

you'll free to do that as well and just see what the Lord has done. Amen. So praise God for that. All right, open your Bibles to now we're going to continue by the way in [Matthew](#) chapter 5, but I want you to go with me to [Romans](#) chapter 13.

You're going to go to [Romans](#) chapter 13 to begin with, okay? Then we're going to come back to [Matthew](#) chapter 5. And I'll be teaching primarily out of the New King [James](#) version this morning towards the end of our time in the Word. I'll go into the NLT just to prepare our hearts for communion.

It is the first Sunday of the month so we are having communion today. So this passage, the section of scriptures we're going to look at here in [Romans](#) chapter 13, helped to bring us back to where we were at when we were in [Matthew](#) chapter 5 before. Remember in [Matthew](#) 5 what we have is Jesus teaching on the shores of the sea of the Galilee. Thousands of people are gathered and through chapter 5, 6, and 7, Jesus expounds and teaches amazing things relating to his kingdom because he's the king.

What the conduct and behavior of those who are part of his kingdom should look like. And so as we've worked our way through parts of that, again, he's clearly defining as the king over that kingdom what it was like to be in that kingdom and the simplicity that there is in knowing him, right? Because what's happened is that the Jewish religious leaders have actually perverted those things and made it a lot more complicated than God ever intended. And when we get back into the text today, you're going to see that.

And so Paul reiterates right here in [Romans](#) 13 beginning in verse 8 something that Jesus had already said in [Matthew](#) 22 and we've talked about it before. When Jesus was asked by the Pharisees, the Sadducees and the scribes and particularly by a scribe in [Matthew](#) 22 what the greatest law was the first commandment Jesus said to love the Lord your God with all your heart, your soul, your mind, your strength, right? That from the Shema and [Deuteronomy](#) 6. Shema, he said, Ayah, Ayah, Ayah, Ayah, Ayah, Ayah, Ayah, Ayah, God love the Lord your God with all your heart, your soul, your mind, your strength.

Jesus said, that's the first thing. Second, love your neighbor, love people as yourself. And he said upon these two commandments all the rest of the law and the prophets depend, right? It's all summarized in loving God, loving people.

Now Paul reiterates that here in [Romans](#) 13. He does it in [Galatians](#) 5. [James](#) does it in [James](#) 2. But look what he says beginning in verse 8 of [Romans](#) 13.

Paul said, oh no one anything except to Agape, highest form of love, selfless and sacrificial love, one another for he who loves another has fulfilled what the law. For the commandments you shall not commit adultery, you shall not murder, keep these in mind when we get back into [Matthew](#) 5 by the way. For the commandments you shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you shall not covet. And if there is any other commandment are all summed up in this saying, namely, you shall love your neighbor as yourself.

Love does no harm to a neighbor, therefore love is the fulfillment of the law. So Jesus simplifies things. Whereas the Pharisees, the Sadducees, the Jewish religious leaders had taken up on themselves to make it more complicated. So at that in mind, we go now back to [Matthew](#) chapter 5.

Our focus today will be verses 21 through the end of the chapter and that's verse 48 you guys are saying, wow, you take me to tell us, Phil, you're going to get through 21 through 48. It'll be a miracle. We're going to give it a shot, right? So before we get into that, before we get into verse 21, I want you to go back with me to verse 17 to build the continuity of where we were at before.

Jesus, all red letters, right? So if you've got a red letter Bible, it's all red letters. If you don't have a red letter Bible, it's still all Jesus talking. Verse 17 to [Matthew](#) 5, do not think I came to destroy the law or the prophets.

So really the old covenant scriptures. He did not come to destroy, but to fulfill, to accomplish. And he did that, right? Jesus lived a perfect and sinless life.

So we read, he tells them the fact of why he came. For surely I say to you, till heaven and earth pass away, not one yode, one jot or one tittle, well, by no means pass from the law, till all is fulfilled, I would be like the equivalent of a dot, over and I, and a little stroke in our language, right? God is telling us, Jesus is telling us that it's his living word that will endure. He's promised to preserve it and he hasn't.

He will. All the people who come along and say, you can't trust God's word, you can't trust the Bible. It's not really God's word. Man has changed it over and over again.

Hogwash. It's a lie. It's a lie. Do your homework.

Folks, there's so much overwhelming evidence that God has preserved it just like he said he would. What we have here today is God's word, that the teaching, what God intended us to understand and to know God promised to preserve it. And by the way, if that wasn't the case, then Jesus is a liar. He himself said, what?

For surely Jesus said, I say to you, no greater authority, right? Then the Father or the Son, the Holy Spirit, in this case, it's the Son. He said, for surely, I say to you, till heaven and earth pass away, not one jot or one tittle, will by no means pass from the law, till all is fulfilled. Whoever therefore breaks one of the least of these commandments and teaches men so shall be called least in the kingdom of heaven.

But whoever does and teaches them, he shall be called great in the kingdom of heaven. Now, this is all mind-blowing stuff to his audience. Again, thousands of people are listening to Jesus teach around the Sea of the Galilee. They're up on a hillside and he's bringing clarity to all this and he's going to begin to launch into six areas relating to the law that the people were familiar with, but they were used to hearing what the religious leaders had communicated about those things and Jesus is going to clearly define what God means and what he wants us to know.

So he's talking here about for those who've been teaching God's word, if they're teaching it wrongly, the narrow consequences for it, right? And if they're teaching it right, there's a blessing for that. That's what he's saying in essence. In verse 20, we'll lead us into our Tartar verses today.

For I say to you, Jesus talking again, that unless your righteousness exceeds the righteousness of the scribes and the Pharisees, you will by no means enter the kingdom of heaven. You know what would have happened in that moment to his audience? Whoa. What?

I bet people were like, you could hear the murmurs going across there, thousands of people going, what? We've got to be more righteous than the guys were in the pointy

hats. The guys who their [Job](#) is to live and to study the law. We've got to have a higher sense of an a standard of righteousness than them was blowing them away.

He's setting them up to bring clarity to what he means, okay? So by the way, for all the religious leaders who were there and making a mistake within the crowd of thousands, there were some Pharisees, there were some Sadducees, there were some scribes. So he was, Jesus was turning their world upside down when he starts addressing these things, okay? Because again, they had been misrepresenting God's intention relating to the things of the law.

Jesus is going to bring clarity to all these things. So this would have been mind blowing to all these people. So we find this. Jesus begins to address the first of six things and he's going to begin to talk about an issue of anger, okay?

That's what the heart of what he's talking about. He says in verse 21, you have heard that it was said to those of old. So this is what he says. When he says, you have heard it was said of those of old, he's reflecting back on, this is what your religious leaders have told you.

This is what you've heard as they've taught you. This is what they communicated to you, but I'm going to tell you something that actually frankly contrasts that a little bit or brings clarity to my intent. So when he says, you have heard that it was said of those of old, you shall not murder. By the way, it says, should say murder, not kill.

Big difference, right? Between kill and murder folks. Unfortunately, in the lives that we live and in the world that we live in and a followed world, there are wars. We know with the nation of Israel that there were wars.

They're killing happens sometimes in defense of freedoms. We celebrated Memorial Day last week and we recognized the fallen. Those would laid their lives down. They were killed trying to defend this country, right?

And also when there's war, there's killing, there are situations of defense or situations where killing is justified. He's talking about murder, taking someone's life and it's, you don't do this. You're cross the line. This is breaking the law.

God's law, first and foremost. He said, you've heard it said of old, you shall not murder. And whoever murders will be in danger of the judgment. So you said, that's what you've heard.

Now look, he says, but I say to you, again, if you're one of the religious leaders, or even just the people were there, Jesus is saying, that's what they said, but you're going to say something that's different than that? Wow, big deal. But I say to you that whoever is angry with his brother, without a cause, shall be in danger of the judgment. That's big.

By the way, that's not the the eternal judgment. That's like coming before a council, the Sanhedrin, it talks about the little bit before. Basically, he's saying there's accountability here. There's a consequence.

And what we're going to begin to see here in all of the text, in all of these six situations, it is a matter of the heart. It's a heart issue, right? The heart of the matter is it's a matter of our heart. Because the Jewish religious leaders, folks, these guys who were professionals, by the way, of studying, living out the law, they were doing

things in such a way that it was actually possible in a sense to live out some of the laws.

Not all of them, but some of the laws. Jesus is going to ramp it up and say, guess what? No, you can't. You guys are all hopeless and you guys are all helpless based on the standard I'm going to give you.

Here's the good thing about that. Why does Jesus do that? Why does he ratchet it up and say, men have told you this, I'm going to tell you there's a higher standard because God ultimately wants everyone to come back to the beginning of what he says in the Beatitudes when he says, blessed, right? Blessed are the poor and spirit who recognize that they are spiritually bankrupt.

God wants us to come to a place. That's what the law does. The law shows us that we're broken and helpless and apart from God's grace and mercy. We have no shot at eternal life.

It's not a religious thing. It's not our activity. It's not our conduct that gets us into eternity with the Lord. It's Jesus's grace and salvation, all of that comes from him.

So all of this points people back to the fact, yeah, you know what? Without Jesus, no way. Because here's the reality. Religion will tell people and people who are involved in religious systems, they make it easy enough, just easy enough that if you're obeying some of this stuff, you feel pretty good about yourself and you feel like, okay, my good outweighs my bad.

I've done a lot more good stuff, the bad stuff. So I'm good to go. I'm going to eternity. I'm going to spend eternity.

I'm going to spend eternity. I'm going to eternity. I said, no. Remember [Romans](#) 3.23, all of sinned and come short of a glory of God, right?

All of blown it. [James](#) would say if you've offended and broken one law, you've broken them all basically. So Jesus is clarifying some things about the issue of the heart, right? Because he's saying, look, your religious leaders have said, hey, if you actually kill somebody, you do the act of taking a life in the cause of murder.

Well, then you're going to be subjected to a judgment. Jesus says, but I tell you, whoever is angry with his brother, without cause, shall be in danger of the judgment. He takes it up to a whole other level because he's talking about an issue of the heart. Folks, you know what?

You can live your whole life without actually physically killing somebody, committing murder, right? But be so angry in your heart that you know what? If you were to follow through with that, how do you think that murders that actually do happen? Where does it start?

It starts in somebody's heart before they ever follow through and do the deed. So the religious guys were like saying, well, I've never actually followed through with the cause. So I'm good. And Jesus said, no, and he's saying both are sin, right?

Make no mistake that if you get angry in your heart and you wish somebody was dead or if you could take them out, you'd do that. Some people get that mad, right? That if they could, I mean, for a moment, they think, man, I'd like to, perhaps we've

all been there and done that at some point, right? So Jesus is not saying, well, you know, you've already sensed you might as well follow through.

No, he's saying they're both bad. Make no mistake that if you hate somebody in your heart and that's equivalent of murder in the heart and you decide, well, I might as well go ahead and take them out. No, you don't do that. There are consequences for both.

Jesus is simply revealing the state of the heart of humanity that were desperately wicked, right? Like [Jeremiah](#) 179 says that the heart is deceitful and desperately wicked above all things who can know it. God knows it, right? It's for all helpless without him.

So again, as this audience for the first time is hearing Jesus bring clarity to this, they were blown away because Jesus is revealing again our need. So he said, look, if you do this, whoever says these things or thinks this, they're in danger of the judgment. And he goes on to say and whoever says to his brother, Rahaa, that's era of make. By the way, you don't know what that is when it says, shall be in danger of the council having to go before the Sanhedrin, the Jewish religious court.

Rakhai is our equivalent of saying knittwit moron empty headed num school. Anybody ever thought that about somebody else? I think we all have, right? At some point, maybe not even anybody you know you're driving down the street, somebody cut you off you moron, you knittwit empty headed num school.

You don't say Rahaa because you don't know where it makes. So we don't know if we're doing that, but we've done the other stuff, right? So Jesus is saying, look, that comes out of your heart. Jesus will say later on in [Matthew](#) 12 that it's out of the abundance of the heart that the mouth speaks.

Whatever is going on in here is going to come out here. Our hearts will betray us, right? Our mouths will betray us. Our behavior, our conduct will be true and let people know really what's inside of here.

And ultimately God knows that anyway, right? He sees beyond the surface because that's what this was all about. For the religious people, it was all about externals doing stuff in such a way that it made people go, wow, you know, man, they're impressive. Good stuff.

That's a good guy. And God is saying, I know your hearts, all of you are messed up and all of you need me. And God does that because He loves us, right? He wants to understand that we bring nothing to the table.

So you know, when we think about that, calling somebody a moron or idiot, think about it. God takes it seriously. But then He ratches it up in the verse three. If you say you fool, you shall be in danger of hellfire.

Now that's pretty sobering, right? To say you fool is to impugn one's character. It's a premeditative state by the way that you just sit and you dwell. There's somebody in your life that you know the entire thing.

I had to do the grinch. You knew I had to get one of those in some point, right? Somebody that you think of them, and automatically you hear their name and they pop into your mind. You're consumed with hatred.

You automatically go to that default mode of, oh, man, I can't stand that person. Anybody, and we all relate to that at some level in our lifetime. And we think that's such a fool, such an idiot. I despise them.

That's what Jesus is saying here. If you believe and you say they're a fool, you take it to that level. Jesus is saying there's danger of hellfire. But here's the point.

He's not saying if you're a Christian, you know, Jesus Christ and say that comes about and you begin to hate somebody like that, you're going to lose your salvation, go to hell. No, it says in first [John](#) when [John](#) wrote about this, he said, look, if you really know Jesus and the Holy Spirit indwells you, how could you possibly hate somebody like that? How could it go to that level that you would hate somebody like that? It shouldn't be so.

And the reality is, if you've got a hatred in your heart, do you consume that way with some hatred for somebody? You want to examine your heart? Make sure that you're in the faith and cry out to God. Help me, Jesus, because I shouldn't be feeling this way about that person.

Please help me not to feel that way. And so this was transformational to all these people, right? And in relation to that, he goes on to say in verse 23, therefore, if you bring your gift to the altar and there, remember that your brother has something against you. Leave your gift there before the altar and go your way.

First, be reconciled to your brother and then come and offer your gift. Agree with your adversary quickly. While you're on the way with him, list your adversary, deliver you to the judge, the judge had you over the officer and you be thrown into prison. Assuredly, I say to you, you will by no means get out of there to evade the last penny.

Keep in mind that in all of this there are consequences. That's with the heart of what Jesus is saying. There's consequences in all of this. There's spiritual consequence.

If there's no repentance, not getting your hearts in the right place, but there can also be a practical consequence as it relates to our relationships, okay, with different people. So when he says that, right, if you go to the altar, now remember back at that point, Jesus hadn't died on the cross yet. The temple existed. There was a sacrificial system was still in place.

There was still the shedding of the blood of animals right to not take away sins because it can't. Only the blood of Jesus can take away sins. There was a covering, temporary covering where there was like a transferring, but our sin is still there. So he's saying, look, before you do that and if the Holy Spirit reminds you, hey, there's a brother out there.

There's another person, a Christian specifically, if we're believers, who has something against you. And the reason by the way they have something against you is because if something's got something against it's probably because we did something to provoke them to be in that place. That's kind of the context. And so before you come to the altar, before you spend time with God, go deal with that.

Make it right. Make it right, okay. And one of the amazing things about that, by the way, is they had an actual altar they would go to. There would be a place right where there were sacrifice folks in the new covenant.

This is the altar. Jesus hung on the altar of the cross, right? He was sacrificed at the Lamb of God on that altar. We can come before God's presence and he's second of any minute of any day to spend time with God.

We can still lay things down before him, amen? And so here's what we should be doing. They were coming before the altar and he's saying, have your heart in the right place before we spend time with God. Let the Holy Spirit examine us.

And folks, I know that if God puts something on our hearts about a situation with somebody and he convicts us and says, you need to go get it right with this brother. There needs to be reconciliation with this person. That's not always easy, right? Pride gets in the way.

You feel ashamed. You feel embarrassed. But God wants us to do that because it's a hindrance. And God says, this is a very serious thing.

Now, in the context back then, if you didn't agree with your adversary, you didn't deal with it. There was consequence where you could actually be held accountable, you know, before some authorities. And if you would actually done something that was worthy of it, you could actually be jailed for it and have to pay bail to get out. So he's a reality.

They're talking about pay every last penny. But folks, there's a cost to pay. There's a cost to pay when we have a hardness in our hearts towards others, right? God wants us to be reconciled to people, to live in love.

And so that's the heart of love God and love people around us. Easier said than done. But here's the case. If we are willing to say, Lord, here I am, use me.

Have your way. God, please take this because this is a challenge. God meets us right where we're at. He helps us.

He knows our hearts. He knows we all have areas of weakness, right? And what my weakness might be might not be yours and vice versa. You can look it out here.

We've all got areas of weakness. God will meet us right where we're at. We have a heart that says here I am. So now he changes.

And now again, that's a major point in the law. Remember we saw in [Romans](#) 13, by the way, this power reflected back on that stuff. Now he goes to another one. He deals with the issue of adultery.

He says, you have heard that it was said second time. He's going to say it six times. You have heard it said, this is what these guys told you. This is what the religious guys told you.

The Pharisees, the Sadducees, the scribes. But I'm going to tell you something else. Wow. Again, you think they're probably going to get matter and matter the religious guys that Jesus expounds on more and more of these topics.

Oh, I'm sure because he's he's saying, look, what those guys told you wasn't really accurate. Here's what I'm going to tell you is something that takes it to a whole another level. I'm going to bring clarity to this. And so when he says you have heard that it was said to those of old, you shall not commit adultery.

So that's the actual act of adultery. Well, duh. You not should not do that. Right.

So these guys are saying, hey, we don't go out committing adultery. So we're good. But Jesus takes it to a whole another level. Jesus said, but I say in contrast to what those guys said, I say to you that whoever looks at a woman to lust for her or ladies looks at a man, it works both ways.

But I say to you, whoever looks at a woman to lust for her has already committed adultery with her in his heart. It's that focus. And then the imagination kicks in, you let it go. And it builds, right?

I mean, we're just people. There's one thing to see somebody that's attractive and to ignore the other attractive and then move on. But then you begin to think, right? That's exactly what Jesus says.

Then you begin to think it and develop stuff. That's what God is talking about. You've done it. So here's the thing.

If somebody thinks it, you don't think, well, I might as well go ahead and do it. Because Jesus said, if I think it have already committed adultery, no, he's saying they're both wrong. He's looking at the heart of the matter again. And again, the heart of the matter, it's a matter of the heart.

He's talking about the internal aspect of this. And here's the reality for the religious leaders, right? Okay. Who everybody revered because they would be thinking to themselves, man, you know, these guys, they don't really, they may sin a little bit, but they don't do any of this stuff.

They never do any of this stuff. Jesus is convicting all of them. Hey, you know what? You've all probably done this at some level, right?

And so it's making the Pharisees their scribes and the Sadducees mad, especially the Pharisees. Because a lot of we're talking about deals with Pharisee collatitudes and stuff. And here's the reality that back in their culture, they revered some of the past rabbinical teachings from the rabbis like Hillel and Shimei. Those guys were revered in the Jewish culture, the Talmud, and the mission of some of those rabbinical writings.

And those were writings where they had twisted stuff and brought things to the point that they were not consistent with the God really intended. By the way, some rabbis were known throughout history to have had 15 or 16 wives. They had taken this to the point that they would give it otherwise for many, many reasons. And Jesus said, look, I'm talking about the issue of adultery.

And so that's the only reason that you can have a divorce. And we're going to talk a little bit about that more in a minute. But he said, this is all again about an issue with the heart. And then he goes on to say in verse 29 to tie these things together.

If you're right, I cage you to sin, pluck it out and cast it from you. If it's more profitable for you, that one of your members perish, then for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you for it's more profitable for you, that one of your whole members perish, then for your whole body to be cast into hell. Wow.

Hyperbelief, folks. Figurative language. Jesus is not saying literally pull your bivou out and get rid of it. He's not saying literally cut your arm off.

He's saying take drastic measures though to deal with this area of sin because it's serious. God is communicating. This is serious stuff. Look at our culture.

Look at our culture where there's sexual perversion and sin all over the place. You can't watch a movie. You can't watch a TV show without something that is a perversion from what God intended things to be. Is that right?

And the world mocks the world. Scoffs the world takes us so lightly and Jesus lets us know this is serious stuff. Remember life is about relationship. To know the Lord, to love him first, then to love those you share life with your family, the people around you, and the neighbors and people you share life with.

He said it's about relationship. And so take that all seriously. And in our world today, it's amazing. It's amazing how the world has been to sensitize to all these things.

So when he says, if your right eye causes you to sin right, if you see something, then you entertain it. He's basically saying deal with the root of that issue. Don't look. Turn your eyes away.

Do something drastic to deal with that issue. Don't put yourself in that position. Turn flee from sin. Again, it's hyperbole.

It's exaggeration for the sense of people understanding that this is a serious, serious issue. And here's the sad thing. Folks, there are people. That's this really underscores the need to study God's word in context, right?

To make sure you understand the context. Because there are people who have done that, taken their eyes out. Most of the people who've done that have mental issues or they've been on drugs, frankly. Seriously, there are people who've cut their arms off with a bandsaw because they felt like they sinned and that's what they had to do.

Again, that's not what God is saying. Okay, here's the deal. You know what, take out both your eyes. Do you think you're not going to lust anymore?

Sexually, do you think taking out your eyes is going to deal with that? No, because you still have a heart, right? Pastor Jo Fosh, he's a wonderful pastor at Calvary Chapel Philadelphia. I love the guy.

He talks about one time they had a guy, a younger guy in their church with completely legally blind and they had to point them aside and deal with him because he was chasing the girls. He couldn't see them, okay? But you know what? It was in his heart, right?

So, getting rid of your eyes and your limbs, again, it's an exaggeration again to talk about the seriousness of dealing with the heart of the issue and the issue of the heart. Like I said in verse 31, furthermore, it has been said, whoever divorces his wife, no, this is interesting. Let him give her a certificate of divorce. Now, back in the old covenant in the law, God gave an allowed, allowed a provision for divorce, but it was limited.

And God didn't want that, but he gave a concession. God doesn't want marriages to end. There's supposed to be marriage between one man and one woman. That's a standard.

[Genesis](#) 2. Jesus reiterated that. Paul reiterated that and he said, this is the way it is supposed to be. But if there is actual adultery, that is the grounds that there can be a divorce.

But here's the reality. When these guys reflect back on what the religious leaders have said, Jesus says, verse 32, but I say that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery. And whoever marries a woman who is divorced commits adultery. Now, this is complicated stuff.

We'll actually talk more about this later on in [Matthew](#) because Jesus is going to expand on it. Again, it's a heart issue again, right? Because these guys, religious leaders especially, they were known for divorcing their wives for things such as burning their dinner. Seriously, you can read the writings.

You can read the history. Can you imagine that, ladies? If you burned the steak, you did something wrong, your husband said, oh, that's it. You're out.

That's why some of these guys had 15, 16 wives. If you didn't look all that great that day, and a guy said, oh, man, I want that lady. You know her. He could divorce her.

Give her a bill of divorcement and re-remarry by the afternoon. See how flippant they were in their treatment of relationships? These were the religious leaders. And Jesus is saying, hey, guys, you take this so lightly just like our culture does when he says there's one reason for a divorce is if a partner, a spouse has been unfaithful, then there's a reason to put them away.

You know what? God would hope there'd still be reconciliation because adultery can happen. There can be affairs. And I've seen God heal marriages before that have gone through that.

God can rescue that. God would hope there would be that. But it is the grounds that God allows. So he just deals with that.

Can you imagine again, again, the Pharisees and the Sadducees and all these things? And if you think we're going to continue to talk about how they've twisted stuff, right? In fact, look at this, verse 33, Jesus said again, you have heard. So here he deals with again, you heard these guys say, and for the past you've heard it said of old, right, that you shall not swear falsely, but shall perform your oaths to the Lord.

But I say to you, do not swear at all. He's not talking about cuss language, okay? I'm talking about taking a vow. But I say to you, do not swear at all, neither by heaven, for does God's throne, nor by the earth, for it is his footstool, nor by Jerusalem, for is the city of the great king.

Nor shall you swear by your head because you cannot make one hair white or black. He's saying, look, folks, here's they developed a structure of trying to emphasize their trustworthiness by saying, hey, you know what? So help me God. Cross my heart, hope to die, poke an eye in my eye, whatever.

And what did you say when you were a kid? You heard all that stuff that people say. The equivalent is, look, you can count on me. You can trust me.

That's basically what they're saying. And so they would ratchet it up. If you said by Jerusalem or God's throne, that was like, wow, you know, if you've ever seen the Christmas story when they dare the kid to stick his tongue to the flagpole, right? And he said, I dare you.

And the kids like, and then he goes, I double-dog dare you. He dialed it up a notch. But remember, he jumps over that actually and goes, I triple-dog dare you. The coup de draw, right?

So that's what they're talking about. There were levels. And if you said by God's throne or by God himself, then you were saying, man, this is serious stuff. You can count on what I'm saying as being true and trustworthy.

Folks, if you've got to do that, Jesus is going to say, you shouldn't have to do that. You should have character. You should be a person who lives a life of integrity. And you don't even have to do that, right?

And he says that and he clarifies it in verse 37. But let your yes be yes and your no, no, for whatever is more than these is from the evil one. Jesus said, make it plain and simple. Say yes or no.

Make it that simple. And people should be able to trust your integrity and your character. You shouldn't have to say, cross my heart, I hope to die. I swear on a stack of Bibles.

All that stuff that people will say, that would be our equivalent. Jesus says, no, keep it simple. Be a person of integrity, but your yes be yes and your no be you. And then also talking about their culture.

Verse 38, he says, you have heard that it was said and I for an eye and a tooth for a tooth. But I tell you, not to resist an evil person, but whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him too.

Give to him who asks you and from him who wants to borrow from you, do not turn away. Now keep in mind again, the immediate context is relating to their culture almost 2000 years ago. It's always important. We stood a God's word.

You see the who, why, when, where, how. What were they talking about? What did that mean to these guys initially, right? But what is the application today?

When Jesus said, you've heard that it was said and I for an eye. Oh, you get even, right? You ever had that happen before? Somebody does something to you and you want to get even.

Watch kids. Think about when you were a kid. If you got kids now and one does something to the other one, say one punch is the other in the arm. Do they come back and say, oh, I'm going to get even and they just do them.

They punch them back in the arm without the same. No, they don't. When somebody did something to you and you're a kid, did you come back with the same thing? Now you came back harder and quicker and you did something worse, right?

That's how we are. You dial it up. It's not ever an eye for an eye or a tooth for a tooth. Again, there's some hyperbole there.

What he's talking about is equity, equality in judgment. It should be fair in issues where there's transgression or people have offended. There should be a fair approach. Don't come back and do something worse.

Things should be done in a proper manner. He says, I tell you then gotten to resist an evil person. When he says, but whoever slaps you on your right cheek, turn the other to him also. How many of you have heard this over and over again in your life, right?

If somebody smacks you on the right cheek, then give me the other cheek. Don't respond. Physically, that's what it's saying, right? That's what people have always interpreted that.

That's not what Jesus is saying. How many of you here are right-handed? Show of hands, right-hand if you're right-handed. Wow, okay.

How many of you are left-handed? Okay, we'll pray for you if you're skittin'. 90% of people are right-handed. 90% of people are right-handed.

So if you were to slap somebody on the cheek, which side of their face would you slap if they were facing you? They're right or they're left. They're left. It's not this, it's backhanded.

It's again a euphemism for a backhanded slap in the face, not a physical one, but speaking figuratively of an offense, right? If you've heard somebody say, boy, that was a backhanded comment. They didn't actually hit them, right? It was a slander.

And so that's what Jesus is saying. If somebody says something to slander you or to offend you, a backhanded comment, they do something like that, then turn your other cheek, let them do that too. It's not talking physically, folks. The reality is we have every right, if somebody is going to try to beat us up or hurt us to defend yourself or to defend your family, right?

Guys, you defend your families at your home? That's right. Somebody breaks into my house and they have an ill intent to hurt my family. They're going to be on the business end of a 45 or a 9-mill or something else, okay?

Sorry, but I'm going to protect my family. It's not talking about that because people will twist a passage like this and say, just let people beat you up. It's not what it's saying. It's talking about being offended verbally.

Now, here's the thing. Jesus also says, and He said earlier in [Matthew](#) in 5, right? Do whoever says evil of you, whoever persecutes you and prosecutes you, for my name's sake, right? Said then rejoice because great is your reward in heaven.

Keep that in mind. If people come after you for the cause of Christ, if it's Jesus that they're coming after, keep that in mind. Don't take it personally. And there are those who suffer for the cause of Christ.

It's one thing for somebody to come after you to attack you physically just because they don't like you or your family and you can make a self-defense that's proper, right? Okay? And balanced and measured. And there's a whole other thing than to do what Jesus is saying here.

So when somebody offends you, somebody says something backhanded. Jesus said then turn the other cheek. And He also said in terms of the culture, if anyone wants to use you and take your tunic, they didn't have your cloak also. So back in that day and age, the way men specifically dressed, they would have been called a tunic that was kind of an undergarment, right?

Then they would have a cloak that would go over the outside. It would be kind of like an outer coat. They could use it for a pillow if they were out on the road or something like that. So Jesus is saying, hey, now I give them the one.

Give them both. Let them have both. He's saying, look, as believers, again, remember, this is a king talking about his kingdom that as people are living in this kingdom, this is how we should conduct ourselves. Why?

So the world will see Jesus. Remember, we talked earlier about being salt and being light. Let your light so shine. Because people are going to go, wow, that's really amazing that you were doing this.

You're so thoughtful in giving and caring and selfless. It's an opportunity to point people to Jesus. That's the whole point of this, right? And He goes on to say then, and whoever compels you to go one mile, go with Him too.

And that day and age, remember the [Romans](#), soldiers, the Roman authorities were in control of that area. Remember the Jewish people were in subjection to them. It was common. The Roman soldiers could be walking down the street and they could say, hey you, I want you to carry my stuff.

And they were obligated, the Jewish people were obligated to carry their stuff for equivalent of a mile basically, okay? And so they would grumble, they would take it and they knew pretty close how long that was. They'd get to that point and they would cast off the armor if a Roman soldier had compelled them to do that and they would be upset about it. But Jesus said, don't do that.

If somebody says, carry this for a mile, then take it two miles. And don't do it grumbling. Don't do it in such a way that denies me, but you're part of my kingdom doing such a way that it glorifies in an honor as your king, right? That's basically what he's really saying, folks.

So keep this all in mind. It's very important. And transitions into this last situation here. And we were going to get through this, folks.

Praise the Lord. And you have heard that it was said, you should love your neighbor and hate your enemy. They didn't hear that from God's word. They didn't hear that from the Old Testament scripture.

They did not hear that from the talk. They did not hear that from the Torah. God does not say in the Old Testament to hate your enemies. The religious leaders said that though.

That's exactly what some of these guys would say. They had a hatred for their enemies and those who would persecute the Jewish people. So they had developed this. And Jesus said, these guys have said to hate your neighbor for his 44.

But I say, Jesus talking, I say to you, love your enemies. What form of love? You think that is in the Greek language. It's Agapah.

Oh, it's the verb form action. Do it. Live it. Love your enemies.

Bless those who curse you. Is that easy to do? Love your enemies. Bless those who curse you.

Do good to those who hate you and pray for those who spitefully use you and persecute you. Again, remember, you mentioned being in that audience of thousands and Jesus is saying stuff that's revolutionary and mind blowing again. They've been taught all this stuff for centuries from their Jewish religious leaders, Pharisees, Sadducees and scribes who had made the Old Covenant scriptures say what they wanted to say, that it twisted things, right? And all that.

And it was like, wow, Jesus is bringing clarity to these things. You know, it's amazing. Some examples real quickly. We talked about how guys would use different excuses for divorcing their wives.

Like if you burn my meal, you're out, right? When it came to obeying the Sabbath or observing the Sabbath, they had taken things to a place. That's why they confronted Jesus. Jesus healed on the Sabbath, right?

And Jesus actually had a righteous anger. And you know what? The righteous anger that Jesus had and he didn't sin, right? There's a place for righteous anger.

I think there's a fine line for us that we can cross. But Jesus, most of the time when he had that righteous anger, boil up in him, it was when he was butt in his with the religious Jewish guys, right? Because they had perverted things. And so when the Sabbath came that you were not able to, for example, when it related to food, you couldn't carry anything that would be considered a burden.

So if you had anything that weighed more than a fig, you would be breaking the Sabbath. If you had more than a swallow of milk, that would be breaking the Sabbath. If you were a tailor and you happened to forget that there was a pin you had left in a coat and you happened to leave your household with that, you were breaking the Sabbath because you had that pin in your coat. It was a burden.

If you picked up a child to like bounce him on your knee, that was breaking the Sabbath because you were working. Stupid stuff, right? But that's what people do. That's what religion does.

It's put an impossible burden on people. And Jesus brings clarity and says, look, yeah, you're all messed up. You're all hopeless without me. But to me, it's all about loving me.

You know me. You love me. Then you're going to love those around you. You're going to love your enemies even.

You're going to pray for those who persecute you. You're going to pray and love those who spitefully use you and persecute you. And the only way that you can possibly do that is because of Jesus. Amen?

So that's what he's talking about. The issues of the heart. And he talks about that reality when they persecute you that you may be sons of your father in heaven, were sons and daughters by virtue of the new birth. That's called being born again.

But this evidence is that we have become children of God, folks. He makes his son rise on the evil and on the good. He sends rain on the Just and on the unjust right. God's grace.

I mean, we're all blessed to get up and have the sunshine on us and the rain come in the seasons that we need it. The point is God showers his grace and his mercy. That's really at the heart of it. It goes on to say, for if you love those who love you, what reward have you?

It's easy to love the people who love us, right? It's easy to stay within the confines of that circle. So he's saying it's not about that. If you love those who love you, what reward do you have?

Don't even the tax collectors do the same. Remember they hated tax collectors. By the way, Levy, Levi, that's what would be his Jewish name. Jesus would call him [Matthew](#).

Wasn't he a tax collector? Yeah, he was hated by the Jewish people. So Jesus called him to follow him. So he uses these guys that people would not like.

He said, don't even the tax collectors love the people they share life with. Verse 47, closing out the chapter of the next two verses. If you greet your brother in only, what do you do more than others? Everybody does that.

Even evil people, right? It's amazing how there are very evil people who have caused the deaths of many, many people who within their family, though, love their wives, love their kids and treat them one way. But then they're able to go out and commit heinous [Acts](#) against other people, right? So he's basically saying, look, it's no big deal to love those people you share life with.

It's loving those around you that may even be people you normally wouldn't. Verse 48, therefore, you shall be perfect. That miscomplete. That's what that word and a Greek means.

Just as your father in heaven is perfect. Now, this is not a verse saying that you're sinless. Not talking about that. It's saying if we live according to the way God really wants us to live.

And again, being an issue of the heart, loving God first, then we're going to love those around us, then we will be complete the way God intends to be. God has given us all that we need, right? [second Timothy](#) 3, 16 and 17, relating to God's word, that the word of God, this word is all this graphic, this writing is God breathed. He inspired it.

And it's all that we need so that we know God's words. So that we're corrected when we need correct him, that we have the understanding what right doctrine is that we're trained up to live righteously the way God wants us to for 17. A [second Timothy](#) 3, 17 says that the person of God may be thoroughly perfectly equipped is what it's saying to King [James](#), but that word perfect there is sameness here means complete. Lacking nothing.

God says that guess what? What do we need outside of the Bible to live for God? Nothing. No other book from any other religion that comes along and says, no, there's stuff missing.

There's something that's been changed. Again, no, that's calling God a liar and those people haven't done their homework. God has preserved his word and all that we need to be complete in Christ and to live the way God has called us to is right here. And that's all that Jesus is saying that we can be complete when we follow him and we live for him.

Amen? Folks, we went verse 21 through 48. Thank you Jesus. We're going to try to clap.

You indeed have witnessed a miracle today. We're going to transition into a time of communion and I want the people are going to be distributing. Go ahead and distribute now. I'm going to read from [Hebrews](#) chapter 10.

You go ahead and get the light and then we're going to transition into some worship too as part of this. But folks, as we're spending time here in Jesus is bringing clarity about what it looks like to be a part of the kingdom and to know the king was over the kingdom. We remember that Jesus is the Messiah. He's got in the flesh.

He came to replace the sacrificial system, the physical system and he came and weighed one sacrifice for us all as the Lamb of God. And [Hebrews](#) 10 out of the new living translation beginning of verse 1, it says that the old system under the lobe Moses was only a shadow. A dim preview of the good things to come, not the good things themselves. The sacrifices under that system were repeated again and again year after year, but they were never able to provide perfect cleansing for those who came to worship.

If they could have provided perfect cleansing, the sacrifices would have stopped. For the worshipers would have been purified once for all time and their feelings of guilt would have disappeared. But instead, those sacrifices actually reminded them of their sins year after year for it is not possible for the blood of the bulls and goats to take away sins. That is why when Christ, Messiah, came into the world, he said to God, you did not want animal sacrifices or sin offerings, but you have given me a body to offer.

You were not pleased with burnt offerings or with offerings for sin. Then I said, look, I have come to do your will, O God, as it is written about me in the scriptures and he's reiterating Psalm 40. Folks, we say it's all about Jesus. These are some of the texts.

Jesus said, I have come to do your will, O God, for it is written about me in the scriptures and the book to do your will, O God. And Jesus is talking about the reality about we humbled himself. He took up on the form of a servant. He became a human being, took up on humanity and came and offered that life for us, right?

Verse 8 says, first Christ said, you did not want animal sacrifices or sin offerings or burnt offerings or other offerings for sin. Nor were you pleased with them, though they are required by the law of Moses. Then he said, look, I have come to do your will. He cancels the first covenant in order to put the second into effect.

Should you get that? He cancels the first covenant, the old covenant, to put the second into effect. For God's will for us is to be made holy by the sacrifice of the body of Jesus Christ once for all time. Verse 11, under the old covenant, the priest stands in ministers before the altar day after day, offering the same sacrifices again and again, which can never take away sins.

And finally, first well says, but our high priest. Jesus is our high priest who offered himself as a sacrifice as well. But our high priest offered himself the God as a single sacrifice for sins. Good for all time.

Then he sat down in the place of honor at the Father's right hand, at God's right hand, at the Father's right hand. Again, our high priest offered himself the God as a single sacrifice. Lord Jesus, we praise you. We praise you because you're worthy.

We praise you because of who you are, God. And we praise you. And thank you for all that you've done for us that you came and lived that perfect, seamless life. Offer that life up on the cross for us so that we would know you and know that we have eternal life.

Jesus, we can never thank you enough. And as we reflect back on what you've done for us, Lord, we take a moment to quiet ourselves before you're thrown. Lord, we close our eyes and we open our hearts. We ask that you speak to us, Lord, before we sing your praises and before we take these elements in commemoration of your body that was given to us and for us and your blood that was shed for us and it cleanses us from our sins, Lord.