

Uprooting Resentment — Delivery Transcript

Matthew 5:38–42 (CSB) · Wes Terry · Sunday, May 3, 2026 · Healing The Heart

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All right, well thanks to Skylar for leading us in a time of worship. Thank you so well as much for singing loud and singing like you believe it. If you have your Bibles, we're going to be in Matthew chapter 5. If you don't have a Bible, there should be one on the chair in the seat in front of you and you can pull that out. And if you don't have a Bible, be sure you go and take that one home if you want. We are going through the life of Jesus here at Broadview in 2026 and we're studying the book of Matthew in order to explore who Jesus was and what he was about and the content of his teaching and preaching and ultimately the key truth of Christianity that he died for sin and God raised him from the dead.

And we're in the middle of a section in the teaching of Jesus called the Sermon on the Mount, and in the middle of a section of that sermon where he deals with hot topics, key key issues of the heart like anger and lust and deception and duplicity. And this morning he's going to address a issue that all of us are very familiar with. If you're not, you're lying, and that's the issue of resentment. Now could you imagine a world without resentment, what that world would be like? Sometimes artists and songwriters use their craft to paint a picture of what that world would be like, how many.

How different it would be if in every marriage no one was keeping score of who did what and when and how often, or how many Thanksgiving dinner Thanksgiving dinners at your in-laws or vice versa would be a little less stuffy or a less stiff if it wasn't for resentment or how different would it be at even a local church not avoiding people in the hallways or picking your service based on who's going to be there or who's not going to be there. Resentment has a way of disrupting our lives for the worse.

And I think all of us can resonate with that to some degree because of the sleepless nights that you've encountered or the you know, the imaginary conversations that you've had. In your head where you win every argument and we're all pretty good at litigating if it's if you think about it when it comes to resentment. We put ourselves in the shoes of the litigator, the prosecuting attorney, the judge the witnesses, the evidence expert. We kind of sit in all of

those seats and we replay the tapes. And resentment, if you're not careful, can really do a number on your soul.

And it's one thing just that we all know what it is and we all struggle with it. It's another thing to live in the culture that we find ourselves in. That I think really celebrates resentment. And they don't celebrate it because it's a good thing, they celebrate it because it's profitable. We have a culture where online media sites like Facebook and Insta look at me talking about Facebook. I'm so old. Whatever the new ones are. Insta Instagram and TikTok and all of the things. I don't know what they are anymore.

I'm getting all for real. But I do know this. Algorithms are coded in order to exploit resentment in the human heart. We love outrage. They call them algorithm outrage. Algorithms of outrage, there it is. Algorithms of outrage where if it bleeds, it leads. There's nothing like a good old-fashioned feud to really pique your interest and make you follow things. I even find myself when just different political people are warring against one another or different of like celebrities or he said and she said and we get all wrapped up in it and we end up taking sides and we get emotionally invested and that's profitable because we're in an attention economy.

And so if we have your attention, we can make money off of you with ads and things like that. And so resentment is just kind of built into the institutional the cultural institutions of our day and just kind of seeps down. And not only does it celebrate and exploit resentment, it does something that that I think all of us deep down, if we were honest is not all that novel. Resentment is the culture didn't create resentment. Resentment has been an issue in the human heart from the very beginning. All the way to the book of Genesis in Genesis chapter three, right after Genesis chapter three you have Genesis chapter four and the story of Cain and Abel.

And so from the very beginning there has been this challenge in the human heart of when we are wronged by someone. And we have just cause to want revenge or to want restitution and recompense for what was done against us. There is this subtle temptation to put ourselves in the shoes of God and to say, I am the judge and the jury and the executioner. I see what nobody else can see and I am right to do what I'm about to do. And Jesus knows that tendency, and he knows that it is an impediment to the abundant life that he desires to give.

We have been in the Sermon on the Mount, and really the whole Sermon on the Mount is Jesus' blueprint for what a life of flourishing looks like. Jesus desires, I think, to give every person in this room abundant life. A true life, a good life. And he knows that certain things have to happen in your heart if that life is to materialize. He talks about the abundant life in terms of the kingdom of God, and he says that the kingdom of God is only received by a certain kind of person, and that the person who receives the kingdom of God has a certain type of heart.

And Jesus is going to this morning show that there is a direct contradiction between the kind of heart required to inherit a life of flourishing and the heart that characterizes a person with resentment. They cannot coexist. That righteousness requires getting rid of resentment. And until resentment is uprooted from your heart You won't ever be in the position to inherit the good life that Jesus longs to give. And so that's what I want us to do this morning as we look at this passage. We're going to look at the wisdom of Jesus.

On this key topic and heart issue of resentment. And I promise you that what Jesus is going to say is at once most demanding and yet most liberating of anything you've ever heard. It is demanding because what he says sounds like hyperbole. It sounds like surely Jesus, you can't be serious. And yet if you will internalize and apply what Jesus is about to say, it will be one of the most liberating sermons that you've ever heard. And it will be one of the greatest superpowers that your soul could ever learn to possess.

And it will position you for a flourishing life in Jesus. And so let me read it for you, Matthew chapter 5. We're going to start in verse 38. Jesus says, you've heard that it was said. An eye for an eye, and a tooth for a tooth. But I tell you, don't resist an evildoer. On the contrary, if anyone slaps you on your right cheek, then turn the other to him also. And as for the one who wants to sue you and to take away your shirt, then let him have your coat as well.

And then if anyone forces you to go one mile, then I want you to go with him two miles. Give to the one who asks you, and don't turn away from the one who wants to borrow from you. Now Jesus opens like he does all of the other issues. This is, like I said, the middle of a section of the Sermon on the Mount wherein Jesus is explaining what true righteousness is. And that's just a Bible word that means to be rightly related to God, to do right, to live right, to be right with God and people.

And he's saying if you want that life of flourishing where you're right in every way, you are going to have to you're going to have to re-imagine what you have heard when it comes to resentment. He says, you've heard it said. He's talking about what was revealed in the Old Testament. But Jesus is not trying to create a contest between Moses and himself. Jesus is not saying Moses was wrong and I'm right. Moses is old and I'm new and I'm going to give you something better. Rather Jesus in all of these six examples he's going to use is correcting not what Moses said, but what they heard from what Moses said.

He's saying your interpretation of what God revealed in the Old Testament law has led you astray and it is causing you to suffer. And so Jesus is trying to release and kind of rediscover God's original intent in the Old Testament, because the original law was good, there has just now become a misuse and misapplication. And so in order to do that, he quotes the Old Testament law. You've heard it said, eye for an eye, tooth for a tooth. But then he redirects their attention to what it was really about. And he talks about he talks in this way about a lot of different issues.

He did it with murder. He did it with adultery and got to the core issues of anger and lust. We looked at this last week with the issue of marriage and divorce. Remarriage, oath keeping, things of that nature. He said, you're so fixated on the concessions and the loopholes that you missed God's original intent, which was to uproot duplicity from your heart. Now he's going to do that same thing with resentment, or you could say revenge, retaliation, however you want to frame it. And the reason that he picks these issues as opposed to any others is not random.

He's not you know, just trying to take a shot in the dark. I think Jesus zeroes in on these six issues because these are the six issues which really reveal a flourishing heart. That when you position yourself as Jesus says on these six things, you really do position yourself to experience a life of flourishing. And then when you fail to position yourself in these ways You will, no matter how sincere you are, no matter how much Bible you know, I don't care how much you go to church or even if you teach the small group, if you don't learn to posture yourself as Jesus says in these passages, then you will not inherit abundant life.

You will not enjoy your life. You will be a miserable Christian, even though you know all the doctrines and all the other things. And so you've got to get rid of resentment because a resentment more than anything else reveals what's in your heart. Resentment, if you're not careful, will cause you to say things, do things, and act in ways that reveal your character. Jesus says this a lot of different ways in the book of Matthew. He says, out of the heart the mouth speaks. And when you are angry and holding a grudge, you will find yourself saying things that you should not have said.

And you will think you're justified in saying what you said. And maybe you are justified, but that is sure ugly down in there. And you can allow the evil and the ugly committed against you to actually poison your heart with the same disease if you're not careful. And Jesus knows that a flourishing life is only inherited by a certain kind of person with a certain kind of heart. And that your heart is revealed by the words out of your mouth, and that if resentment is in your heart, you will not have a life of flourishing.

And so in order to uproot resentment, instead of responding wit to evil with evil, you need to respond to evil. In these ways. And a lot of people read what we just read and they say, that's ridiculous Jesus is being Jesus is out of touch. And so to help us not misread what Jesus is saying, I want us to go very slow, and I want us to read it with first century eyes. And so let's let's start in the first little section, you have heard it said, eye for an eye, tooth for a tooth.

How many of you have heard that phrase before? You're like, yeah, that's my favorite Bible verse growing up. Eye for an eye. It is kind of righteous, I got to admit. It is not this code, this law, it's a Latin term, lex talionis. I think there's a typo. In your notes, it says lex talons. It's not talons. Like a little eagle. Talons. No. Talionis. T-A-L-I-O N How are you spell

talionis? It's on your it's on the screen. It was originally it originally surfaced, believe it or not, in Babylonian legal literature in the code of Hammurabi.

What was crazy though is that in Hammurabi's code, this idea of eye for an eye, tooth for a tooth, it was applied unequally. There was unequal weights and measures. And so if you sinned against a poor person then it wouldn't be eye for an eye, tooth for a tooth, because poor people in Babylon were less valuable than rich people. The level of your wealth determined the level of your significance and value. And so if you sinned against a rich person. Then it was eye for an eye and tooth for a tooth.

What you see in the Old Testament is a radical egalitarianism, which means human beings are valuable by virtue of being human. Just the fact that you are created in the image of God, whether you are poor or rich. Pretty or not, irrespective of your position on the social ladder, you are precious in the eyes of God and you are someone deserving of dignity and respect. This is this radical a vision of the value of human beings that is grounded in the Old Testament, Genesis chapter 1, verse 26. We are created in God's image.

But what was unique about the law is not just that egalitarianism and that it was applied equally, but what this Old Testament law did was remove personal vengeance out of the realm of the individual. And into the realm of a court. And in all of these examples that I'm going to read from the Old Testament, every single one of them is a legal context. And so when you are sinned against what the Old Testament is saying, don't take vengeance into your own hands, but rather entrust it to the Lord. And the Lord has established these governing authorities, and those governing authorities are going to get to justice.

And so if there's an injury, then you must give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, bruise for bruise, wound for wound, you get the idea. Do not show pity, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. If any man inflicts a permanent injury on his neighbor, then whatever he's done to his neighbor is to be done to him fracture for fracture, eye for eye, tooth for tooth, whatever injury to be inflicted on the person, the same is to be inflicted on him.

So you get the idea. And again, all of these are legal problems. These are in this case it was some kind of civil lawsuit, in this case it was blasphemy, in this case it was another kind of civil litigation. None of these are in the realm of what I would call relational grievance where someone called you a bad name or someone was unnecessarily rude. But what had happened is this a vision that was given in the Old Testament its original design had been perverted and lost. Now you can read these examples and kind of assume what it's about.

But if you don't know the context, I think you're going to miss a really important feature. The lex talionis was never to justify violence. The lex talionis was really a law of restraint because it took the tendency for human beings to take justice into their own hands. And you guys

know this when you're in a fight and someone pushes you're not just going to push back. You're going to push back and then punch them on the way down, right? You push me, I push you back harder. And some people real real real real hard.

This idea is like I'm going to show you that if you try to come back at me again it's going to be a mistake, so I'm going to match not force with force, but force with more force. And the lex talionis said, no, no, no, we're not going to do it that way we're going to do two things. Number one, we're going to move the domain of justice out of the person individual, the person aggrieved, and we're going to relocate justice into the realm of a court. The second way that it was a moral improvement is it restricted the scope of retribution to proportionality.

And so you can't no more of these kind of blood feuds and kind of increasing of human rage and consequence it's got to be in the court and it's got to be proportional. And that legal restraint was the original vision. I think it was God's way of saying. That vengeance is not good for your soul. And when you allow that resentment to build up in your heart, it will cause you to justify harm in unjust ways. It will cause you to think of yourself more highly than you ought. You'll put yourself in the place of God and you're simply not Him.

And you will think I'm just to do the things that I'm doing. And the reality is no injustice ever justifies injustice. Evil never justifies evil of any kind, and resentment can blind you so that you forget that fact. And so what had happened by the time Jesus is teaching and preaching in the first century, this legal law of restraint had become a tool for revenge. And they were removing it from the realm of legal issues. And applying it to the realm of personal relationships. And so if someone slid you or called you a fat or something like that then they would use the lex talionis as a way to maximize revenge.

And it was no longer the question what is just in this situation. The question had become how much infliction of pain can I get away with? What legally do I have available to me to make this person suffer in the way they've made me suffer. And Jesus sees that tendency and he rebukes it for what it is. You have missed God's original design and you have made a mockery of his original purpose. And so to bring people back to God's original design, he kind of excludes the question of legal cases.

And like violent crimes and zeroes in on relational grievance. And he says you're trying to use that tool for this domain and this domain requires a different kind of response. And that, if you can see that and read that, you will rightly read this text. And if you miss that, you will very wrongly read this text. When Jesus says in verse 39, but I tell you, don't resist an evildoer. You got to know what he means by that. He does not mean you cannot oppose evil at all. He's not saying that physical abuse is okay.

Unfortunately, this passage has been wrongly applied to wives who are suffering abuse or children experiencing the same. And the application is kind of like, well, Jesus says to turn the other cheek, and so do you know just take it, who cares if he's if he's a rotten little, if he's a rotten husband or a rotten whatever. And Jesus is not saying that. He's not zeroing in on legal matters. If you're being physically abused, that's a crime. That needs justice applied. He's not saying you shouldn't appeal to the law courts. He's not saying that you don't need the police.

He's not saying any of those things. He's zeroing in the context. And you know that's what he's up to because of the four examples that he uses. And you know that because of this statement, don't resist an evildoer. It's not focused on evil in the broad. He's not saying you can't stand against evil at all. We know he can't be saying that because the Bible says that elsewhere. Elsewhere in the scripture it says to stand against the devil, to stand against evil on the evil day. And so he's not saying that self-protection is wrong.

He's not saying that fighting evil is wrong. He's not saying that liberating children from abuse is wrong. He's not saying any of those things. He's talking about something very specific. He's talking about the kind of relational grievances that happen all the time. And they're often much more petty. Not violent, requiring legal justice, but they had taken those petty grievances and were using this legal weapon to get revenge. And so don't resist. This actually is a play on words. This phrase I for an I is this is the Greek prefix anti.

So it's like i, anti-eye. Tooth anti-tooth, but I tell you don't anti-stand. In other words, this tendency that you have for Equal retribution. I'm telling you, that doesn't apply in this domain. Don't stand in the place of the person standing against you. Don't respond to evil with evil, but overcome evil with good. And if you can learn to do that, then you will kill resentment. And if you can kill resentment in your heart, then you will have a flourishing life. And so Jesus is rebuking its use for revenge, especially in the domain of relational wrongs.

So let's read these examples one more time, and again, I want you to think of the context that Jesus is trying to zero in on. If anyone slaps you on your right cheek, turn the other to him also. As for the one who wants to sue you and take away your shirt, let him have your coat as well. If anyone forces you to go one mile, then go with him too, and then give to the one who asks from you. And don't turn away from the one who wants to borrow from you.

He's saying that there is a better way of responding than the response of resentment when it comes to these four different spheres of relational grievance. The first sphere is personal namely a personal insult. The second sphere is legal, some kind of a lawsuit of some kind. The third sphere is political, a Roman soldier coercing someone to do something against their will. And then the fourth sphere is very broad in general in terms of someone

borrowing money. And when you understand these in their cultural context, I think you'll really begin to see what Jesus is trying to establish.

He's saying in every single one of these domains, you may be just in wanting retribution. When someone shames you and calls you a name that isn't nice. Especially when it's not even true and it's a slander. You may be justified in wanting to respond in kind, or you may it may be just to have that person be in the wrong. But what he's essentially saying is even though they're in the wrong, you can't use a wrong to pay back the wrong to you. In other words, before you go about settling the debt.

In order for you to see it settled rightly, you need to release the debt that's owed. And every score settling relational grievance that you have before you settle the score, you got to release the debt. Because unless and until you release what they owe You will not have eyes to see or a heart to respond as the flour as the kingdom of God would require. Again, Jesus is saying a kingdom life is possessed by a certain kind of person. And that person who inherits God's kingdom has a certain kind of heart.

And if you do not do what I'm asking you on this issue. When it comes to personal insults and petty grievance in these relational domains. If you don't release what is owed before you settle the debt, then in your settling of the debt you are going to poison your soul. In the pursuit of so-called justice, you are going to blow up your life. You are going to seal yourself in a prison of anger and contempt. And Jesus would say, I would spare you of that horrific spiritual state. And so I'm pleading with you to learn how to release.

What they owe. Release what you release what they owe you before you settle the debt. And I'm going to let's just zero in on these four things and then we're going to be done. The first one, I'm going to use the use of S words, not the four-letter S words, but when you've been shamed, when you've been stripped, when you've been subjugated, and when you've been sought. So this first one is shame and the reason I use shame is because of the language that Jesus uses. You notice he specifies the cheek in question.

If anyone strats you on your right cheek that's my right. Turn to him the other also. So most people were right handed in that culture, kind of like left hand people are an anomaly today. A glorious anomaly, but an anomaly nonetheless. Most people were right-handed, so your left hand was unclean. I'm not going to tell you about all the unclean things that they would do, but you get the point, you use your right hand for everything. So when they were going to slap someone, you know, you'd use your right hand, but if you wanted to shame someone, you wouldn't smack them like this.

You would backhand slap I think they have another name for it. I'm not going to say that from the phrase, say that from the stage, but you know, backhand slapping someone, what are you trying to do? The goal is not to inflict physical pain, although it isn't pleasant

depending on how hard someone hits you the goal with a back-handed slap is to cause humiliation. It is to shame someone and diminish them and their character. And it was very common in that day between superior and an inferior, whether it was a master and a slave, or a husband and a wife a parent or a child, any of those power differentials, there was kind of this justification that you're below me and I'm going to remind you of that fact.

But in this case, Jesus is saying that that's not really in question. There is an inequality of hierarchy, and they backhand you anyway. And so what they're really trying to do is to insult you and shame you. And if you've ever been in a relationship with anyone, you know exactly what this feels like. Someone says something and they know exactly what it's going to do to you. They know the exact words, the exact phrasing to make you feel about this big. And when they do that, what is your gut reaction?

Your gut reaction is to say, oh yeah, well how about this? Who are you to talk to me like that? How dare you say something something like that you know what that represents you know what that means and so you'd respond in kind and Jesus is saying don't do that when you are ashamed, resist the in-kind response. Resist that gut reaction in you that says, oh yeah, I deserve you deserve this. You think I deserve that? Well then you deserve this. And what it does is it escalates and escalates and escalates.

And in every marriage counseling of every marriage problem I've ever seen, this dynamic is almost always at play. Because you know what to say to make them feel this big. And Jesus is saying, don't let resentment do its thing. Resentment says, how dare you speak to me that way? A kingdom righteousness says, my heavenly father knows the truth. My heavenly father sees He knows and I don't have to justify or defend. I don't have to protect myself in this instance. I can just take the blow. And Jesus is saying that's what kingdom righteousness does.

It absorbs the blow when someone tries to insult and bring shame. The second example is different. It's a legal lawsuit of a kind. And again, Jesus is getting to the principle. He's not saying it only applies with a lawsuit. In this case, someone is stripping you from your possessions. Someone who wants to sue you and take away your shirt, Jesus says, let him have your coat as well. These are these articles of clothing, I think Jesus is using them intentionally. He's not just kind of generically saying, give away your stuff.

He is identifying in the Old Testament law a legal protection. In other words, you could take someone's shirt but you couldn't take their coat. This word translated sh shirt is the Greek word chitan. It was you're basically the garment you wore that was closest to your skin. So think of your underwear. Fruit of the loom style, the stuff that you wear closest to you know those things, and you'd have more than one. At least I hope you have more than one pair of underwear, right? You'd have more than one because you need to get those things washed on the regular.

And so it's kind of a small infraction to take away your chiton. But if you took away the himation, that was much more serious because it was the heavier garment that you would wear outside. And actually in the Old Testament book of Deuteronomy, there were laws against stealing someone's coat. In other words, if you borrowed someone's coat and then you did not take it back before sundown. You were legally liable for a lawsuit. They could take from you because you took from them. For poor people especially, that was the only covering they had at night.

It was the way that they would keep out of the elements and keep themselves warm. And so Jesus is differentiating things that are protected and things that aren't. In other words, when people sue you and then they take from you something that is not protected, there's going to be a tendency in you to protect that which you can. Oh, maybe you're right. Maybe I was in the wrong on this thing. And I have to give you that because you know it's yours. But I am going to defend to the hilt every other domain and arena in my life because just because you're right there doesn't mean you get to be right here.

And again, this happens all the time in relational arguments. You'll concede I was wrong here, but barely, and I'm not giving up anything else. And you begin to turf. And you begin to fight and defend, and you can't have this. And Jesus is saying that's resentment talking. And if you're going to let resentment do the talking on that issue, you're going to let that poison take root in your soul. And it's going to build a prison and it's going to lock you in it and it's going to be a cold, bitter life without any flourishing.

And so when you are pressed when you are tempted to defend what's legally defensible or relationally defensible resist that urge and just give them that as well. You know you called me an arrogant jerk. You're right it's actually way worse than that, let me tell you. You're right, I lied. But I didn't just lie about that. I lied about this and this and this as well. But you see, you won't go there if resentment's calling the shots, even though that's really where you need to go for reconciliation to happen. And Jesus knows that.

He knows how we are and he's so wise, he's so profound. He's saying please resist that urge. You may be they you may be justified in your desire to protect. But that protect that self-protection mode is doing damage to your heart. He's not saying that the wrongdoer is right. He's not minimizing your pain or the loss. He's trying to prevent even greater loss and pain by caving to resentment. And acting in that way. So when you're stripped, give more than they request. And then when you are ashamed, resist. In kind response.

The third example is a legal example, and in this case, in the Roman Empire, Roman soldiers could conscript a non-Roman citizen. In other words, they could force them to do something against their will, specifically to carry their luggage and their items. And you can imagine for Jewish people in first century Palestine, this was added insult to injury because that was their land, at least they believed it to be their land, that God had given that land to Abraham,

and the Romans came in and just took it by force. And now they were in an occupied place, occupied by a pagan government, and the pagan government had this legal permission to force me to do things against my will.

But they were only allowed to force people to walk one mile. They could not force them to walk any more than that. And so after the one mile, people would just kind of drop the stuff and the whole time that they were carrying the stuff, they would do so with kind of a bitter heart. This idea that you can control my body, so Roman soldier, but you can't make me happy. You can't make me love you. You can't make me like you. You can't make me do this with a happy heart.

I'm going to do this begrudgingly until the very end. And if that doesn't resonate with your relational grievances, I don't know what else to tell you. That that kind of idea when you're in a relational spat of begrudgingly doing what you have to do, but doing so with a kind of stingy, hard-hearted callousness, Jesus is saying that's resentment talking. And if you are going to let resentment call the shots in that type of situation, then you are going to end up locked in a prison of despair. When someone forces you to walk one mile, what you need to do is walk another mile voluntarily.

Because they can force you to do the one thing, but they cannot force you to do the other. They cannot force you to be generous. They cannot force you to love them back. And I'm saying they're taking from you something that isn't theirs. So why don't you take why don't you give them something they cannot take? Why don't you show them how much power you actually have? Why don't you show them that you're not going to be victimized by their by their sin? That is the essence of what Jesus describes in this way.

That's what kingdom people do instead of caving to resentment when they are, I think it says subject in your notes. It needs to be subjugated. Because that's this idea of power coercing you to do something. You are being coerced to do something, maybe against your will. You know you have to do it because it's what ro it's what's required. But I'm not going to do it happily. And Jesus is saying, don't just give them what's required, give them more than what is required in those instances. And in that way, you will be like your father in heaven.

You will neutralize resentment and you will be on the road to flourishing. The last example is a very general example. He says when someone asks you for money, then you just need to give them what they ask again, Jesus is not promoting careless, frivolous spending. He's not saying you should give away all your clothes and be naked and be nasty. And he's not saying just spend all your money. Again, you got to be logical in what he's trying to do. He's using specific use cases to make specific points. He's really zeroing in on the loophole that we tell ourselves when someone wants more.

So say that someone requires of you some of your patience or some of your goodwill and then you give them the benefit of the doubt and then they go right off and shame they go right off and do something dumb. And I remember this like yesterday, my mom, after I had failed her miserably, and she said to me, Wes, you fooled me once shame on you. You fool me twice. Can you fill in the gap? Shame on me. Oh, maybe feel like like that big. And that's what Jesus is talking about.

That begrudging spirit of I can't trust you. I don't think I can give you this again. I know you say you need this. I know you say you want this. I know you say this time it's going to be different. But there is this thing in me that says you can't be trusted and I can't be vulnerable to get hurt one more time. And Jesus is saying when that spirit raises its head, that's resentment talking and you need to give. Give to the one that asks for you and do not turn away from the one who wants to borrow from you.

Now this applies economically. And that's nothing wrong with that, but it applies to so much more than just someone borrowing some money. It's that thing in you, especially when you're fighting someone and there's relational brokenness, it's that thing in you that says. If I open up, I'm dead. If I open up, I'm going to get hurt. I'm going to get stolen from it. They're going to take, take, take, take, take. Just like they've always taken before. And Jesus is saying, I know that that's a fear. And I that maybe that will even happen, but if you turn into that person and you seal yourself off and you put yourself in that icicle, it is going to turn your heart into something nasty.

And terrible and so don't go there, give, have a generous spirit. Let them take the risk on letting them fail you one more time. Now again, I know you hear this, and some of you hear this, and you think... You have no idea what I'm dealing with. And you're right, I don't know what you're dealing with. And I want to again be careful of what Jesus isn't saying. He is not saying that the abuser is right. He is not saying that your abuse is not real. He's not diminishing your abuse and he's not excusing the one who did it.

In fact, earlier in the sermon in verses 21 to 28, he addresses that person. And he tells that person, when you sin in your anger, it is on you to go and make it right before you even come to the altar the thing that God wants from you more than your prayers and singing is for you to go make right what you made wrong because of your anger and contempt. So he is guilty before God and God is a just judge and he does not let people get away with injustice.

That's number one. The abuse wasn't okay. The abuser isn't isn't not wrong. He's not minimizing your abuse. He's trying to keep you from greater harm. And he knows that if you let that abuse turn you inward and allow resentment to take roots into your heart the roots of that resentment will keep you from a flourishing life. It will keep you from possessing the abundant life that Jesus desires to give. And so he's pleading with those people. Don't let

resentment take root. Don't let resentment put down roots in your heart. It's one thing to get angry.

You get angry, you get unangry. But the thing about resentment is it likes to keep track of every infraction. And it keeps records of wrongs and the degrees and the interest on the debt. And it puts you in the place of the litigator, the jury, the judge, and the executioner. And you are not equipped to sit in that seat. That seat belongs to God and God alone. And when you put yourself in that seat, and judge other people with that kind of power, that power is going to corrupt you and send you to hell, essentially.

That a true believer, a person who inherits the kingdom of God, will not allow resentment to justify that kind of evil. It will not allow a spirit of superiority and self-righteousness create in them an arrogance that keeps them from the kingdom. Because the people who inherit the kingdom of God are the people who are poor in spirit and who mourn over what's wrong and who hunger and thirst for righteousness, not just being right. They want right relationship more than winning every argument. Those are the people who inherit the kingdom of God and those type of people respond to wrongs in this way.

Now, practically speaking, what does that look like? I'm not, I'm, again, I really want to avoid saying more than what Jesus says He's if you're physically abused, you need to tell someone and you tell us and we'll get you safe. We'll spend whatever money is necessary to remove you from harm. And if you're married to someone and there are biblical grounds for divorce, we're going to talk about that later and we talked about it a little bit last week. Jesus is not saying that you have to stay in an abusive environment forever.

He just simply is not saying that but what he is saying is that while you are in that abusive environment, there's something really important about your soul. And there's going to be a tendency for resentment to poison in you the one thing that Jesus is trying to create in you, which is a spirit of forgiveness. A spirit of mercy, a spirit, the spirit really of Jesus, who did all of these things and more. What's so crazy is that if you look at the New Testament, Jesus uses these same four verbs to talk about Jesus' death and resurrection.

In Matthew chapter 28, he I'm sorry, Matthew chapter 27, it talks about the crucifixion of Jesus. And while he's on the cross, they spat in his face. They beat him and others slapped him and they said, Prophecy to his Messiah. Who was it that hit you? What are they doing? They're diminishing him they're humiliating Jesus, the Son of God, who could have snapped his fingers and broke their neck without touching them. Maybe not. Probably he wouldn't do that. Like the purple man. What's his name? Thanos. Snap your finger. No, he was slapped and he didn't respond in kind.

Look at this. After crucifying him, they divided his clothes by casting lots. Same verb they took from him. They took the shirt and they took the coat and Jesus just took it. And then

the best one is Simon of Cyrene. As they were going, they found a Cyrene man named Simon. Remember, Jesus is carrying his cross and he keeps buckling beneath the pressure. And so they get Simon to carry the cross, and the same verb is used. They forced him. They forced him to carry the cross. And not only did Jesus walk every step to his own death and crucifixion.

Simon is kind of standing in for you and me to take up our own cross, to deny ourselves. And to follow Jesus in that way. And then on the cross, as people who deserve no forgiveness, Jesus looks at them and he cries out, Father, forgive them. They know not what they do. Knowing there would be people who would never pay back, who would never even Recognized the wrongs that they had committed, he gave grace upon grace, because the Son of man didn't come to be served. But to serve and to give his life as a ransom for many.

See Jesus knows that for you to respond to evil with good is itself a kind of injury to you again. First they took from you and slapping you and suing you and now they're taking again because you're not getting revenge. You're choosing to release and not get back what was owed, which creates a double loss, and that's what forgiveness always is. Forgiveness is being victimized twice, but not for the sake of the offender, but for the sake of the one who was who was wrongly tortured and crucified for you and for me.

As you have been forgiven in Christ, Paul says, so you should also forgive. Jesus is not asking something he did not practice with his own life. And when you see Jesus and you understand the cross, you begin to finally understand why resentment is so counter why resentment is so damaging. Resentment keeps me from the spirit of Jesus, because the spirit of Jesus is to show grace and forgiveness, to show mercy, even to those who do not deserve it, out of obedience and trust in my Father in heaven. God is a just judge and he will execute justice perfectly.

And I can trust my Father to do what he says I'm not equipped to do. And in the case of Jesus, he actually was equipped to do it. But he chose not to do it because before the score was settled, the debt needed to be released. Because the only way that redemption and reconciliation could take place is if someone laid down their sword and they walked the feet, they walked the path that Jesus walked. Jesus gave up everything so that you and I can be redeemed. That's what redemption is. It's paying someone's debt.

It's paying what someone owed and not treating them as if it's still due. And Jesus did that for us, which is why we're able to even now in this church service, draw near to the throne of grace with confidence in our Heavenly Father and not worry that He's going to snap his fingers and Thanos. The only reason we can do that is because Jesus released the debt. He released the debt that we owed and he did not he did not tolerate resentment. And for you and I who would inherit that kingdom of that king the calling and the invitation is for us to follow his footsteps.

And so I don't know what this looks like or how this lands for specific individuals. I know it's probably complicated and disruptive and very difficult. And so if there is a situation you're in, especially of any danger of any kind please don't walk out of these doors and mishear what Jesus is saying. Would you just put your name and phone number and say, hey, I've got some questions or hey, I need to talk to somebody about a situation that I'm in. We'll follow up with you and we will help you apply this with wisdom.

But don't let what sounds wise justify resentment in your heart. There is an invitation this morning for you to forgive and to release. And even if you don't reconcile with the person that you're at odds with, at least you will be rightly related to God and man. And a flourishing life requires that kind of righteousness, and that righteousness is received through repentance and faith. And so as we bow our heads together and respond to what the Lord is doing. Would you just prayerfully consider what the Holy Spirit is saying to you?

And the altar will be open if you want to pray with someone. There's a connection card on the chair in the seat in front of you that you can use as well. But as Schuyler plays and leads us through this time of response, would you just allow the Holy Spirit to minister to your heart? Father in heaven, I know that these words are maybe even painful to hear. But Jesus, we know that your words give life and they're the source of true flourishing. And so where we have allowed a bitter root to disrupt real righteousness, pray that you would help us to sever that.

Not for the sake of the person who offended us, but for the sake of Jesus who is worthy. He is worthy of our repentance, he is worthy of our love, he's worthy of our affection, he's worthy of our obedience. And so in our relationships, would you teach us to walk as Jesus walked? And to trust our Heavenly Father as Jesus modeled with his own life and his death and his resurrection. And Father, I pray that you would demonstrate that you are a God who can be trusted. And that as individuals choose to cooperate with your designs and your commands, that that invitation for you to participate, you would richly bless and richly supply.

Supply them with the mercy and the forgiveness that has been so absent. Supply them with the faith and the hope to believe again. Supply them with a vision of something better than what has been, a vision of something beautiful, of something abundant, of a flourishing life. And for the enemy who in all of these examples is like a roaring lion looking for weakness, looking for anger, looking for something to exploit. Would you help them to stand against the evil one, even as they forgive the evildoer? To resist the liar, the chief liar of our souls, even as they process forgiving the other liar on the other side.

Give wisdom and discernment to walk in righteousness. And we thank you in advance for the great flourishing and abundant life that you will give as we do that. And we pray it in Jesus' name. Amen. Take a few moments to respond right there where you're seated.