

Jesus re-interprets the negative meaning of the law: - Divorce and re-marriage involve the danger of adultery. Jesus does not enlarge on this point, but by analogy with previous verses we may infer that the desire to destroy a marriage is the root of which divorce is the fruit. Such a desire is obviously not good for it strikes at the heart of the family unit which is the basis of a strong social order (5:32). This fact makes it very necessary that we take time to choose our spouse carefully! One of the main causes for divorce in our culture is that we make our decisions too much on the basis of feeling and not enough on the commitments of marriage and parenting. For this reason the eastern world's custom of having parents approve of the marriages of their children may have some value. Having the parents choose the child's spouse may be too extreme, but parental advice and consent is sometimes helpful if it is not used to commit the two families to each other for financial or status gain.

One of the most devastating factors to home life in our western culture and perhaps in all the world is the curse of divorce. God says, *I hate divorce* (Malachi 2:16). Why does God hate divorce? Very simply, because it destroys the stability of the home. Jesus only allows one reason for divorce and that is when the stability of the home is already broken by sexual unfaithfulness on the part of either a husband or a wife. He has already made clear that adultery is bad for the same reason. In the first century Roman world a divorced woman was almost forced into prostitution or an adulterous relationship.

In our culture, divorce is now acceptable for numerous reasons. Sometimes it is the lesser of two evils when addictions or violence make harmony in the home impossible. If we could or would accept the definition of divine love (*agape* - above) for our love for our spouses, always desiring what is best for the other, then surely that would reduce the number of divorces in our world.

[While we are speaking of family life, people need to realize that when conception takes place in a woman's body, something comes into existence which was never in existence before and which will never go out of existence! We are not speaking of material creation but rather of our cooperation

with God in creating a new human life, a new soul, a new personality which will exist perpetually in the spirit world as Jesus teaches in John 14:1-6 and other places.]

Jesus shows the positive teaching by implication. - We can easily imagine that Jesus leaves the positive teaching implied rather than expressed: *Build such a wonderful Christian home, with Christ at the head, so that divorce or adultery will never be considered.* In this way you demonstrate that you have received God's kind of righteousness and that you are living by the principle of self-sacrificing Calvary love.

D. Jesus illustrates the superior nature of God's new humanity by the honesty and truthfulness with which they deal with all others (5:33-37).

Jesus quotes the Old Testament command: *33. Again you have heard that it was said to those who lived a long time ago, 'you must not swear falsely, but you must pay your vows to the Lord.'* *34. But I, I tell you not to swear at all; neither by heaven because it is the throne of God; 35. neither by the earth because it is the footstool for His feet; neither toward Jerusalem because it is a city of the great King; 36. neither should you swear by your head because you have no power to make (even) one hair white or black, 37. but let your word be yes or no; anything more than this comes of evil (or "the evil one").* ["To strengthen your promise with a vow (oath) shows that something is wrong." Living Bible] The law regarding oaths (5:33) is found in Lev. 19:12; Num. 30:2; Deut. 23:21).

Jesus re-interprets the negative command. -

The O.T. law permitted swearing (taking an oath to tell the truth or making a vow to do something) but prohibited "false swearing," i.e., swearing to tell the truth and then telling a lie (perjury) or vowing to do something and then not doing it (dishonoring one's promise). Jesus prohibits even the kinds of swearing permitted in the O.T.!

The reason Jesus' says that swearing is unnecessary is that if one **always** tells the truth and **always** does what he promises to do then no oath is ever necessary. In fact, if one has to reinforce his words with an oath, this in itself implies that the speaker doubts that the listener will believe him! So beware of those who swear that something is so, or that he will do something. A Spirit-filled Christ-follower will never seek to deceive or mislead anyone but his word is reliable and true.

Jesus teaches, on the positive side, that we should make our words absolutely trustworthy at all times!! Respect for truth is a cardinal virtue of the Christian faith and the basis of all

moral, scientific and even technological progress. Scientific progress is never possible without respect for truth (Selah!). Being absolutely, but lovingly and tactfully honest and truthful with oneself as well as with others in a spirit of love and kindness is another way we demonstrate that we have received God's kind of righteousness. In Eph. 4:15 Paul speaks of "speaking the truth in love." That is the Jesus Way.