

# Manifesting Christ by Walking in Suffering Love

by Joe Root

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*We are called to manifest Christ by walking in suffering love, which means cultivating an attitude of love, blessing, doing good, and praying for those who oppose us.*

**Duration:** 53:06

**Scripture:** Matthew 5:3-12, Matthew 5:38-48, Matthew 6:33, Matthew 22:37-39, John 15:19, Romans 12:1, Romans 12:17-21

**Topics:** "Love"

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## Description

In this sermon, the speaker emphasizes the importance of manifesting Christ through walking in suffering love. He highlights the attitude of Jesus, who showed forbearance, kindness, and love even in the face of anger and retaliation. The speaker encourages listeners to present their bodies as living sacrifices to Jesus and to refrain from seeking revenge. The sermon also explores the implications of this teaching in various aspects of life, such as business, family, church, relationships, and even driving habits. The speaker urges believers to manifest the character, teachings, and spirit of Jesus in order to inspire a joyful, loyal, courageous, and heavenly patriotism.

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## Transcript

And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name was called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron. And he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. And yet I hear a gruff but nervous voice of an earthly governor asking a question to the rumpled, abused, humbly clad prisoner standing before him. Are you a king? And I hear this prisoner answering in a clear voice, My kingdom is not of this world.

If it were, then would my servants muster up an army and fight. But my kingdom authority does not originate from an earthly monarchy. But yes, you have said that I am a king.

For this cause came I into the world, that everyone that is of the truth should bear witness to my voice and hear my voice. This morning we want to consider manifesting Christ by walking in suffering love. We want to briefly look at some of the words of our king.

We want to consider the attitudes and the example of our king. We want to take a glimpse at some other scriptures and thoughts and life implications of this teaching for each one of us. As we do that this morning, one of the overriding goals that I sense in this message is to inspire in you a joyful, loyal, courageous, heavenly patriotism, manifesting Christ through walking in suffering love.

You know to manifest is to make something obvious. Some of you who drive trucks, you're obligated by law to carry something that's called a shipping manifest. It reveals what it contains.

It's a manifest. And as we are called this morning as Christians, as followers of Jesus Christ, to manifest who he is, to manifest his character, to manifest his teaching, to manifest the spirit and heart of our risen Savior, it is walking in suffering love. And it's the other things that we've been hearing this weekend and that we've been witnessing today by the grace of God.

So we're interested this morning. I know all of you are interested in the true teachings of Jesus Christ. We don't want something artificial.

We don't want something diluted. We want the whole thing full strength, Lord. And where we have diluted, where I have diluted the gospel, I don't want that.

Even in 2012, I want the undiluted gospel of our Lord Jesus Christ. I know I'm among those who also have a heart desire to maintain an absolute loyalty to the Word of God. Well, let's consider a little bit some of the teachings of Jesus.

We'll have to go quickly this morning, and this will in no way be exhaustive, but perhaps it can stimulate your appetite, whet your appetite a little bit for some further study. I know these things, many of us have heard from a childhood, from our childhood, but I've discovered this about the Word of God. There can be very familiar scriptures that we've known or memorized even by hearing it said over and over and over again that that that's just the amazing thing about the Bible that as we focus once again and read it once again, there will be a morning that you'll read words that are so familiar to you, you could almost tune them out, but there will be a morning, a day, an evening that they'll grip your heart with a fresh urgency and reality, and that's my prayer this morning in the Word of God.

Let's consider just some of the teachings of Jesus. We've heard already this weekend about the Beatitudes, and I'd like to start there just to call your mind back there in Matthew 5, as the Sermon on the Mount began and our Lord Jesus saw the multitudes and began to speak unto them, He began to open His mouth and teach them. Just consider the very spirit this morning of the Beatitudes.

If we could just stop and back up and consider the spirit of the Beatitudes, those beautiful attitudes that our Savior manifested, I really think walking in suffering love would be obvious. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted.

Consider the attitude, the spirit of the Beatitudes. Blessed are you when men shall revile you and persecute you and shall say all manner of evil against you falsely. For my sake, Jesus said, rejoice and be exceeding glad, for great is your reward in heaven, for in like manner did they unto the prophets which were before you.

Suffering love, is it not obvious in the spirit of the Beatitudes? Well, that fifth chapter of Matthew and the sixth chapter, it goes on and we have those beautiful words and I like to just boil it down to love your enemies and do good and those things, just love, bless, do good and pray. As you think about those that would rise up in opposition to you, whether it's enemies, whether it's those around us in government, whether it's a difficult neighbor or even a difficult situation among the kingdom of Christ, if you can cultivate this attitude that our Lord Jesus said, this attitude of walking in suffering love, excuse me, and summarize those words of love, bless, do good and pray. I think it gives us such a beautiful, a beautiful outline, a beautiful reality in our hearts.

Jesus said in Matthew 5, here to 48, I'm just going to read these again. I know many of you have memorized them, but let's consider them fresh this morning. Matthew 5, 38, you have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you, whenever you read that word, stop and take notice, take a look.

There are some, I say unto you's in this Bible that, that make all the difference. And we need to consider those this morning. We're interested in what he has to say unto us.

But I say unto you that, that you resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.

You know, we think of the war and we think of those things as part of the suffering love, but consider going two miles. When someone asks something that's just almost a little bit unreasonable, maybe you'll experience it today. Suffering love, manifesting Christ, walking in suffering love, give to him that asketh thee and from him that would borrow of thee, turn not thou away.

You have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, there's those words again. I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them, which despitefully use you and persecute you that you may be the children of your father, which is in heaven.

And isn't that who we are called to be this morning? And that's that summary, love, bless, do good and pray underlying those in verse 44. If you think of it, love, bless, do good and pray. So we say this morning that loyal lovers of King Jesus resist not earthly evil.

I just want to glimpse glance at a couple more scriptures, a couple more teachings of our Lord Jesus. And, and again, we'll not be exhausted, but we'll just highlight them this morning for your consideration. You remember how in the 15th chapter of the gospel of John, Jesus told his servants these words, I think it's in the 19th chapter.

He said to the disciples there, he said, if you were of the world, the world would love his own. And that's true, isn't it? Many of you who have, have encountered the world. And I think all of us who are born again this morning have been called out of darkness into his marvelous light.

We know what it is to be of the world. Even if you were raised in a Christian home, we know the experience of being of the world. And you know something about the world.

Jesus points it out right here. The world loves his own. You watch, you see a child, you see a young man that begins to embrace the world.

And I tell you, the world loves his own. The world begins to pursue that boy. The world begins to send texts to that boy.

The world begins to make all kinds of offers to that boy. I preached this one time and in our home congregation and a young man who had been resisting the gospel came up to me afterwards and he said, you're right. The world loves its own.

It's chasing me. I'm getting phone calls. I'm trying to walk away from some things, but the world loves its own.

Two weeks ago at 35 years old, that man finally yielded and confessed Jesus Christ. The world loves his own. Jesus went on to say, remember the word that I said unto you, the servant is not greater than his Lord.

If they have persecuted me, they will persecute you also. The servant is not greater than his Lord. Manifesting Christ by walking in suffering love.

Don't we see the spirit of that when we take a tub and a towel and wash the feet of others? Our Lord Jesus, that very spirit of Christ that is so manifest in that servant heart. Instead of coming forward as the one who is our king that we just spoke about, that we'll see someday when heaven is open. He came with a tub and a towel and he was willing to love and to be the one that would suffer by being a servant.

Manifesting Christ by walking in suffering love. And Jesus said, if they've persecuted me, they will persecute you also. And again, in John 18, we've already referred to that scene where Jesus stood there before Pilate.

And Pilate asked him, he said, art thou a king? Jesus said, thou sayest that I am a king. For this cause came I into the world. And we quoted it already.

But he said, Pilate, there's something you need to know. I'm not going to muster up a big military coup to deliver us from the Roman rule. Or to deliver me and my disciples from the corrupt Jewish rule.

No, my kingdom is a totally different kind of kingdom. It's not of this world. It's not of this world.

And we are a part of that kingdom this morning by the grace of God. So the emphasis of the word of God this morning is on the kingdom of heaven, the household of God, the church, the saints, the fellow citizens, your brethren, whether near or in a distant land, whether exactly in your setting or another true seeker of the Lord Jesus, it doesn't matter. And it's not focused upon loyalty to a nation.

Now, this morning, I want to say, lest I forget later, that God calls us clearly in the word of God to honor the king, to obey them that have the rule over you, even in earthly government, to be subject unto the higher powers, for there is no power but of God and the powers that be are ordained of God. We're called to show that respect and let us model that even in these last days with prayer and with respect as possible. But let us keep our kingdom loyalty clear.

We are followers of the Lord Jesus. And the third chapter of Philippians, I believe it is perhaps the latter part. The apostle says this, for our conversation is in heaven.

That word conversation means citizenship there. Our citizenship this morning is in heaven. From whence also we look for the Savior, the Lord Jesus Christ.

Where's your citizenship this morning? What citizenship are you focusing on this morning? Let's keep our kingdom loyalty clear and manifest Christ by walking in suffering love. I want to consider now for just a moment the attitude and the example of Jesus. We've considered just a few of his words and teachings.

Think about the attitude and the example. I think in the 12th chapter of the Gospel of Matthew, we read these words. And it's a quotation of the 42nd chapter, I believe of the prophecy of Isaiah.

As it was spoken of our Lord Jesus, it says this, behold, my servant whom I have chosen, my beloved and whom my soul is well pleased. I will put my spirit upon him and he will show judgment to the Gentiles. That's us this morning.

Praise God. He shall not strive nor cry. Neither shall any man hear his voice in the streets.

A bruised reed shall he not break. And the smoking flax shall he not quench until we have sent forth judgment and a victory. And in his name shall the Gentiles trust.

Can you see the posture? Can you see the attitude and the example of our Savior, the Lord Jesus Christ? A bruised reed shall he not break. That means just a little piece of grass that's already a little bit crumpled. Jesus won't stamp that out.

He won't break it off. He has a care and a compassion. And if you feel this morning, if you've been up here at the altar or at your chair and you're feeling a little bit like a bruised reed this morning, just know that our Lord Jesus has no heart to break a bruised reed and smoking flax.

If you feel this morning like there's only just a little fire left, just a little spark, just smoldering, maybe it's just about out, I tell you your Savior this morning wants to fan that flame. He wants to build that fire. Smoking flax he will not quench.

That is the attitude and the example of our Savior, the Lord Jesus. In the 21st chapter of Matthew, when our Lord Jesus was coming down into that city shortly before he went to the cross, it was quoted again of him written in the prophets. Behold, tell ye the daughter of Zion.

Behold, thy king cometh unto thee meek and sitting upon an ass and upon a colt, the full of an ass. Following that, the people began to lay palm branches and lay their clothing in the way. And they cried out, Hosanna, Hosanna to the son of David.

Blessed is he that cometh in the name of the Lord. Hosanna means, oh, save us. Can you imagine calling to one who's meek and who's riding upon a donkey? Far from that scene that we opened with of our Lord Jesus who comes on a white horse, here's a man coming on a donkey, meek, riding upon an ass, and they cried, Hosanna, oh, save us.

Let us as well this morning recognize that that Savior, that lowly one is our Savior. Hosanna, oh, save us, Lord Jesus. In the gospel of Luke, we're skipping around here chronologically a little bit, but I just want to highlight a little bit some of the attitudes and examples of our Lord Jesus.

We read this, that when Jesus was traveling with his disciples, they passed through Samaria. And the Samaritans, the Bible says, did not receive him that time because his face was set that he would go to Jerusalem. And James and John, those two disciples that Jesus called Boanerges, which means the sons of thunder, they said, Lord, should we call down fire from heaven and consume these Samaritans? I imagine they had a little inherent attitude against the Samaritans already, and it just seemed like they're not honoring our Lord Jesus.

We just need to deal with this. We just need to grab a hold of God's power and just consume them. And Jesus turned to those disciples, just like he turns to you, brother, and turns to me sometimes, says, you know not what manner of spirit you are of.

Do we know what manner of spirit we're of? Are we willing to manifest Christ by walking in suffering, love, long-suffering, and forbearance, and humility? Do we know what manner of spirit we are of? Jesus went on to say the son of man didn't come to destroy men's lives, but to save them, but to save them, manifesting Christ by walking in suffering, love. In the gospel of Luke, the 22nd chapter, we read this. It's familiar to all of you.

Our Lord Jesus had asked the disciples. He knew he was going to the cross. They'd left that upper room, and he asked any of them, he said, when you went out before, did you lack anything? And they said, no, Lord, we didn't lack anything.

And he said, now, but he that hath no garment, let him take it. I can't get the quote exactly. And he that hath no sword, let him sell his garment and buy one, I believe it was.

And the disciples said, well, Lord, here's two swords. And Jesus said, it's enough. And isn't that an interesting scene? Jesus said, it's enough.

And I believe this morning, and I'd invite your instruction and insight in that, but I believe Jesus said, it's enough for what I'm about to do. It's enough. Two swords is enough.

Was that enough against all the leadership and the authority of the high priest, let alone the Roman army backing them up? Was that enough? Of course it wasn't enough, but it was enough for the lesson. Here's two swords. And Jesus said, it's enough.

And so as the crowd came, I think we just need to get this glimpse, that band of men came and Judas led the way, you know how it was. And he said, hey, old master. And he kissed him.

And Jesus said, do you betray the son of man with a kiss? And he asked them also, he said, whom seek ye? And they said, Jesus of Nazareth. And Jesus said, I am. And they fell backwards to the ground.

Do you think Jesus needed two swords? I am. Then they fell backwards to the ground. And I think Peter was getting a little frustrated.

And the other disciples, and you can read in Luke's account, I believe it says some of mass, Lord, shall we smite with a sword? We've got two of them here. Shall we get on with it? Are you going to empower our swords? In fact, Peter went ahead and did it. And the different gospel accounts fill in that story.

And Peter took his sword and he smote the servant of the high priest named Malchus and cut off his ear, intending to whack him right in the head, I believe. Jesus said, no, suffer you thus far. And he, he picked

up that ear and did a beautiful healing right there, right there.

And he said, Peter, put up thy sword into its place. Now, this morning, beloved, I want to invite you to consider this. And maybe you'll think of it as a little bit of a play on words, but beloved, you will either put up one sword or the other.

I want to invite you right now to put up your sword. You choose the sword that you're going to put up. Are we going to uphold the word of God in 2012? Put up your sword, put up this sword though.

And if we're going to put up this sword, then we're going to put up the other one. I believe you'll either put up one or the other. Put up your sword, Peter.

And then years later, the apostle Peter, that aged disciple who had learned so much, who was converted, and now he was strengthening his brethren. He said these words in first Peter two, for even here unto were ye called, because that Christ also hath suffered for us, leaving us an example that you should follow in his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him that judgeth righteously.

This morning, I don't know what circumstance in life you may find yourself in. I think of our brother that I've never met. I was anticipating meeting this weekend, but I think of his faith to commit himself to him that judges righteously.

And maybe you're in a difficulty in your life with a neighbor, with an employer, maybe even a circumstance within the body of believers, but can you commit yourself to him that judgeth righteously? He gave us an example that we should follow in his steps. Well, let's consider quickly a little more testimony from the word of God. It could be much more, but just consider with me a moment.

In the epistle of Romans, Paul says in the 12th chapter of these words, and I just appreciate this so much. He starts out, and I know these are familiar passages to us, but think of it this morning. Paul says, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.

Now you think about that, present your body. To who will you present your body? Who has a claim on your body? It's Jesus Christ. I tell you this morning that though we're called unto death, we have no responsibility by the word of God to present our body for warfare, but rather to present it a living sacrifice, even unto death if we're so called, because it's our reasonable service.

Your body is the temple of the Holy Ghost. Your body belongs to Jesus Christ. And when you present something, in a sense you're giving a present.

I want you to consider that this morning. Will you give your body as a present to Jesus? Present your body a living sacrifice to him. And that chapter goes on at the end of the chapter, beautiful chapter there in the 12th chapter of Romans, and it says, recompense to no man evil for evil.

Provide things honest in the sight of all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine. I will repay, saith the Lord.

Therefore, if thine enemy hunger, feed him. If he thirst, give him drink. For in so doing thou shalt heap coals of fire upon his head.

Be not overcome of evil, but overcome evil with good. Praise the Lord. The 13th chapter goes on.

Interesting to study that entire chapter. I'll just make this observation. That chapter calls us to be subject to earthly authority and to honor them.

Honor to whom honor is due, tribute to whom tribute is due. Let's model that with respect, but recognize that as it speaks throughout that chapter, it speaks of them, and it speaks of, but ye. And I think there's a distinction we can observe there as it talks to you being subject.

It's talking about being subjects of this earthly kingdom, but not subject or subject to, but not subjects of this earthly kingdom. Ponder that as you read the 13th chapter of Romans. Just a couple more, just to highlight before your ears and heart this morning.

I know they're familiar to you already in, in a second Corinthians 10 verses three through six. I believe the apostle says, therefore, though we walk in the flesh, we do not war after the flesh. We don't double up our fist and war after the flesh.

We don't load a gun and hide it in the closet, preparing to defend ourselves after the flesh. We don't write angry letters of protest or, or make angry demonstrations. There isn't certainly a place to witness and testify and, and let wisdom cry in the street.

I'm not speaking against that at all, but I'm talking about an attitude of our Lord Jesus Christ. We don't do those things that are retaliation after the flesh. Though we walk in the flesh, we do not war after the flesh.

For the weapons of our warfare, they're not carnal. They're not something hard and steel and, and fleshly and earthly, but they're mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself, that would dare to exalt itself against the knowledge of God and in bringing into captivity, every thought to the obedience of Christ. Now that's a powerful weapon with the ability to do that.

Let's, let's look to the weapons of the spirit. Galatians has this word to say in the sixth chapter, as we have therefore opportunity, let us do good unto all men, especially unto those that are of the household of faith, manifesting Christ by walking and suffering love. Do good unto all men.

You remember what Jesus said? Love, bless, do good and pray. Amen. Sixth chapter of Ephesians.

We're just glimpsing a few more scriptures. The apostle there says, finally, my brethren, be strong in the Lord and in the power of his might, his might, that's power. Put on the whole armor of God that you may be able to stand against the wiles of the devil and having done all to stand, for we wrestle not against flesh and blood.

No, we're not wrestling. We're not in some kind of, of physical conflict. We're not wrestling against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

That's where we're wrestling. We're not wrestling against flesh and blood. Sometimes we could almost forget that.

In the second chapter of Philippians, highlight again, the apostle calls us this morning. Oh, I see this as a beautiful picture. I see this as a tremendous apologetic.

The apostle says that you may be blameless and harmless. The sons of God, without rebuke, in the midst, right in the middle of a crooked and perverse nation, among whom you shine as lights in the world, holding forth. What? The sword? Holding forth the word of life that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

Blameless and harmless, the sons of God. What a beautiful picture. What a beautiful picture of our Lord Jesus.

Our warfare. This is our warfare this morning. It's to present our body.

It's to war after the spirit and not after the flesh. It's to put on the armor of God. It's to be blameless and harmless.

And remember, in the first chapter of Hebrews, we read something like this. I think it's such a beautiful reminder to us and such a beautiful welling up within us of our heavenly patriotism this morning. As we remember, Hebrews starts out and says, God, that at sundry times and in divers manners, spaken time passed unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high.

And he goes on and he begins to speak of the angels. And he says, under which of the angels said he at any time, thou art my son, that this day have I begotten thee. And he goes on and he says, but unto the son, he saith, thy throne, O God, is forever in the heavens, forever and ever.

A scepter of righteousness is the scepter of thy kingdom. To which kingdom do you belong this morning? You belong to the kingdom that your king has a scepter, and it's a righteous and a right scepter. That's my kingdom this morning, and it's your kingdom.

Praise God for that. Revelation says this, if any man have ears to hear, let him hear. He that leadeth into captivity, shall go into captivity.

He that killeth with the sword, must be killed with the sword. Here is the patience and faith of the saints. The Lord be praised this morning.

The Apostle, it's a favorite passage, a memory verse, a memory passage that I recommend for young men and young women. As he wrote to the Apostle Timothy, he said there, thou therefore my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me, among many witnesses the same, commit thou to faithful men.

That's what's been going on this weekend, who shall be able to teach others also. And then he goes on and says, this isn't for weaklings this morning, this manifesting Christ through walking and suffering love. He says to Timothy, and he says to each one of us this morning, thou therefore endure hardness as a good soldier of Jesus Christ.

No man that woth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. Beloved this morning, be strong in that grace, war in that warfare.

This morning, God be praised. Well, let's consider some serious life implications of this teaching. Again, just a brief overview of a few thoughts, but we're called to manifest Christ.

And I want to say again that this attitude of our Lord Jesus, of walking in suffering love, of being willing to forbear and bear and reach out in kindness, when the world would reach out in anger and retaliation, that attitude is a tremendous apologetic for the gospel. Our brother has mentioned that already, brother John, this weekend. A tremendous apologetic, and it's a wonderful witness, and it affects our business life.

It affects our family life. It affects our church life. It affects our relationships with our neighbors.

It affects our driving habits. It affects my attitude if there's a big line at the gas station. It affects my response in a line at the grocery store.

It's practical. Manifesting Christ through walking in suffering love. It's real.

You know, a few months ago, I watched a brother be struck by an angry and a troubled woman with a wooden chair. She struck him in the side, an older brother, and I watched him respond with kindness and love and gentleness and calmness as he manifested Christ walking in suffering love. We've watched as there would be lawsuits and claims and someone who felt like they suffered damage demands something unreasonably, beyond even what insurance was willing to pay, and then watch those who were willing to go beyond even what the insurance policy paid and said, is there something more I could do with you? And watch the testimony of that.

It manifests Christ, and I think it's that joy of hilarious giving even as our brother spoke about already. I've watched brothers even in the body of Christ show kindness and gentleness and in the face of false accusation, manifesting Christ by walking in suffering love. Amazing, compelling call to the lost of the character of Christ, our love for the poor, our customers, our employers, our neighbors, our brothers.

I even want to say this, and one of you pointed this out to me this weekend, the contrast even for elders and leaders, this attitude of manifesting the love of Christ, walking in suffering love. I think the book of Hebrews about the 12th chapter perhaps says words like this, wherefore lift up the hands that hang down in the feeble knees and make straight paths for your feet lest that which is lame be turned out of the way, but let it rather be healed. And one of you brethren contrasted that with the attitude that sometimes has been manifested in, I believe it's in Ezekiel 34 where it speaks about those leaders of God's flock that he says, you've pushed with side and with shoulder and you've pushed my flock and you have not shown gentleness to feed my flock, manifesting the love of Christ, walking in an attitude of suffering love.

Just a couple more glimpses of life implications. I know you've already considered this, but if there's someone here that this thought is new to you this morning, I want you to just ponder and come now let us reason together as the first chapter of Isaiah would say. Come let us reason together.

Consider the ridiculous irony of a brother in one country giving his life to Jesus Christ and following Christ with his whole heart, and a brother across the water in another country gives his life to Jesus Christ and begins to want to follow him with all his heart and to teach his family and to care for his little children and to instruct them in the word of God. And this brother over here across the water is doing the same thing and then all of a sudden there's war. And are those men, those brothers saved by the blood of the Lamb supposed to take up their arms and snap to attention? And I want you to picture right now, take a look at your brother next to you or your sister and then you picture a crosshairs, picture a big round circle with the

crosshairs and you focus and you prepare to pull the trigger.

Is that the love of Christ? No. And you know I want to say this, I believe and I have observed the, and lest we become arrogant, I have observed those who have not been brought up with this kind of instruction, who have this character welling up in their hearts and I thank God for that. Let's walk in humility and I've also witnessed those who would claim this teaching who do not manifest that character when it comes to their operation and business.

So God knows the truth beloved. Let's not become arrogant this morning and say we're people that have hung on to this teaching, we're the best, we're the, no. Let's walk in humility and let's truly manifest the love of Christ and walk in suffering love and even considering foreign missions as we would go somewhere and be called and there minister and work and teach the gospel and teach the way of Christ and at last there's conversions and at last there's a little church formed and at last you disciple and wash the feet of your brothers and then you're called home and drafted and someday called to shoot those that you had shared the gospel with.

I think you see the ridiculous irony of that. Let's humbly manifest that so that we can share that with others. It goes further than that, 1 Corinthians 6, you're acquainted with this, but let's consider it.

Dare any of you, the apostle said, consider the strength of those words, dare any of you having a matter against another go to law before the unjust and not before the saints? Don't you know, he says, that the saints shall judge angels and are you then unworthy to judge the smallest matters? Why, he says, why as though asking this incredible question in the apostle Paul's mind, why would you not suffer yourselves to be defrauded? Walking in suffering love, is it real in our hearts this morning? Is your kingdom loyalty clear? We must remember, beloved, this morning and ever keep in view that Jesus plainly taught that the masses would not follow this teaching, that there would be a broad road to destruction, that most would choose to walk. We want to recognize the teachings of Jesus are a narrow way and he pointed out that there would be a broad road. It's some of the most sobering words to me in the Bible.

When the disciples came to our Lord Jesus and they said, Lord, are there few that be saved? And Jesus said, you strive to enter in at the straight gate. And let's strive also to enter in at the straight gate in great humility and with a great love for others, reaching out our arms, not holding out our hands, but reaching out our arms to beckon and to call and to teach. Praise God.

We must recognize though within us the powerful and inherent tendency we have to be influenced. And I want to say this, if we slowly assimilate into our culture, I think the teachings of Jesus will begin to make less and less sense. We must keep our loyalty clear.

And I know when we use this term and I appreciate this category that our government has allowed, the category of a CEO or a conscientious objector. But I want to say this morning that I'm more than just a conscientious objector. I think we're SOs, we're scriptural objectors to war and the word of God, the scripture has instructed our conscience and therefore made us conscientious objectors.

We're SOs this morning, we're scriptural objectors. We object to war and force and a resistant right defending spirit that would defend my rights. Well, remember there is coming a day when our King that we spoke about will return.

The apostle speaks of this in 1 Corinthians 15. It says, when he shall have put down all rule and authority and power, for he must reign till he hath put all enemies under his feet. This is our King.

I want to tell a story in conclusion about two men and then we'll sing a song and be done. Two men, the first man, history tells us was a man who was a big man, a tall man and very handsome and very capable, very gifted at commanding the masses and influencing people. He knew how to motivate people.

This man's name was Charles. He was an efficient administrator. He lived in the 700s or 800s, I don't recall exactly right now, this man Charles.

And he began to be known by a title, Charlemagne, Charles the Great, the defender of the churches of Christ. He would stop at nothing to accomplish his ends. He began to go out and lead military coups against many of the Germanic tribes, many other areas.

He went out and he greatly expanded the empire of the Catholic Church and the rule of Rome. He would stop short at nothing. At one point he slaughtered 4,500 men who had already surrendered.

And the rest of them he, quote, made Christians. Charles, Charlemagne, Charles the Great, the leader of the Christian people, the defender of the churches of Christ, that's what he was called. I want to tell you about another man.

Two men, remember, Charles. Now I want to talk about Michael. Michael was a man who lived some centuries later.

Michael was a man, and I forget a lot of the details. I've read it a number of times about his life. But he was a man who embraced this gospel that we've heard about.

And he began to teach it. And he began to be influential. And he began to lead out.

And his wife was converted also. And they became a wonderful team at sharing the gospel and love of the Lord Jesus Christ. And Michael refused to resist and to rise up.

And as he stood in trial one day, he said these words, ye ministers of God, I am not sent to judge the Word of God. We are sent to bear witness of it. And hence cannot consent to any law, since we have no command from God concerning it.

But if we cannot be discharged from the law, we are ready to suffer for the Word of God, whatever our sufferings are, or may be imposed upon us for the sake of the faith in Christ Jesus, our Savior, as long as we have breath within us, unless we be dissuaded from it by the Scriptures. His trial is on a very clear record. And at the end of that trial, he was sentenced to having his tongue cut out so he could no longer share this suffering love verbally, although he manifested it physically.

He was led to the place of his execution. And as he went along, the court order was, you take red hot tongs and pinch out pinches of his flesh. I think first two times and then later five times as he travels along the way out of his flesh.

Then at last, this suffering, loving one named Michael was cast into the fire and burnt. His wife, I believe her name was Margarita, was drowned in the river just a few days later. Now I want to ask you this morning, Charles or Michael, which one really manifested the love of our Lord Jesus Christ? The very name Christian which had been ascribed to believers in Antioch means a follower of Christ.

Many years before both of these men lived, Jesus Christ had walked the roads of Palestine and his life and teaching ultimately brought his death and resurrection and split the history of humanity with a new and living way that we embrace this morning. That is the way of Jesus manifesting the love of Christ by walking in suffering love. Now I want to conclude this morning by singing a song.

It's a song that's very familiar in my background. It's the song Jerusalem, My Happy Home. Our brother's going to put it up on the screen.

I typed it up and I saw that I had a couple grammatical errors, but I typed it as it would show up in the little book in my background. But I want to sing this song this morning with a tune and this tune is called Moderna. I believe I have that right, Moderna.

And it was originally composed by Samuel Ward, this tune, and this tune was written for this song. And it's the tune that many of us are used to hearing on a familiar song called America the Beautiful. Oh beautiful for spacious skies, for amber waves of grain and so forth.

That song is a very patriotic and it's a blessed song. I've sang that song many times. It is a beautiful land.

Praise God. I'm thankful for it. But did you know that that tune was actually written for this hymn? And it fits well.

And you know some years ago in our background we didn't have notes and song books and I was in a neighboring state and I was asked to lead this song and I had just discovered that this tune fit. And so I led it with that tune and a brother sent me a clipping out of the Jerusalem Post, an article that said, did you know that that tune was written for that song? And I had no idea. But since then I've really enjoyed that.

Let's stand this morning and sing that together. If you like, you can hold up your sword. Make this inspire heavenly patriotism in your heart.

You know, Brother Daniel, as he spoke the message, he spoke about embracing the Beatitudes, sticking to the testimonies of Christ. Not just a dark or a defensive thing, but a joyful opportunity. And Brother John, as he spoke, he spoke about hilarious giving.

And this morning I just want to inspire in you that same spirit of heavenly patriotism for our Lord Jesus Christ. Let's sing this together. When will my sorrows have an end? Thy joys, wishes so most glorious to be.

Thy gates are richly set with pearl. Thy street air paved with gold. Pause for just a moment.

We're going to lower that slightly and I want you to picture that King coming on a white horse and the armies of heaven coming with him. Let's go on and sing the next May God bless you.

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