



[Luke 6:27-38](#)

(27) “But I say to you who hear: Love your enemies, do good to those who hate you, (28) bless those who curse you, and pray for those who spitefully use you. (29) To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either. (30) Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back. (31) And just as you want men to do to you, you also do to them likewise. (32) 'But if you love those who love you, what credit is that to you? For even sinners love those who love them. (33) And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. (34) And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. (35) But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. (36) Therefore be merciful, just as your Father also is merciful. (37) 'Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. (38) Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.'

New King James Version

[Jesus](#) emphasizes giving, not just to those who love us, but also those who hate us, curse us, despise us, and persecute us.

Jesus is letting us know that godly giving contains an element that separates it from the common sorts of charity. We know this as *agape* love—a kind of

love that can be done without emotion, if need be. It is a kind of love that does for another what is truly best for that person rather than what will make that person happy. It is a love that looks beyond present circumstances toward the ultimate realization of the act, primarily toward the effect of our own behavior.

It is not just a love that, out of concern, gives to somebody to plug a gap and that only. It is a type of love done with a great deal of thought, in which a person thinks through the effects and consequences of his actions to their ultimate end. Therefore, the result is that he does good for the other person whether that person likes it or not.

Of course, [God](#) would want us to do these acts of *agape* love with a great deal of feeling out of true concern. So, it should not be a cold love. But, if necessary, it can be.

It is a love with which one must be very careful. If we read between the lines here in Luke 6, we can see that Jesus is aiming for the [Kingdom of God](#), not for somebody's temporary help. Why would one do good to those that hate him or to someone who curses him or persecutes him unless there was an ultimate, good end for that other person?

A person who performs an act of *agape* love makes a witness so that in the end it will come to the other's mind in the resurrection—it might take that long—and help to convert him. It will make a stunning impact on that person's mind that this was a Christian practicing love and true good works.

Jesus mentions that in godly giving there is greater merit when there is no [hope](#) of repayment or even of gratitude because it is done selflessly. There is nothing coming back to pay or repay one for his sacrifice or gift. He is quick to say, "Look, if you do it this way, there are good returns! There are rewards!" But going into it, a Christian must not have those things in mind.

Godly living is done without respect of persons. It is done in mercy, love, and [kindness](#), as He says in the Golden Rule, just as we would like to be treated. It is done without condemnation and thus done out of a [pure heart](#) that truly desires the other's well-being.

— Richard T. Ritenbaugh

To learn more, see:

["If I Have Not Charity"](#)



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