



SERMON ON THE MOUNT

**“The Gospel of the Kingdom
and Personal Sacrifice”**

Matthew 5:38-42

³⁸“You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’

³⁹But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰And if anyone wants to sue you and take your tunic, let him have your garment also. ⁴¹And whoever forces you to go one mile, go with him two. ⁴²Give to him who asks of you, and do not turn away from him who wants to borrow from you.

Matthew 5:38-42

Introduction

A. As we study the Bible verse by verse, it's very helpful to keep the big picture in mind.

Introduction

A. As we study the Bible verse by verse, it's very helpful to keep the big picture in mind.

B. In the early chapters of the Gospel according to Matthew, we see how Jesus' story coincides with Israel's story (Egypt, baptism, temptation, up on the mountain, giving of the Law).

Introduction

A. As we study the Bible verse by verse, it's very helpful to keep the big picture in mind.

B. In the early chapters of the Gospel according to Matthew, we see how Jesus' story coincides with Israel's story (Egypt, baptism, temptation, up on the mountain, giving of the Law).

C. Matthew 4:23 gives us a summary statement of what Jesus is doing.

Introduction

**D. The “gospel of the kingdom” is a big deal.
Jesus is proclaiming the good news of the
reign of God on the earth.**

Introduction

**D. The “gospel of the kingdom” is a big deal.
Jesus is proclaiming the good news of the
reign of God on the earth.**

**E. Jesus came to save sinners, and when He
saves sinners they become citizens of God’s
kingdom.**

Introduction

D. The “gospel of the kingdom” is a big deal. Jesus is proclaiming the good news of the reign of God on the earth.

E. Jesus came to save sinners, and when He saves sinners they become citizens of God’s kingdom.

F. Being saved is not just a free get out of hell card. Jesus forgives you of all of your sins and he begins transforming your life.

Introduction

G. Christians are new creations in Christ!
“Therefore if anyone is in Christ, he is a new creation; the old things passed away; behold, new things have come” (2 Corinthians 5:17).

Introduction

G. Christians are new creations in Christ!
“Therefore if anyone is in Christ, he is a new creation; the old things passed away; behold, new things have come” (2 Corinthians 5:17).

H. In the Sermon on the Mount, Jesus describes what kingdom living in a fallen world looks like.

Introduction

G. Christians are new creations in Christ!
“Therefore if anyone is in Christ, he is a new creation; the old things passed away; behold, new things have come” (2 Corinthians 5:17).

H. In the Sermon on the Mount, Jesus describes what kingdom living in a fallen world looks like.

I. Big Idea: Kingdom citizens are called to sacrifice for the gospel of the kingdom.

Introduction

J. We cannot do this in our own strength. We must be “filled with the Spirit” (Ephesians 5:18).

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

³⁸“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ ³⁹But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.

Matthew 5:38-39

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

A. Jesus quotes portions of the law of retribution (*lex talionis*) found in Exodus 21:23-25; Leviticus 24:17-21; and Deuteronomy 19:21.

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

- A. Jesus quotes portions of the law of retribution (*lex talionis*) found in Exodus 21:23-25; Leviticus 24:17-21; and Deuteronomy 19:21.**
- B. These verses were given to the Israelites so their courts would render appropriate judgments, not to guide individuals in exacting revenge.**

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

- C. But many scribes and Pharisees interpreted the Law in a way that allowed for personal revenge.**

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

- C. But many scribes and Pharisees interpreted the Law in a way that allowed for personal revenge.**
- D. Jesus says, “Not so fast, my friends.” “But I say to you, do not resist an evil person.”**

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

- E. Jesus is teaching His followers that they are not to seek vengeance against an evil person who mistreats them through an act of violence, a legal challenge, or political oppression.**

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

E. Jesus is teaching His followers that they are not to seek vengeance against an evil person who mistreats them through an act of violence, a legal challenge, or political oppression.

F. “Turning the other cheek symbolizes the nonavenging, nonretaliatory, humble, and gentle spirit that is to characterize kingdom citizens” (John MacArthur).

I. Lord Jesus, Help Me Turn the Other Cheek (5:38-39)

G. Kingdom citizens should never act out of personal resentment, spite, or vengeance.

II. Lord Jesus, Help Me Be Gracious in Difficult Times (5:40)

II. Lord Jesus, Help Me Be Gracious in Difficult Times (5:40)

⁴⁰And if anyone wants to sue you and take your tunic, let him have your garment also.

Matthew 5:40

II. Lord Jesus, Help Me Be Gracious in Difficult Times (5:40)

**A. The “tunic” (inner garment) and the
“garment” (outer garment) could be used to
pay the fine when a person didn’t have money
or other possessions.**

II. Lord Jesus, Help Me Be Gracious in Difficult Times (5:40)

**A. The “tunic” (inner garment) and the
“garment” (outer garment) could be used to
pay the fine when a person didn’t have money
or other possessions.**

**B. The Law, however, required the outer
garment to be returned to the owner before the
sun sets (Exodus 22:26-27).**

II. Lord Jesus, Help Me Be Gracious in Difficult Times (5:40)

C. The kingdom citizen should be willing to surrender his extremely valuable outer garment, rather than cause offense or hard feelings with an adversary. The court could not demand the outer garment, but it could be voluntarily given to meet the required debt.

II. Lord Jesus, Help Me Be Gracious in Difficult Times (5:40)

D. And this is precisely what Jesus says we should be willing to do. If a legal judgment is fairly made against us for a certain amount, we should be willing to offer even more in order to show our regret for any wrong we did and to show that we are not bitter or resentful against the person who has sued us.

III. Lord Jesus, Help Me Be Willing to Go the Extra Mile (5:41)

III. Lord Jesus, Help Me Be Willing to Go the Extra Mile (5:41)

⁴¹And whoever forces you to go one mile, go with him two.

Matthew 5:41

III. Lord Jesus, Help Me Be Willing to Go the Extra Mile (5:41)

A. “The Roman army that occupied Palestine had the right to force people to assist them—for example, Simon of Cyrene was forced to carry Christ’s cross (Mark 15:21). The Jews hated the practice because it publicly illustrated the humiliation of being a subjugated people. We can easily imagine how open to abuse it was.” (Sinclair Ferguson).

III. Lord Jesus, Help Me Be Willing to Go the Extra Mile (5:41)

B. Jesus says when you’ve been drafted and have walked the required one thousand paces, keep going. Carry the load one more mile. Volunteer to do it.

III. Lord Jesus, Help Me Be Willing to Go the Extra Mile (5:41)

**B. Jesus says when you've been drafted and have walked the required one thousand paces, keep going. Carry the load one more mile.
Volunteer to do it.**

C. Then they will see you have another Emperor and belong to another Empire.

III. Lord Jesus, Help Me Be Willing to Go the Extra Mile (5:41)

D. “Jesus’ point is clear: the Christian does the unexpected, because grace makes him or her seek to win others by love rather than retaliate on the basis of rights” (Sinclair Ferguson).

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

⁴²Give to him who asks of you, and do not turn away from him who wants to borrow from you.

Matthew 5:42

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

A. The issue is not the wisdom or foolishness of lending money to anyone who comes along.

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

A. The issue is not the wisdom or foolishness of lending money to anyone who comes along.

B. Neither the Old Testament nor the New Testament required believers to financially support the slothful, lazy, or those who irresponsibly waste their resources.

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

**C. Leviticus 25:35 and 1 John 3:17 teach we
should give and help out a truly needy person.**

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

**C. Leviticus 25:35 and 1 John 3:17 teach we
should give and help out a truly needy person.**

**D. “He [Jesus] insisted that His disciples
should view an enemy’s adversity, not as an
opportunity to rub salt in his wounds or kick
him while he is down but to express love and
generosity” (Chuck Quarles).**

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

E. Paul teaches the same principle in Romans 12:20 when he appeals to Proverbs 25:21-22. “If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink; for you will heap burning coals on his head, and Yahweh will repay you.”

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

E. Paul teaches the same principle in Romans 12:20 when he appeals to Proverbs 25:21-22. “If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink; for you will heap burning coals on his head, and Yahweh will repay you.”

F. The point is kingdom citizens shouldn’t always be asking: “What’s in it for me? What can I get out of it?”

IV. Lord Jesus, Help Me Be Ready to Help People in Need (5:42)

G. We should be ready to help people in need.

Conclusion

**A. Jesus practiced what He preached. He is
our great example (1 Peter 2:21-25).**

Conclusion

- A. Jesus practiced what He preached. He is our great example (1 Peter 2:21-25).**
- B. Kingdom citizens are called to sacrifice for the gospel of the kingdom.**

Conclusion

- A. Jesus practiced what He preached. He is our great example (1 Peter 2:21-25).**
- B. Kingdom citizens are called to sacrifice for the gospel of the kingdom.**
- C. Honestly, we cannot live the Christian life apart from Christ. But when we abide in Christ, we will bear much fruit (John 15:5).**

Conclusion

D. “I can do all things through Him who strengthens me” (Philippians 4:13).

Conclusion

D. “I can do all things through Him who strengthens me” (Philippians 4:13).

E. “I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Galatians 2:20).

Conclusion

- D. “I can do all things through Him who strengthens me” (Philippians 4:13).**
- E. “I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Galatians 2:20).**
- F. What about you today? Where do you stand with Christ?**

Conclusion

- G. “Who Himself bore our sins in His body on the tree, so that having died to sin, we might live to righteousness; by His wounds you were healed” (1 Peter 2:24).**

Conclusion

G. “Who Himself bore our sins in His body on the tree, so that having died to sin, we might live to righteousness; by His wounds you were healed” (1 Peter 2:24).

H. The Gospel Definition

The gospel is the good news that the just and gracious God of the universe looked upon hopelessly sinful people and sent His only Son, Jesus Christ, God in human flesh, to bear His wrath against sin on the cross and to show His power over sin in the resurrection so that everyone who turns from their sin (repentance) and believes in Him (faith) will be reconciled to God forever.