

9-21-25, COTR

Text: Matthew 5:33-42 (ESV)

100% Jesus... Pure, Undiluted Truth: The Sermon on the Mount

- I. If you don't know me, my name is Cole. I have served as the youth pastor here for almost 10 years. It has been such a privilege to do that.
 - a) I'll tell you a little more about what is going on in youth in just a moment.
 - b) I just want to say a big thank you to Pastor John for allowing me to share this weekend.
 - c) He's out being a country boy this weekend, doing some farming with his family in Mississippi. Pray for him.
 - d) Last time he was out I got myself in a little bit of trouble, calling him old.
 - e) I almost got 3 months of diaper duty in the nursery.
 - f) So, I want to be extra careful what I say this time around.
 - g) Pastor John, if you're watching, you aren't old. You're young... at heart.
 - h) Please be careful farming, we don't want you to hurt a hip.
 - i) I mean you are young and hip!! We love Pastor John.
- II. He asked me to share a little bit about what God is doing in Power House.
 - a) Really what the Lord has done in youth over the last couple of years has been nothing short of miraculous.
 - b) We have experienced exponential growth.
 - c) **Youth Pictures:** A couple of years ago we were averaging close to 130 students.
 - d) So far this semester we averaging around 330 students on Wednesday nights, not counting our leaders.
 - e) We are packed in there like sardines.
 - f) But students are excited and pressing in and worshipping and crying out to God.
 - g) In the last 4-5 weeks, since the beginning of school, **44 students** have made **decisions** to follow Christ.
 - h) We are going to step out in faith this week and we are going to meet here in the sanctuary for Western night.
 - i) We want to make some room for students to able to invite their friends.
 - j) I believe we have right at **20 students** that are scheduled to be **baptized** this Wednesday.
 - k) God is on the move!
- III. I'm so proud of our students and so thankful for all of our leaders that sacrifice to pour into these teens.
 - a) We love you guys so much and couldn't do this without you.
 - b) I want to thank our church for supporting our youth ministry, so we can make an impact for the Kingdom in our city.
- IV. So today, I am honored to be able to open God's Word with you, because His Word is life.
 - a) I don't want to go through the motions today. I want God to come and shape us, correct us, and that we would walk out here today more like Jesus than when we came in.
 - b) Pastor John asked me to continue his series, "100% Jesus... Pure, Undiluted Truth."
 - c) It's crazy how God or orchestrates things and how our passage will tie in to much of the chaos and things that have happened in our culture.

Context: Sermon on the Mount

- I. So turn with me to Matthew 5.
 - a) We have been walking through what is considered the greatest teaching and sermon ever given, The Sermon on the Mount.
 - b) It's more than likely a series of teachings that would have occurred over a period of several days that the gospel writers have condensed.
- II. The beginning of Matthew 5 notes that Jesus went up on the mountain, he takes a seat, a posture typical of Rabbis within this period and teaches.
 - a) Luke's account of this sermon in Luke 6:17 actually notes that they were on a level place, which has caused some confusion between the two.
 - b) The traditional site that they believed where this happened brings both of these accounts together.
 - c) Christ preached this sermon on what is referred to as the Mount of Beatitudes right outside of the city of Capernaum, overlooking the Sea of Galilee.
 - d) Up on the mount, there is a break in the topography that has a flat level area, which would make for a natural meeting place.
 - e) It seems that both gospel accounts are true.
 - f) In 2018, my wife, Brittney and I were blessed to go on a trip to Israel.
 - g) One of our stops was at the Mount of Beatitudes and we got to see this area.

Picture 1: Church of Beatitudes

Picture 2: Mountain Side Overlooking the Sea of Galilee

- III. This can kind of help set the backdrop of where this is unfolding.
 - a) They are on the side of a mountain, with an incredible view of the Sea of Galilee, receiving some of the most life giving and rich teaching ever given by our Savior.
 - b) There is a large crowd gathered to Jesus, and it's increasing each day.
 - c) It's believed to be primarily made up of the poor, the broken, humbled farmers, and those tired of being oppressed by Roman rule.
- IV. Jesus is speaking to the crowds what's typically viewed as a teaching of morality and ethics.
 - a) Where Jesus kind of brings together the OT Law and NT living.
 - b) The end of this teaching in **Matthew 7:28-29**, tells us that Jesus teaches and proclaims these things with a level of power authority that had not been experienced.
 - c) His Words would have been transformational, life-changing, for the audience.
- V. I think we need to get out of this routine of coming to church for bite-sized truth but not allowing it to transform our hearts.
 - a) **John Maxwell** has a great quote, he says that "Most Christians are educated well beyond their level of obedience."
 - b) We cannot be believers that agree with a truth mentally or amen it in the church house and fail to ever actually walk it out in our lives.
 - c) The words of Christ are more than inspirational quotes or something we tag in our social media bio.

- d) The Word of God is transformational, that God has spoken this forth so that it would change our hearts and lives.
 - e) That we would leave different than when we walked in.
 - f) That I would love God more. I would strive to walk in obedience in a greater way.
 - g) And much of the chaos that we complain about in our world today is a by product of believers failing to walk in their call.
 - h) God is stirring something across our nation, that it's time to stand, not in hatred or anger, but to stand for truth, to live out our beliefs, and proclaim the goodness of Jesus!
-

Oaths: Matthew 5:33-37

- I. This is where we are picking up in Matthew 5.
 - a) Christ is rightly interpreting the law and giving numerous principles for those will inherit the Kingdom of God to live by.
 - b) I'm glad we are talking about lust or divorce this morning.

Matthew 5:33 (ESV)

33 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.'

- II. Verse 33 is not a direct quote from a specific OT text, but rather, it is a summary of several significant truths presented between **Exodus 20:7, Leviticus 19:12, Numbers 30:2, and Deuteronomy 5:11.**
 - a) Not to take the Lord's name in vain. Not to swear by His name falsely. But to be truthful and perform what they have said.
 - b) The individual swearing, isn't a reference to profanity or obscene talk, but to that individual taking an oath, promising to do something or not to do something.
 - c) Trying to validate your words or message, by bringing in a greater party.
 - d) A common example of that today would be someone who has likely lost a sense of trustworthiness, swearing by God that something is true or that they will make good of their promise.

Matthew 5:34-36 (ESV)

34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 36 And do not take an oath by your head, for you cannot make one hair white or black.

- III. Jesus begins to give some common examples that the people of this day would swear by.
 - a) This is significant because the religious leaders especially, would play games with their promises and oaths, swearing by all sorts of things that have different levels of significance to give them a way out if they didn't uphold their part of the bargain.
 - b) More simply, it gave them a way to lie, and then claim that they were still upholding the law.

- c) This kind of gives you an idea of how the religious leaders or someone like the Rich Young Ruler, could claim to have perfectly kept the law.
- d) It's a lie. They hadn't kept it.
- e) **Romans 3:23**, "for all have sinned and fall short of the glory of God."
- f) That kind of idea is scratching the surface of what I believe the entire discourse of the Sermon on the Mount is about, and we will talk about that a little later at the end.
- g) In Matthew 23, Christ gives a specific example of how the religious were making false oaths and promises and still claiming not to have broken the Law.

Matthew 23:16-17 (ESV)

16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.' 17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred?"

IV. Jesus comes and says, No all of it belongs to God.

- a) The heavens, the earth, Jerusalem, the temple, the gold in the temple.
- b) He says, God is even sovereign over the color of the hairs on your head.
- c) All of it belongs to God. All of it is significant.
- d) If all belongs to God, to make an oath or swear by anything is to swear to God.
- e) So Jesus Jesus is correcting their interpretation of the law.
- f) He says, Hey, quit lying and quit breaking your promises.

Matthew 5:37 (ESV)

37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

- When we swear or don't uphold our word, it's dishonoring to God.

James 5:12 (ESV)

12 But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation.

V. What are Jesus and James really trying to teach here.

- a) Because many wrongly interpret their words as a prohibition against taking any oaths.
- b) You've likely heard of some carrying this idea to an extreme and refusing to take on any oath, even refusing to be sworn in under oath in a judicial hearing.
- c) This isn't the heart of what Christ is communicating, because we see oaths and covenants in both the Old and New Testaments.
- d) God takes an oath and promises to uphold His covenant to Abraham in **Genesis 9:9-11**.
- e) That oath is referenced again in **Luke 1:73**.
- f) In **Acts 2:27-31**, Peter preaches about God's oath to David that one of his descendants would rule and reign forever from David's throne, a prophetic promise that God makes of the coming of Jesus, the righteous King.

VI. Similarly, Paul mentions several takes oaths throughout the NT.

- a) He calls God as a witness in **Romans 1:9**, in **2 Corinthians 1:23**, and again in **Philippians 1:8**.
- b) In **Revelation 10:5-6**, an angel makes an oath by inciting the name of God that what he says will come to pass.
- c) So it doesn't seem right to interpret this as a complete forbidding of all oaths, because we have God, Apostle Paul, and Angels seemingly breaking this command if that's the case.
- d) We would have some practical issues in making a marriage oath or covenant before God and before people and a lot of other things.

VII. Clearly, I don't think it's Christ's intention to forbid all oaths and promises.

- a) The clear application here is that God's people should be distinguished by their truthfulness.
- b) That because we are believers, we will be trustworthy and true.
- c) That we would be men and women of our word.
- d) We all know and respect people like this that you can count on and depend on.
- e) If they say they are going to take care of something, they are doing to get it done.
- f) Christians aren't supposed to be skirting by, doing the bare minimum, taking advantage of people, going back on our word.

VIII. In everything we do, we should be honest, responsible, and excellent.

- a) If you live that sort of life, it is a form of worship to God and it will be testament to those around us of the goodness of Jesus.
- b) This was true about some of the Bible greats like Joseph, David, or Daniel.
- c) These characteristics set them apart from others in their day.
- d) In the same way, these things should set believers apart from the world.
- e) It seems to me that a lot of believers are indistinguishable from those in the culture.

1. Practical Application: Christians, strive to be a man or woman of your word and to be trustworthy and true.

IX. Let your yes be yes and your no be no.

- f) Business owners, keep your contracts. Pay what you owe. Don't take advantage.
- g) Those that are married, you have made a oath, be faithful to it.
- h) Parents, keep your word and the promises you make to your kids.
- i) All of these things, they are ways that we worship God in more than a song.

X. If you find yourself in a position where you are swearing flippantly, where you kind of do this without thinking much about it, trying to validate your words.

- a) Or you just realize that people often don't trust what you say.
- b) You have likely lived in a way that has devalued your word.
- c) There are really only a couple of ways to rebuild this.
- d) (1) Stop swearing and making false promises, and (2) start being a person of your word.

Retaliation: Matthew 5:38-42

- I. At the passage progresses in the next section, Jesus speaks on the topic of retaliation.
 - a) Something that's pretty challenging, especially in light of everything that's been going on over the last couple of weeks. There's a lot of application here.
 - b) I just think it's incredible how God always orchestrates these kinds of things, where we can talk about this at the right time.

Matthew 5:38 (ESV)

38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

- II. Amen. Books closed. We're done. Have a good Sunday.
 - a) We would like to stop right there.
 - b) It's kind of the way of the south.
 - c) It's the natural response. When things are done to us we want to respond and retaliate in the same way or worse, we want to escalate our response.
 - d) Jesus is about correct that type of response and say that's not the way for believers.
- III. I'll be humbly transparent for a moment.
 - a) A couple of Wednesday's ago, I was finished up sermon prep for youth that night and was in prayer.
 - b) My phone started blowing up about the Charlie Kirk situation.
 - c) I saw the video and wish that I wouldn't of have seen it.
 - d) It made me sick. I felt off for a few days after. I don't think we are supposed to see that kind of stuff.
 - e) I'm referencing this, not because I want to talk about it, but because I think this is what everyone will have in the back of their mind as we walk through this passage.
- IV. As soon as I realized that he got shot, I know you probably would like to hear that I responded perfectly.
 - a) That I began fasting and entered into deep intercession and praised God, knowing that He is still good in the midst of difficult circumstances.
 - b) And that's how I responded. No... its not. I had an ungodly response.
 - c) I was mad. I was frustrated. Anybody else?
 - d) You could say it was righteous anger. I'm not sure that it was.
 - e) I was planning to talk about it to our students that night for minute and just felt like I needed to wait, because I wasn't responding in a healthy way. I didn't want to impart that into our kids.
 - f) So I waited until this past Wednesday to talk about it for a few minutes and pray for our nation together with our students.
- V. This passage should be a word of caution to us as believers to stop and reflect on the ways that we respond to things and to make sure that we are always doing so in a way that honors Christ.
 - a) We may want to respond that way. Our flesh likes the eye for an eye type of mentality.
 - b) That formed the basis of Jewish judicial system known as, *lex talionis*.
 - c) Jesus says that sort of response should not characterize His followers.

Matthew 5:38-42 (ESV)

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, let him have your cloak as well. 41 And if anyone forces you to go one mile, go with him two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you.

- I. Jesus is using hyperbolic language and there’s a lot of details we could get into in each of these examples, but I don’t think it’s necessary for today.
 - a) Jesus tells the people there that the people of God don’t respond in the typical way.
 - b) Christians are long-suffering. Respond in mercy, grace, and love.
 - c) That’s not how I first responded and it’s now how a lot of us responded.
- II. I also know this will rub some of us the wrong way, because my flesh doesn’t like it.
 - a) There’s probably people here frustrated reading this passage, saying well what are we supposed to do, are we supposed to be wimps?
 - b) Are all Christians supposed to be pacifists?
 - c) We all just lay down and get beat up?
 - d) No. I don’t think Christ is advocating for that.
- III. We have many examples within Scripture that seem to teach that there where it is justifiable for Christians to stand, to defend oneself, and fight for what is right and what is Godly.
 - a) Of course, we know in **John 2:15** Jesus makes a whip, overturns tables, and drives thieves from the temple.
 - b) In **Acts 25:11**, Paul incites his rights as a Roman citizen to protect himself.
 - c) In **Luke 3:14**, soldiers approach John the Baptist as he is preaching the message of the kingdom and repentance and they ask him how they should respond.

Luke 3:14-15 (ESV)

14 Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.”

- IV. He doesn’t tell them to drop their weapons and leave the military to be in right standing with God.
 - a) It seems that there are times where it is justified to stand and fight and that Christians must ensure that when they do, that it’s right and Godly.
 - b) Christ is teaching that it shouldn’t be our first response.
 - c) Paul notes that vengeance belongs to the Lord and that justice in the world should primarily be carried out by governing authorities and the laws of the land, **Romans 12:19** and **Romans 13:1-4**.
 - d) In Luke 21, Christ is speaking of the end times and He says...

Luke 21:12-19 (ESV)

12 But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. 13 This will be your opportunity to bear witness. 14 Settle it therefore in your minds not to meditate beforehand how to answer, 15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. 16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. 17 You will be hated by all for my name's sake. 18 But not a hair of your head will perish. 19 By your endurance you will gain your lives.

- V. Difficult times and times of persecution, will not be our time to get even or for them to get what is coming to them.
- a) No, it's our opportunity to bear witness to Christ.
 - b) For those that mock us or those that hate us to hear of His great love for them.
- VI. I know this is a difficult truth to process. It was difficult for me to write and study and try to present this rightly.
- a) It's probably not how we want to respond, but it's what is right.
 - b) Here's the undergirding truth that I think Jesus is teaching in Matthew 5 on retaliation.
 - c) As Christians why would we choose to turn the other cheek instead of hitting back?
 - d) Why would willingly give up our belongings to others in a lawsuit or to beggars?
 - e) Why would we go out of our way to go with someone the extra mile?
 - f) We would do it, because we love and care for the person on the other side.
 - g) I think sometimes we forget that.
- VII. Hear me today, when your views, opinions, and politics drive you to hate the person on the other side, you've taken it too far, my friend.
- a) More than caring about retaliation or getting even or payback.
 - b) More than me being passionate about my voice being heard or being right.
 - c) Or my political party getting its way.
 - d) Christians are to be characterized by their great love (1) For God, and (2) For all people.
 - e) Even those we disagree with and hold opposing views, even those that hate Christians.
 - f) All people are made in the image of God.
 - g) Instead of belittling or berating them, we strive to respond to evil with loving kindness.
 - h) Our goal is not to win an argument. Our goal is to win the person, so that they make come to the saving knowledge of Christ.
- VIII. This may seem a little extreme, and it is, but it's what I believe Christ is teaching and what He modeled for us to follow.
- a) Just think about His last few moments upon the cross.
 - b) The Jews had conspired against Him, the Romans had beat and brutalized Him.
 - c) He didn't say just wait, you'll get what's coming to you.
 - d) **Luke 23:34**, 'And Jesus said, "Father, forgive them, for they know not what they do."'
 - e) We should do our best to replicate that kind of love. It only comes from a heart that has been transformed by the love of Jesus.

Romans 12:17 & 21 (ESV)

17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all...

21 Do not be overcome by evil, but overcome evil with good.

2. Practical Application: Christians aren't called to be pacifists, but our response to evil should always be rooted in love.

IX. Be someone that stands for truth.

- a) You can have a backbone.
 - b) Utilize our political process for righteousness.
 - c) Be a positive influence on your school campuses and work places.
 - d) Don't be fearful and scared to speak up.
 - e) We should be equipped to defeat faulty cultural arguments and opposing views.
 - f) I do think this is a time for Christians stand and speak up.
 - g) It's not just for our voices to be heard.
 - h) It should be to testify of the goodness of Jesus and pray that He would come and save the lost and open the eyes of the deceived.
 - i) Let's be bold. Let's take a stand for Jesus together, but let's do our best to motivated from a place of love and not let some of these things turn to hate.
-

Response: Prayer and the Gospel

I. I want to take just a moment to pray over these things together.

- a) That God would help us to walk these things out, because we can't do this on our own.
- b) I want to ask you not leave but that you stay and respond, because I have one more idea I want to share with you after we pray.

Prayer Points

- **God would help us to be people of our word. To honor Him.**
- **Help us to respond in love. Our response would testify of the love of Christ.**

II. Lastly, the Sermon on the Mount is typically viewed as a source of morality and ethics.

- a) But to only view it as that is to miss a great deal of it's significance.
- b) This passage parallels the Exodus account of Moses receiving the Law on Mt. Sinai.
- c) Moses ascended the mount to be in the presence of God and receive the commandments. He then delivers those commands to the people.
- d) At the beginning of Matthew 5, Jesus, who is God Himself, ascends the mount.
- e) He sits and begins to rightly interpret the Law and deliver it to the people.
- f) In practically every metric, Jesus raises the bar and raises the standard.
- g) Everyone hearing would have been convicted, feeling like they couldn't measure up.
- h) Why does He do this?
- i) It's because Israel had created a culture that believed they could be good enough to earn salvation.

- j) In the Sermon on the Mount, Jesus is bringing the Law back to its original purpose.
- III. **Romans 3:20** says that the “**through the law comes the knowledge of sin.**”
- a) The Law and the commandments were not supposed to give a false sense of self-righteousness, the Law was given to reveal our great need for a Savior.
 - b) If you’re not getting this, this is what I am saying.
 - c) The Sermon on the Mount is about far more than just ethics or rules to live by.
 - d) It’s Jesus proclaiming the message of the Kingdom, of repentance, and the gospel.
 - e) He is communicating to the crowds that they can never perfectly fulfill God’s Law.
 - f) But the One who can fulfill it, the One who has been promised, He’s declaring the One who is greater than Moses is here before you.
 - g) In Him alone can they reach the Kingdom of Heaven. Salvation only comes through Jesus.
- IV. We often believe the same type of lie that we can earn our way to heaven.
- a) The most common response to someone asked, “Why they should get into heaven?”
 - b) They say they should get in because they are a good person.

Ephesians 2:8-9 (ESV)

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.

- It’s not by works, but only the sacrifice of Jesus Christ.
- That’s the incredible part of the gospel, we don’t deserve it but Christ did it out of His great love for us.