

# Servants Like unto Their Savior

## 2024.02.11 Morning Sermon in Matthew 5:38–42

<sup>38</sup>“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup>But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. <sup>40</sup>If anyone wants to sue you and take away your tunic, let him have your cloak also. <sup>41</sup>And whoever compels you to go one mile, go with him two. <sup>42</sup>Give to him who asks you, and from him who wants to borrow from you do not turn away.”

**Main idea:** Christians ought to be like Christ in entrusting their own interests entirely unto the Lord.

**Introduction:** Christ Himself the perfection of our faith (cf. 1Pet 2:13, Heb 2:13).

1. Entrusting our dignity to God in Christ, v38–39
  1. Judicial justice (cf. Ex 21:24; Lev 24:20; Deu 19:21) ought to restrain a revenging spirit, not indulge it. Continuing to consider how true righteousness exceeds that of the scribes and Pharisees (cf. 5:20, 7:28–29).
  2. Being hostile to the wicked robs one of the blessedness in v5, 8, 9, 10–12. Guard the heart from hostility, resentment, bitterness.
  3. The strength of a dignity that cannot be taken and a resolve that cannot be intimidated.
2. Entrusting our rights to God in Christ, v40
  1. But the judicial system isn't always just, what then?
  2. Again, the danger of a heart that gets wrapped up in hostility and resentment.
  3. Be willing to lose it all. [n.b. this is not an instruction to strip naked in a court room]. Do not cling tightly to your own rights. They will all be perfectly vindicated. [n.b. the necessity of defending the rights of others]. Php 2:5–8.
3. Entrusting our liberty to God in Christ, v41
  1. Like most believers, throughout history, these would be under formal captivity.
  2. Going two demonstrates that it is captivity to Christ, not to the occupying forces, that compels your service. If you were not your own to begin with, then who can take your liberty in Christ? There is no bondage they can put you into that will stop you from being His.
  3. Christians ought not to be those that view cultural and political events with dread at what they might lose but with optimism at the opportunities they might gain for service to God, brother, and neighbor.

#### 4. Entrusting our prosperity to God in Christ, v42

1. The difficulty of connecting with a subsistence society.
2. Christians ought not to view the needy as threats to their prosperity but as opportunities to employ in Christ's service the good things of this world that He has given to us for that purpose.

**Conclusion:** Entrusting ourselves to Christ frees our hearts, so that devotion to Christ will move our hands.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew chapter 5 verses 38 through 42. These are God's words. You have heard that it was said, An eye 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. Give to him, who asks of you And from him who wants to borrow from you, Do not turn away. Amen, that sends this reading of God's inspired.

And an errant word. Rejoice, that he is glorified in his worship by blessing to us the preaching. Of it. Please be seated.

Dear congregation, you have been Rather uniquely blessed. History of the church or at least. Given to live in times of comfort and Liberty and Earthly Prosperity. Like almost, no Christians anywhere in the world, at almost no time in the history of Christianity. Uh, it would sound very strange. To most believers who have walked the Earth in the go, in the age of the gospel and the age of the spirit to talk about maybe coming into a time of persecution soon.

Four Christians have lived almost entirely under persecution and under tyranny. In Nations and cultures. We're generally speaking Christ was opposed and Christians for his sake. Uh, and so places like First, Peter generally speaking and chapter 2 and chapter 3, specifically speaking have been precious to Christians for 2000 years.

And precious, especially because That is the place where Christ himself is, especially held out to us as our example. I think often when thinking about a trial that someone else has gone through or a trial, that seems to be coming up on us. We have had a tendency to thank and feel and wonder.

I do not have the faith. To go through something like that or how can I have the faith to go through something like that? And the answer is that you don't have the faith. To go through something like that, but what your faith has is Christ. And he has the faith.

To go through something like that and so Independence upon him and Union with him, and with his spirit with Jesus's Spirit, applying his mind to you, that is how you are able to go through something with submission, to God's will saying, nevertheless not my will, but thine be done.

That is how you are able, not to go through those things with a hostile and vengeful and revengeful Spirit. But entrusting yourself to God, who judges justly. What the Lord Jesus did in first Peter chapter 2, where he is, holding out Christ to us where the Apostle there is holding out Christ to us as an example of how to suffer abuse.

Well, Not suffering for when we deserve it but suffering for doing good. And that is what the Lord Jesus is teaching us about. Now in verses 38 through 42, how to respond when we are being abused as those who entrust ourselves to God, who judges, justly, those who entrust ourselves and everything, that touches us all, that is ours unto God in Christ and of course, unto Christ, Our God. Something with which describes and the Pharisees were not familiar.

They who did not live by faith. But had a law that would have led to righteousness if they would have pursued it by faith. But as we've heard in our Romans preaching, They pursued it as if it were by works. And so they would twist the law to make it more capable to make it more in line with their flesh against which they were powerless.

But this, the Lord Jesus does not do for he, who is Our righteousness, he who presents us in heaven. Even now as Hebrews, 2 verse 13 says, I hope you remember that in Hebrews 2 and it talks about Christ and what he is doing in our worship. As he sings his, his father's praise in the midst of the congregation and he proclaims God's name to you his Brethren.

His brothers and sisters even now through his servant and as he presents Us in heaven and says, behold I and the children whom you have given me talking about us as the children, whom the father has given in this glorious, Eternal Covenant of redemption to the son. He also says it's put on Jesus's lips there and in Hebrews 2 and verse 13.

Will put my trust in him. And so Jesus begins. This section of the sermon by saying in chapter 5 and verse 20, I say to you that unless your righteousness exceeds, the righteousness of the scribes and Pharisees, you will, by no means enter. The Kingdom of Heaven, that is to say that Jesus, who is our right standing before.

God is also our right standard for what we must be made to be in order to enter the heaven that he alone has earned for us. And so we received the teaching of the law, not from the mouth of the Scribe and the Pharisee who does as so many do.

So, and so says this and so, and so says this and indulging, our hearts with what our flesh wants to do. But he teaches as they are going to Marvel at the end of chapter seven. When Jesus Honest at his teaching for he taught them as one having Authority and not.

As the scribes. So, it probably does not surprise you several sections into this part and in the latter half or the latter, two thirds of Matthew chapter five that Jesus is again, correcting the way that the scribes had taught the law of God. And he does it in a way that teaches us to be conformed to him who entrusted himself to God.

Who judges, justly? In verses 38 and 39, over against the teaching of, of the scribes Jesus, and teaches us to entrust our dignity, To God in Christ. And then in verse 40, our Lord Jesus. Instructs us to entrust our rights. To God in Christ. In verse 41, our Lord Jesus teaches us to entrust our Liberty.

To God in Christ. And finally, in verse 42, our Lord, Jesus teaches us to entrust our prosperity. To God in Christ. So, I expect you My beloved American congregation to find this chaffs against your soul. For there has never been a people. Who are so full? Of their own dignity, their own rights, their own Liberty, their own Prosperity.

As the American people. But we must be those who are full of a dignity that is given to dependent upon and in the Living God in the Lord Jesus Christ and cannot be taken by men. We must be full of Rights that we have from God in Christ. That cannot be taken away.

By. Judicial System. However, corrupt. They must be full of a liberty that we have in God from God in Christ. That no occupation or captivity, or imprisonment, or tyranny. Can take away. And we must be full of a prosperity. That we have from God in Christ that no poverty.

And Earthly things. Could ever diminish. So the Lord Jesus here is completely overriding. What our flesh would like to believe. And therefore What? Seeker friendly preachers. We don't often think of them that way but the scribes were only too. Glad to preach first then. Entrusting our dignity. To God in Christ.

We can see from the way verses 38 and 39 are put and Jesus's response to how the scribes and the Pharisees would quote this text in. Verse 38, we can see how they were teaching from those scriptures and I say those scriptures because the quote is actually from three different places.

Exodus 21, 24, and the book of the Covenant. Leviticus 24, verse 20. Which we have only just come through in the Book of Leviticus and Deuteronomy, 19 and verse 21. Three different places where the Lord is setting down penalties for personal injury. Done from one to another And these penalties as As maintained then by the church state of Israel.

To be just and Equitable. Uh, not in the use of. Equal outcomes like you are accustomed. Now sadly to hearing the use of the word. Equitable, but a right punishment for the right offense or a right punishment for the right harm and it was in that context and those three different places where God had said, an eye for an eye, and a tooth for a tooth.

Now, judicial Justice ought to restrain our revenging. We and our sinful nature and are in that sin which remains from our former nature. If we are believers, we want to get back at whoever has done this to us. But don't you see. Don't you realize as our James reading has just done in a different context?

Speaking of a different thing that when you or I have that rising of heat in our heart where we want to get someone back for what they have done, we are taking a place that actually belongs to God. God says vengeance is mine. I will repay. And so, we must be those who give to God his place and when our heart Rises up in a revengeful or bitter, or hostile resentful Spirit against someone who has, Who has abused us and Uh, insulted.

Harmed. We are putting ourselves in a place that belongs to God and it was actually a mercy from God that he instituted among Israel. A, a judicial system that was Equitable a righteous. A just punishment corresponding to what was done. And so, this judicial Justice. Uh, ought to have restrained, a revenging Not only am I not in the place of God, but even in the church, and even in this state, God has not put me in the place of the magistrate who adjudicates, who, who investigates and determines guilt, and who gives appropriate sentence for what has been done.

And so, the scribes and the Pharisees. When they taught. That if someone has done to you, you could take their eye for your eye, you could take their tooth for your tooth, they were doing exactly the opposite. What God's law was designed to do, there's a, don't you see how God himself says an eye for an eye and a tooth for a tooth?

You are right to feel this revengeful Spirit your right to take your own Revenge. To indulge your, your hostility towards that evil person who has done that. Us, Jesus is not denying. That there's harm done. And he's not denying even. That there is evil. And indeed that which is evil.

We should call evil. And there is an indignation on behalf of God, whose law has been violated. That there are that ought to be and even and especially when others are harmed, there is an indignation on their behalf out of love for our neighbor or love for our brother.

But here, he warns against our own hostility for what has done to us. Because it is so instantly, natural. And our remaining flesh and our remaining sinfulness. To be full of that. Rash anger, which he has already condemned. In this sermon that he is preaching that we have been hearing sermons through for several weeks now.

And so he is teaching the opposite of the scribes and the Pharisees. You notice that he has not been saying we've noticed this several times. It is written but I say to you, He's saying you have heard it said. But I say to you, Because Jesus is teaching with authority.

He is teaching with the authority of the one by whose Spirit, he caused it to be written. And he is teaching the law properly. Not as those who go to the law Desiring, to be able to indulge a reflex of their flesh, and then finding remarkably what they Desire.

So he's reminding us here that we are not to indulge this hostility to the wicked ones. In fact, if we uh, indulge hostility to those who abuse us, we rob ourselves of blessings that he has already proclaimed to us. Verse 5 blessed are the meek, the lowly the humble, the gentle.

For they shall inherit the Earth. Verse 8 blessed are the pure in heart those who are single-minded who say God is my great pleasure. God is the purpose of my existence, those who are pure in, heart by the grace of Christ applied to them, by his holy spirit, those who have that.

Single-mindedness for God. Well, they will see him. They will enjoy him. And it is hard to be single-minded. When we are full of offense and bitterness When we have been harmed, when we have been insulted, when we have been sinned against, we are at risk of being consumed. With that resentment and that hostility and that that bitterness, I'm sure that you have experienced this.

When suddenly, you're no longer thinking. About how blessed you are as an heir, of a new heavens, and a new Earth in which righteousness, dwells and the God from whom and through whom and to whom are all those things. No, you become you, you become myopically focused on what has been done to you.

And what is going to be done to resolve that and what is going to be done to them and even how you can bring it about And you lose. That single-minded delight in God and for his sake. A delight, by the way that does not does not preclude or exclude.

Being indignant against that, which is evil. But gives you another ground for that indignation. That it would be an offense. Against the Living, God, who is perfectly righteous and perfectly, just and perfectly good, that that, which was brought into the world, through The Temptations of the, the devil, the enemy, the great hater of God in the first place.

Yet continues in the world and hating it on count on God's behalf and for God's sake. Our revengeful Spirit actually blinds us from The righteous form of indignation. And of course that wonderful blessing, blessed are the peacemakers. Who shall be called the sons of God. And the blessing for the persecuted for theirs is the Kingdom of heaven.

And you remember when he went from the third person to the second person blessed? Are you When they revile and persecute you and say all kinds of evil against you falsely for my sake Rejoice, And be exceedingly. Glad For great is your reward in heaven. For, so they persecuted the prophets.

Who were before you There's something similar here to. Very wise letter, I once heard read at General Assembly in my former denomination where the the assembly was in danger at that time. Of ordaining, women to the office of the diaconet. And one of the Arguments that was being made in doing so is that they serve so much and there should be Recognition, some official capacity that is the same as the recognition that the men receive and A nonsense non-biblical idea, not even attempting to be from the Bible.

And a group of ladies had had written and quoting actually from a couple weeks sermons from now. In Matthew chapter 6. Doing our good deeds in secret and being rewarded. By the Father in Heaven, who sees in secret, they had said we are blessed more for being not recognized, just do what the Bible says.

And don't take the greatness of the blessing that belongs to our lack of office away from us, well, you need to do the same to your heart when it Rises up and it wants to and there is bitterness and hostility and vindictiveness over how you have been wounded and you can get tied up in that.

You tell yourself, no, heart do not take away. The blessing of the meek, do not take away. The blessing of the peacemace,

Exceedingly. Glad When you are persecuted. For righteousness sake. For doing good. And so, this being hostile, this, this Rising hostility in us towards the one who has delivered such injury to us. There's something against which we must guard, guard your heart from the hostility guard, your heart from the resentment, to guard your heart, from the bitterness.

And indeed. The example that the Lord Jesus picks in verse 39. Whoever slaps, you on your right cheek. That was a very strong one for them. Now, we would be, you know, Depending on how hard the slap is moderately, physically wounded and we would have our our pride and our dignity.

Offended. If someone slapped us across the chief, but this is a very specific slap, notice the the Lord even specifies which cheek, because there's a very specific form of insult in the backhand coming to the right cheek. It is not merely a physical attack or assault. Uh, it is a And insulting a Denying the Dignity of the person in front of you.

The scribes and the Pharisees had an entire list of the different uh offenses and insults and, you know, they could monetize anything like Like a papist priest, you know, monetizing. Indulgences for the certain amount of purgatory. Well, the the backhand to the right cheek was very high on the list.

That was a pretty high dollar. Item or offense. And yet the, the Christian has a dignity in belonging to King Jesus. He is royalty of a kingdom that That his dignity cannot be taken away. Not only is he created in the image of God. He is a prince of Glory under Christ and adopted sibling of the Messiah of the eternally glorious King or she is a princess being brought now not into an inheritance of her own, but into a union with a nobility and inheritance of Christ's own Now you, perhaps have Have read a book or heard a story in which someone was the great king but had not yet, come to their throne.

They were destined for it or maybe. They were not being recognized, they come into battle, and they receive some insult, but it doesn't phase them at all. The person who has delivered this insult or this wound. They are shocked. That the one whom they thought they had taken dignity from the one that they had thought that they had intimidated.

Is no less noble after the slap. Is no more intimidated after the slap. You see what the Lord Jesus is telling his disciples here. There's only one cheek left. You turn the other cheek if they give you a blow on that one too and you still have not lost your dignity.

And you still are not intimidated, you can still respond in meekness and peacekeeping and counting yourself blessed to the point of rejoicing and being exceedingly glad. You see, there is a greatness of dignity and belonging to God in the Lord Jesus Christ. That completely frees you from having to have that hostile revengeful spirit.

We must trust, we must entrust our dignity. To God in Christ. Verse 38 and verse 39. And so, Children. Many of whom God has assigned brothers and sisters to you in your own house. Learn to know yourself as belonging to God in Jesus Christ. In a way that No name calling and no attacking and no trying to show you up and know making jokes about, you can take away from you.

And trusting yourself and knowing yourself to be a subject of King, Jesus and royalty. In a kingdom that is greater than any in this world. You don't have to take such offense. You don't have to take revenge, you can actually follow Matthew 18 in the actual Spirit of Matthew 18.

Seeing not yourself as someone from whom something has been taken away. But your brother or your sister, as someone who is in danger of their sin and needs recovery. And so when you tell them about their fault, it's not a Revenge Mission. It's a recovery Mission. And when you bring mom or dad it's not tail bearing you're in trouble.

Now you should have said sorry the first time but now I bring one or two witnesses and we bring the big guns. We bring Dad as a witness if he's available. Her mom is a witness No, you're bringing mom or dad because you weren't able to recover your brother and you need more help.

And and here's the best candidate because God has especially assigned their souls to them. But how are you going to? How are you going to resolve conflict that way or insult, that way or sin? That way, if first bitterness and hostility have Arisen in your heart? Don't you see that?

You only damage yourself? Take away your blessing, Miss opportunities for service. In the second place. The Lord Jesus teaches us to entrust our rights. To God in Christ. This isn't so much about property. Uh, it would be if If it weren't a case of law here in verse 40, if anyone wants to sue you, And take away your tunic.

Let him have your cloak also. Now, not all of you will have been in a situation where Where you had to go to law, whether in a civil court or in a church court? But those of you who have can probably attest how easily that really, that takes, hold of all of your thoughts, it becomes all-consuming.

What is going to happen? Uh, with that case. What is going to happen with that hearing? What is going to happen with that trial? Am I going to lose my tunic in this case? Doesn't mean much to you, because You're Americans, and you could lose a tunic and you wouldn't even know where it went.

You got an entire closet full of them. You're checking the five laundry baskets full of the the other, uh, other clothes. But this. Uh, this is actually, I don't know if it's the exact etymology but it's certainly related. This is someone who's worried about losing his shirt. And Jesus says, Don't worry.

About whether you're going to lose your shirt. Be okay. Even with the thought that you must, you might lose the cloak to Uh, clearly Uh, clearly the the Lord here. Not giving us. Exact prescription for exact circumstance. Uh, the way that it is specifically phrased to permit him to have your cloak.

Also, the picture would be of uh, of a tunic that is in question and is being held by the judge and it's going to be determined who to give it to To whom to give it and The disciple would then take the cloak as well. Well all you had was a cloak and a tunic.

So he's not commanding the stripping of naked. In a church court situation. And don't mean to be silly. Although, Uh, it's amazing in the misinterpretation in the history of misinterpreting scripture. How silly people get? Uh but in this case, he makes it plain that he's talking about the heart with which we respond when someone wants to sue you and take away your tunic.

So there is this anticipation of the loss and he's saying Anticipate losing it all. But anticipate, losing it all with a hand that holds lightly to your rights. Not going into the trial saying all judges must always be just and what a dreadful catastrophe. It will be for me if this judge doesn't seem my case rightly and decide in my favor and make sure that I get my tunic.

There are many. Judges in this world who do not judge justly. And as we are, Discovering by sad experience again. Uh, the further, a society goes, from the knowledge of God and the Lord Jesus Christ. From those who have been brought to spiritual life by faith. The less Justice there will be In the judicial system, the the less responsibility and wisdom and righteousness.

There will be whether by magistrates who are executive or, uh, or legislative. But we don't have to stand upon our rights. We don't have to rest Our Hope for our rights upon the system. The judicial system we have rights that are in in from God, in the Lord Jesus Christ and they ultimately will not be denied.

All decisions in all courts are on final appeal. And the Supreme Court of the Judgment Throne of the Lord, Jesus Christ will not get a single appellate case wrong.

And so the believer. Does not have to operate in distress. Over what he might lose. Because if he loses it all, It wasn't God's Providence and for Christ's sake. And for his good, he walks by the faith of Hebrews 11. Where you may be stripped naked. And you may be sawn in two and you may be fed to lions, but you are overcoming by the blood of the lamb and the word of his testimony.

Perhaps, you are even in a case right now. Maybe not an official court system case, maybe. Some form of adjudicating things, or arbitrating things in your workplace. And your heart and your mind have been consumed with what if I don't get my rights. Dear Christian, you will get your right.

You will get your right and trust your rights. To God in Christ. Do not cling tightly to them. Now, Again. Love of neighbor requires us. Requires us to care very much about the rights of others. A man who would not lift a finger. In meekness and defense of himself must in other cases, for the sake of his wife, for the sake of his children, for the sake of his neighbor, for the sake of his brother do so But we must be like, Christ Jesus.



He didn't cling. To his rights, did he? He considered equality with God, some not something to be grasped, but humbled, emptied himself, added creaturliness to himself. To take the form of a bond slave and being found in appearance. As a man humbled himself even to the point of death on the cross.

He did not stand upon his rights. Surely none of his rights were ultimately taken away. The way up was the way down. And humbling himself and humbling himself. To the point of death, he won that which is his right as the Divine son from all eternity. He also as the faithful Christ in time.

The son of David, Well, Seated on the throne of glory, and they worship Him as Yahweh in heaven, in glory now. And by the time, all things are done, every single knee will bow and every single tongue will confess that Jesus Christ. Is Yahweh is the Lord. To the glory of God, the Says not at denying the existence of Rights.

This is a refusal to cling, so tightly to That you may be free from obsessing in your heart. That you may be free to Surf. Our God to serve the Lord Jesus Christ and it's that service that we especially come to in verse 41 where the question now is Liberty.

Whoever compels you to go, one mile, go with him too. And you think well, nobody can make me to go a mile. Well. You don't live under first century. Roman occupation. This is actually where we get the word mile, although, you know, they must have had giant steps. I don't know how a mile ended up being 5280 feet.

But the word mile here means literally a thousand Paces, and there was a law in Roman occupied territory that that if, uh, if you were from another people who were under the occupation Force, any Roman soldier, could compel you to carry a burden for a thousand Paces, that was just the law.

It's the same language and under the same statute, by the way that Simon of Cyrene is made to carry the cross of the Lord Jesus Christ. And so, this is addressing a particular situation in, which it wasn't the Thousand Paces, and it wasn't the, the weight of the burden, which is, you know, probably fairly uh, fairly significant.

It's not that the, that is, The great difficulty here, the great difficulty here is the reminder that he's a Roman and you're not That you're that, you are under the occupation. Of a tyrannical Empire. And he says here, whoever compels you to go one mile. Go with him. Every one of those steps.

A thousand steps. You know, we're under occupation, the Romans rule us I have no real Liberty. Sure that the Roman soldier. Was accustomed to the one who was having to carry the burden up being all too pleased about having to carry the burden, Counting out as they went. 998 999, 1,000.

Put it down and run back to where you were when this Soldier. So inconveniently. Conscripted you compelled you to. To carry this burden, a thousand Paces. But now, the Roman encounters a different sort of Jew. First of all, he's not counting the Roman says, he's counting in his head.

So the Romans counting in his hit. 9.98 999, 000. But it keeps going. 11 31. 12, 53, 1417 Roman can't figure out what's going on. Is especially in that second thousand Paces, isn't it? That this believer, Who belongs to a different Kingdom. And the Roman has no idea. This believer is not serving the soldier.

Who compelled him to go the Thousand Paces, or serving the Empire that made the law to compel him to go the Thousand Paces. Nearly so much. As this believer is serving Christ. Always looking for an opportunity to serve his King to serve his master. And here he is in a great special ops stealth for the kingdom.

It's the soldier now who has lost his Liberty because he's being bound to a Christian kind of like a Love to imagine. And remember, I'm sure mentioned it in the preaching through Acts. You imagine the soldier who gets chained to the Apostle, Paul, that guy is going to get some gospel, isn't he?

And now, here the the burdens in in the, in the Christian's hand Why are you still walking Jew? Don't you realize you were done 200 Paces ago? Oh, you thought I was serving you. I'm serving King Jesus. And there's no Authority on Earth unless that's given to him from above.

Who does that sound like? Well, that's Jesus. The pilate isn't it? This Authority comes in the Providence of my king and I'm serving him. I am not your captive, but And you will either answer as his enemy or become his captive, too. He offers himself to you, he is the God who made all things and he became a man to die on a Roman cross so that he might be punished for our sin from Heaven as he died on that cross.

And so, I cheerfully carry the second mile. The one who told me to do it, I'm obeying him.

So we entrust our Liberty. To God in Christ. It's going that second mile, that demonstrates that get your captivity is to Christ. You know, no. No one can imprison you or take away your Liberty if you are Christ's freed, man. Whatever else they do to you, whatever else they make, you do, whatever other bondage.

You might be under. And in as an Earthly person, you still serve Jesus and they cannot take away from you that you are serving Jesus. Even injury and illness for the elderly person who becomes so crippled by disease. And so worried about when my mind is slower and what will I be like if I if I lose it?

I can still suffer well for the honor of Jesus and rest upon him and even if my mind is gone and I speak gibberish or the worst of my remaining flesh comes out of me yet, I will be one whom Christ has redeemed. And the hope that anyone has considering my life will be found to be only in Jesus who saved me and not in me myself.

Nothing and no one in all of your life, no matter the tyranny, no matter. The circumstance can rob you of being in service to Jesus Christ. And if you live your life looking for opportunities, to serve him looking for opportunities, to bring him on her looking for opportunities to glorify him.

Then you will be the freest person on Earth. Because you belong to him, you have a Liberty that no one can take from you. Oh, dear children. You who may have much less? Political and and cultural and social Liberty. A few years from now. Will you not train your heart?

Now, to be like that of the Lord, Jesus Independence upon him and by his Spirit, looking for opportunities to serve Because you're serving Christ. Mom, assigns to you. A chore that really should have been someone else's story. It was theirs on the chart, but you finished yours too quickly and now she's redistributing because she's got to get things done with her little troop.

And so, you got extra. And you say praise the Lord. I did it quickly enough that I got extra I get to serve Jesus more. Do you see how completely that frees you? From feeling like you treat me like a slave now. I treat you like Christ's servant. And I hope to be fair to you, but I hope to

disciple you under the Lord Jesus, by the blessing of his Spirit to count service, joy and pleasure, like our savior did.

Christians ought not be those who view cultural and political events with dread at what we might lose. Or we may grieve over the inability to, to do more things for the Name of Christ, but we will never have taken from us the ability to be Servants of Christ wherever we end up.

And so do not view cultural and political events that dread with dread at what you might lose. But with optimism at the opportunities, for service to Jesus that he in his Providence has planned for you. You have been saved by grace through faith and that not of yourselves. It is the gift of God so that no man may boast for you are his workmanship created in Christ Jesus for specific.

Good works. And it is, especially when they are not the good works that anyone else in their flesh would have desired that. You can say. Good works picked for me by Jesus serving Jesus. Second mile. And finally, not only our Believers freed from From. The all-consuming focus on self by entrusting our dignity to God in Christ and entrusting our rights to God in Christ and entrusting our Liberty to God in Christ.

But by entrusting our prosperity To God in Christ. Very difficult for us again to connect culturally with verse 42 because we don't most of us, maybe any of us. We don't have a subsistence life. We're not working today for the pennies that are going to buy tonight's dinner. And so there were many in in a culture like that in a culture where the vast majority lived that way, literally hand to mouth.

The smallest setback in health or in property or opportunity. Could put you in a place where you really did have Uh, in addition to whatever work that you might be able to do for your debt or work that you weren't able to do because of your illness or your injury, you might be reduced to begging.

And if you're reduced to borrowing, It's not like the way we borrow. Where you know someone looks into it and says, oh yeah, I I see you. You have the ability to make your payments and we'll lend it to you. No. Almost everyone who borrowed was unable to make their payments that's why they're borrowing.

They're borrowing in a hope but There's significant likelihood. They wouldn't be able to pay you back. As much as they're committed to, as much as they desire to, however, upright they are And if that's the sort of society, then, As you may imagine the one. By some merciful, Providence of God and has a little bit more and is able to give or is able to lend Well, they don't have that much more.

And it costs them a lot more to give than it costs us to give. It costs them a lot more to lend than it costs us. Generally speaking to land. And I speak in generalities here for you to understand what the Lord Jesus is addressing here. Because when someone asks of you or someone wants to borrow from you in verse 42, they're really asking to for you to put yourself at risk of not being able to feed yourself.

How am I going to eat? How am I going to drink? What am I going to wear?

Now, we're not looking backwards in the sermon, we're looking forwards in The Sermon, on the Mount, aren't we? It is God. Who gives to us richly and supplies? All our needs. And so when God in his Providence, gives you an opportunity to be generous, do not lose your opportunity to be generous.

Over worry, about what you will be able to have in the future.

And so, just like He teaches us in verse 41 that a Christian should always should be someone who is always looking for an opportunity to serve teaches us in verse 42. A Christian should be or should all be someone who's always looking for an opportunity to give And so once when a need arises in the congregation, we would not be those who say oh no.

This threatens, my bank account. This threatens my College fund, this threatens, my house fund, this threatens. What I was saving in order to be able to go on that trip or to be able to purchase this thing or this upgrade to this thing. But we see a need and we have an ability, we say bless God, I'm able to give This is why he gave me this.

So that I could give And when opportunity comes or need arises, he will provide for that. You know, we are very uncomfortable. With needing to be provided for on a daily basis. The Lord teaches you to be comfortable, doesn't he? What do we pray in the Lord's Prayer? Give us this.

Financial stability, so that we will be confident of bread for the next three thousand days. It's not what it says, is it children? And so we must entrust our prosperity. To God in Christ. To live as those who are not clinging tightly to what we think are the means that are going to provide for us in the future.

But as those who cling to the one who provides for us every day of our present, And future. And trust your prosperity to God in Christ. And so you see dear Christians, How the Lord Jesus. Over against the scribes and the Pharisees who were reading the Bible in a way to reinforce that which came from our flesh read and told it rightly Teaching us, especially in this passage.

To entrust ourselves to Christ. So that our hearts will be freed from obsessing over our dignity obsessing over our rights. Obsessing over our Liberty obsessing over our prosperity And Devotion to Christ, then would move our hands. Seeking opportunity to demonstrate the Dignity of being his and the rights of being his and the Liberty that we have in serving him.

And the prosperity, we have And being generous. With what he has entrusted to us. And trust yourself to Christ. That your heart may be free. To devote yourself to Christ. So that love for him. Will move your hand. Remember's prayer. Lord, Jesus. We thank you that, in all of these things that you have instructed us.

You are the one who has already done this in our behalf. We ask father that you would receive us still through your son. Whom you gave in your love, that we might be your children in him. And that you would receive us as right with you by his righteousness, but o make us to be.

Like he is make us to be children of you. Our father in Heaven, by the work of your spirit of sonship who makes us to call you father and who applies to us the character of your only begotten son. So that you would be glorified in the way that your children live, even in this world, especially in this world as those who have been freed in Christ.

Glorify yourself. We pray particularly in each heart and each mind gathered in this room participating. Virtually of this congregation. Oh God, we ask That Jesus Christ would be glorified in every heart and every household and in this church more And then this church corporately, we ask in Jesus Christ's name.

Amen.