

Hearts and Hands, Headed for Heaven

2024.01.21 Morning Sermon in **Matthew 5:27–30**

²⁷“You have heard that it was said to those of old, ‘*You shall not commit adultery.*’ ²⁸But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. ³⁰And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

Main idea: King Jesus requires our heart, eye, and hand. He is taking our whole self into the kingdom of heaven, and He enlists us in the work of preparing us to enter.

Introduction: The worthiness of our King.

1. The King requires your heart, v27–28
 1. Who it is Who is speaking
 2. Desire to sin is sin
 3. Heart-sin is sin
2. The King requires your hand (and eye), v29–30
 1. Emphasis on “cast it from you.”
 2. Violence in the pursuit of holiness: pluck out, cut off, crucify, sacrifice
 3. What you do matters. Offer your members to God as slaves for righteousness.
3. The King requires your heavenly-mindedness
 1. Col 3:1–7.
 2. Use your decaying body according to your new nature; use it in service of the same kingdom as you will use your glorified body.
 3. Take seriously the warning about being cast into hell. If the King knows you, He is sanctifying you—and you are mortifying your sin.

Conclusion: The worthiness of your King. The worthiness of His kingdom. The unworthiness of sin. The worthiness of kingly living.

(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)

Matthew 5 verse 27-30, these are God's words. You have heard that it was said to those of old, you shall not commit adultery. But I say to you, That whoever looks at a woman to lust for her. Has already committed adultery with her. In Harris in his heart. If your right eye causes you to sin, Pluck it out and cast it from you.

For it is more profitable for you that one of your members perish. Than for your whole body, to be cast into hell. And if your right hand causes you to, Cut it off. And cast it from you. For it is more profitable to you that one of your members perish.

Than for your whole body. To be cast into hell. I'm endless endless. This reading of God's inspired. And an errandwort. We Rejoice, you know, from scripture that he adds his Blessing to the preaching of it. Please be seated.

It is a submarine warning. That the whole body may be cast into hell. There are those who will be at the last day. Resurrected. Not with a glorious body like unto Christ's body. By virtue of Union with him. But there are those who will be resurrected. With a body whose purpose is to be cast into hell.

So that they may suffer body and soul. Forever.

And it is important that when our Lord Jesus comes, With such serious warnings. That we take them seriously. That we not try to. Lighten, the severity of the warning. Especially considering who it is. Who is speaking it He who is from all eternity, the Beloved Son. With whom God is, well pleased.

And yet, for our sakes took on our Humanity. Like us in every way except without sin. That he might be. The second atom. The fountain, the head, the source of a new Humanity. That he might be the true Abraham and the Seed of Abraham that he might be. The true David, and the son of David whom the Lord had promised And that having come and Taken upon himself our Humanity.

He would also take upon himself our sin, So that when John, Recoiled from the idea of baptizing Jesus. With a baptism that was for the need of repentance. Lord Jesus said. That by doing, so they We would fulfill all righteousness. Lord Jesus. God, the son the Beloved of the father from All eternity.

Coming to be our righteousness. To render the obedience unto God that Would be counted for us through faith in him, if we believe, To suffer the punishment that our sin deserves. And, To pour out his Spirit. His Spirit who turns hearts of stone. And to Hearts of Flesh. Because we need fleshly Hearts.

To trust in the Lord Jesus. That we might be joined to him. And that. The King Of. Having. Conducted his Great War. Great War of destroying the devil and the works of the devil, but also this great war of rescue. This Great War of Deliverance. Might come victoriously to glory.

He, of course, having Clean Hands, and pure heart. The moment he had hands and heart. But also having Sanctified At last not at his Ascension. But having on the last day, Sanctified, all for whom he came. All for whom he died. All for whom he rose, all whom he brought to himself.

And every one of their hands. And every one of their hearts. On that last day will be pure. They will as it were Ascend the hill of the Lord. They will enter new heavens and new Earth in which righteousness dwells. Because he will have made them righteous. Of character and righteous.

Of conduct. And we who have believed in him. Having been raised from the dead with glorified hand and glorified. I To match Sanctified heart. We will serve him. To serve him in a new Heaven and a new Earth that are together the kingdom of We will serve him. And that new Earth and wonderful ways.

Using our eyes using our hands, finally fully. As they were created to be used. And so it is the Lord Jesus who has entered into this section of Matthew chapter 5. Presenting himself and his worthiness, he is worth being persecuted for not just for righteousness sake for his sake.

The rewards that are his and the benefits that are in him, having been announced in the Beatitudes and what launched us into this section, that we began last week was for, I say, to you that unless your righteousness exceeds, the righteousness of the scribes and the Pharisees you will, by no means enter the Kingdom of Heaven, Also a dreadful warning, but a reminder that the king who is bringing us into his kingdom?

Is the one who is speaking this word. As part of his working in us and working on us. To make us live even in this world as his subjects. There is this Glory that is presented for the Christian Life in this world? In this section of Matthew chapter 5 that we can.

Actually do some good works, genuinely good, because we have been made new in Christ. And despite the fact that our remaining sin is always there, there's actual love to God and there's actual love to neighbor. And there are good works that are proceeding from this Union with Christ and this love to God and loved neighbor and we can even use The eye that is being.

That is decaying. And your brother. I printed the booklets this week and wasn't as thoughtful as the one who usually prints them. So I forgot to make a large print but our Elder. Uh, with his presbyopia, that's the actual name of the condition, it just sounds like Presbyterian in God's Providence.

He led us through but with our decaying eyes. And with our decaying hands that grow weak over time. And our decaying bodies, these eyes and hands, and bodies that belong to our former nature. Or rather came from our former Nature. Because if you are a Christian, your eye belongs to Christ, And it belongs to your new nature.

And your hand belongs to Christ. And to your new nature. We are to offer the members of our bodies as slaves for righteousness, unto God. We have been freed. From bondage to sin by his resurrection Life. Some of you, perhaps. Discipline times. If you're still children in the age where you're receiving regular discipline, And the Lord help you come to Faith in Jesus Christ and repentance and not need that discipline anymore.

But some of you perhaps hear this from Mom or Dad, As I explained to you, the sin that you've just committed, And that you offered, whatever it was your mouth, your hand. As a slave to sin. And then Mom or Dad say But Jesus Christ died. And if you trust in Jesus, Christ, You died with him.

And you are forgiven for your sins. And Jesus Christ, rose. And if you trust in Jesus Christ, you have risen with him. And you don't offer your hand. As a slave to sin anymore, you don't offer your eye. As a slave descent anymore. You offer your eye and your hand and your whole self as a slave to righteousness in Jesus Christ.

And he is the one who taught us these things. And he's the one who taught us to give you the slots. And so we're going to give you the swats and we're going to ask him to bless it. And we pray. We ask him to bless it. But these aren't just lessons for children, are they?

Because especially in this area. In this area of Sexual Purity. This area of Purity concerning the marriage bed. Being husband and wife. Just one for the one.

Especially in this area, we experience. Just how much fleshliness remains. In the Just how much fleshliness remains. In our hearts. And so, the Lord Jesus comes and He speaks about our heart again, verse 27, and 28. And we'll consider that. Today under the heading. The king requires your heart.

And then he addresses not just the heart, but the hand and the eye. In verses 29 and 30. The king requires your hand. It says, I first in verse 29. But then, Considering the Especially in light of. The warning about the whole body being cast into hell. We'll finish by hearing the king requires.

Your Heavenly. Mindedness your Heavenly mindedness. And we take that heading. From Colossians 3. 1-7 In which he opens up what the Lord Jesus teaches here on the mountain. Uh, in a little bit more detail. So first, the king requires your heart. Begins by saying you have heard that it was said to those of old Now, who remembers From last week's portion, when he says the same thing in verse 21, what he's talking about He's not just saying you have heard, you shall not commit adultery.

He's referring to an occasion. An occasion in which other people heard something else. You have heard that it was said to, those of old He's talking about Sinai isn't he? He's talking about Exodus 20. He's talking about when they're gathered at the mountain. And the Lord Thunders the Ten Commandments.

From the mountain and they hear them. The same Commandments that he would then write on Stone with his finger. So when he says you have heard that, it was said to those of old, you shall not commit adultery. Where have they heard that? Well, they heard it as we considered last week in synagogue, didn't they?

They would go to synagogue and as the as Luke records for us. Jesus teaching in the synagogue there would be whoever it was who is going to teach? Whoever was going to preach give a word of exhortation. He would he would standing read the scroll. And every once in a while, the scroll would be on Exodus 20.

And the rabbi would read the scroll and the teacher would read the scroll and then he would sit down and he would teach them. And so they have heard that it was said to those of old, you shall not commit adultery. But I say to you, Jesus is speaking about the Ten Commandments differently.

Than any Rabbi has ever spoken. They even commented that when they would come out of synagogue, and Jesus, and preached, the sermon that day you're remembering, he said he doesn't speak like anyone else he speaks. As one who has Authority. He speaks. As one who says, let me explain to you further what I meant.

When I at Sinai said, You shall not commit adultery. And praise God. The Lord Jesus comes to us, in Matthew chapter 5 and he does thus this for us. Why? Because he is redeeming us for his kingdom and he wants us to enter his kingdom. And one of the things that he does for everyone that he brings to Faith in himself everyone that he justifies in in himself and gives the right standing only by what Jesus has done.

One of the things that he does for every one of us whom he unites to himself. In faith justifying us, is he gets us ready for the heaven. Learn for us that he alone has won for us. And that we must be holy. In order to enter. And so there's the sanctifying work throughout our lives.

And even when we get to the end of our life, you you, and I may say for all the sanctification that I've had so far, I know my sin more now than I ever have before, how much more there is to do, what is the point of sanctification? But don't you see?

That whatever sanctification he's doing. First of all is not lost. It is actually part of his fitting us for Glory and he is going to in the moment that you die. If you were a Believer he will complete the your sanctification. The Souls of their Believers are at their death made perfect in Holiness, praise God.

But the souls of Believers throughout their lives are increased in Holiness. And you get to participate in it. Justification is a work. Only of God, even the instrument through it happens. Faith is not a work. It is the abandonment of all work. And even the faith itself that is the abandonment of all work.

And hoping, only in Christ's work is a gift. You don't get to participate in your justification at all. It is done to you. But here is a high privilege. You get to participate in your sanctification. You get to participate in the disciplining of your heart. And you get to participate in that disciplining of your heart, that is recognizing those uses of your eye that belong to your former nature.

And killing them. You get to participate in the disciplining of your heart, by recognizing those uses of your hand that belong to your former nature. By killing them. Every thought that occurs to you. Every desire that you have. Is either corresponding to your former Nature or corresponding to your new nature in Christ.

Now, it's important that, you know, you only have one nature at a time. In Romans 7 17 Romans 7 20. If you've been here for the Romans, preaching you go look at it and the Apostle says it is no longer I who do it. But sin who dwells in me.

He's not saying that he's not responsible for his sin. He is recognizing the tension. Between his new nature, you only have one nature at a time. And that which he keeps on doing. And what does he say? At the conclusion of that. Discussion. Wretched. Man, that I am, who will save me from This body of death.

No, it's not saying that flesh, and and blood and Bone and nerves. Are evil. But he is saying that he sees in his members. Sees, as we have here, in his eye and in his hand. That which remains, and that which remains so strong that it appears that there is a law in his members.

But of course, the answer is thanks be to God. Through Jesus Christ. Our Lord. He who is the one in whom I have my new nature. The resurrected one to whom you are united by faith. Dear Christian. Is stronger. Then that flesh that remains in you. He has devoted himself to its destruction.

And he will succeed. And that's what he's describing here. It is Jesus. Who is speaking? It is the king. Who is speaking, it is the justifier. Who is speaking? It is the sanctifier who is speaking. Does the glorifier who is speaking? It is the one who even now is interceding for us.

So that we know that we cannot be condemned, who is the one who condemns you'll say in the next chapter Christ, Jesus. He intercedes for us. And so we listen very carefully here not as those upon whom he is laying a heavier burden. That's all the Pharisees use the law.

Flip burdens on people. Not even to help. Although there's so much help in the Bible. But not to help them at all. To carry the burden. Just tell them all they had to do. And here the Lord Jesus comes and he's actually describing the law in a way that requires more than the Pharisees could ever have invented by their rules.

Of course, their rules that whatever was added to scripture. It's a binding of the conscience, unlawful, we, we don't create law, only the Creator does. But Jesus comes and he says, I demand your heart. And he opens the law for us but he does it as the one who is cleansing us for heaven and therefore, as the one who is inviting us to go to battle with him, There is violence.

In this passage. There is, there are hard things to do in this passage. The Christian Life is not easy. Anyone who gives you that impression is, describing it differently than Jesus is.

And so he tells us some hard things, some things that are so hard, that if you're not, if you are in some Napark congregations They actually teach against this. And if you don't know what an A Park congregation is it doesn't matter. Just watch out for the teaching against this He says, but I say to you that Whoever, Looks at a woman.

Facing lusting for her whether or with an inclination towards lusting for her. And just being as literal as I can. With, with the grammar there. Whoever looks at a woman with an inclination to lust for her, Has already committed adultery with her in his heart. Now, there are some recent translations.

That monkey with it and You know, viable plausible. Uh, rendering of some of the words not really doing Justice to how all the words are put together. And it says, whoever looks at a woman with lustful intent, And this is in the reformed churches. This is in the reformed seminaries, I sat in a class.

Uh, the counseling side of Reformed Seminary. Where based on that translation, we were taught that the desire was not sinful, the inclination was not sinful, only the intent to act. Was what Jesus was addressing there. That is a wicked and false. Translation. Of verse 28. Jesus is saying that the inclination to this sin is sinful.

The inclination to any sin. Is sinful. We need to be forgiven Not just for the acts. Of our original nature, but for the sinfulness itself. And we need to kill. Not just the acts. But the sinfulness itself, which of course, is only done by the grace and power of God, we've we, of course, are not denying that at all.

In fact, we are feeling our neediness for it more greatly than ever. But you live now in a culture. Where all sorts of perversion are tolerated in the church and celebrated outside the church and in order to try and get closer to the culture in many of the churches, You will hear that the inclination to sin isn't sin.

It's Brokenness. But the difference between Brokenness and sin is the broken, one is a victim and the sin, The Sinner. Is. The perpetrator is a criminal. And so we need. We need to speak

about things the way God speaks about things. So that we will see ourselves not in need of Sympathy for the greatness of our struggle so that we can be admired for how much perversion is left in us.

It actually gets twisted that way. Yes, we have sympathy with Sinners. They need to repent. They need to believe. They need to be forgiven. They need to be justified and adopted and Sanctified so that their whole body will not be cast into hell.

But they're not victims. They're not to be seen as victims. Not to be admired. For their struggle.

And neither, are you? With your own sin. Because you and I do the same with ourselves, don't we? We have our remaining sinful inclinations, and our sinful acts. And we do the act and our conscience is pricked before God, and we come and we get cleansing and praise God for the blood of Jesus Christ.

But don't you and I sometimes. See the inclination that is left not as something that needs to be killed. And forgiven. But as something we struggle against and we admire ourselves. For us struggling.

Desire to sin is sin. Sin in the heart is Indeed sin in the heart. Is the worst kind of sin, isn't it? Because it is the sin that is most directly against the Lord Jesus Christ. He's the one who created the heart. He is the one who can see the heart.

Oh, dear congregation. Don't let yourself be. Don't be comfortable with being someone. Hits the sins that men can see you committing more than the sins, that only Jesus can see. Because then only Jesus isn't just A numerical only. If you're okay, if you are more, okay with the sin in your heart, than you are with the sin, in your eye, or the sin, in your hand, Is that not an indication to you or to me?

That that which offends Christ. Is small to us. Jesus wants all of you, you know, there's not actually going to be marriage in heaven. Lord, Jesus teaches that And you could go. Gnostic way. And you can say, well, There's not going to be marriage in heaven. Marriage is just an Earth thing.

It's just a body thing, body, doesn't matter that much. Just do all the sinning. We want here. Especially against marriage. I mean, If it's not in heaven, it must not be that big a deal. Where you can recognize? That your marriage is first of all, for Christ. More for Christ, more for your creator, more for your God than it is for your spouse.

Grew up attending. A church where we had children's church and youth group and and Retreats children and Uh, we would, we would have You know, one of a handful of messages. Every week, and one of them was Save it for marriage because Your wife will be thankful in, your marriage will be better.

It's true. But all that we would have been told be pure right now for your heart, belongs to the Lord who made you and the Lord who redeemed you and he wants all of you and especially in how you conduct your heart and how you conduct your mind. You have a fellowship with him and an offering yourself to him.

That no one but he can see. The great intimacy in the Christian Life is not the intimacy with your spouse as wonderful as that is is higher than all other intimacy in this world. But the great intimacy in the Christian Life is intimacy with Christ. The king requires your heart.

We saw that with murder. We see it again here. With adultery. The second place, the king requires your hand and your eye. I don't know if it's just because I'm a boy and it's a boy thing. But for much of my Christian life reading and hearing this passage My mind really gravitated towards, pluck it out and cut it off.

But the plucking and the cutting in verse 29 and 30 are actually secondary to cast it from you. Cast it from you. Because there's another casting there's a play on words here. And thankfully, our version translates, The the same verb consistently and that is the casting it into hell.

You are a rocket ship. Headed for heaven. Uh and the the Lord Jesus has won your entry there and he is taking you there. But sinful eyes and sinful hands cannot go. Neither of course, as we've just heard sinful Hearts. And so it must be Cast Away from you.

Now, the analogy is imperfect. Because you know, the first stage in the, the second stage Are full of fuel. But someone, who is on the way to enter the Kingdom of Heaven who trusts in King Jesus and belongs to him. It's like someone who instead of launching. Launching with, A fuel boosters.

Launching with lead. That which would sink. You not just down to Earth, but the passage says, this would sink you lower to the Grave. Why would you why would you take in your life as someone who has been saved by the grace of Jesus Christ for Jesus Christ? And someone who is going to enjoy the Lord Jesus and all of his benefits forever.

Why would you take along with you in this life? Those things that belong to hell and will sink those who don't have Christ lower than hell. And that you must be rid of to enter Heaven. And so cast it from you. The Lord is one who casts Sinners into hell.

Is one who redeems. Sinners who deserve to be cast into hell. But he is righteous and he is Holy and he hates all sin.

And so you join yourself with him. You follow your king. You act as a subject of your kingdom by casting all sin from you. Whatever circumstance you use, you use your eye in a sinful way. You do violence to that circumstance. You refuse you kill using your eye that way?

For many men in our culture. Who are entrapped? And the way that they use their eye and the way that they use their hand, Lusting for those who are not their wife. And I think that, If they just manage all the circumstances around it, well, little by little, we don't want to give up too much.

That we'll be able to kill that sin. But you must do violence to that sin. Absolutely manage your circumstances, be ruthless with your circumstances. But be ruthless also with your eye and be ruthless, also with your hand, and be ruthless with every thought.

There is violence in the pursuit of Holiness and pluck it out and cut it off. Are not even close to the most violent words that the New Testament uses. For what we do with what remains from our former nature. Try on the word, crucify. Galatians 5, 24. You know, those who are in Christ, have crucified, the flesh with its desires.

So that when a desire arises, you don't think. Oh no. Here comes the desire. Now, I wonder if I'm going to end up sinning. You know, there's a conversation and you got a juicy bit of Gossip and, and your flesh just recognize the entry point. And Uh, just waiting for the moment and you're gonna throw that Zinger in there.

No, that desire arises. You start nailing it exposing it. You strip off its clothes and you nail it up there for everyone to see, crucifixion wasn't just execution. It was exposing and intimidation and humiliation. It was designed not just to punish the person who did it. But to frighten everyone who saw the punishment.

So that they would be determined that they would not do anything that could That's what you're supposed to do to your sin.

And so I think we come to this passage and we see pluck it out and cut it off and cast it from you. And what do we immediately start with all? That doesn't mean literally because if there would be no Christians with eyes or hands,

And we take the violence of it. But if what we do with the violence of it is immediately, explain it away. Of course, it's not literal. Do not leave from here and pluck out your eyes or cut off your hands because the pastor said so, But do leave from here and be even more violent than that with all thoughts and desires and motivations that are opposed to Christ that cannot enter Heaven because they come from the sinful nature.

He says not just gossip. That's a sin. It's a desire to gossip. That's a sin, it's not just stealing that's a sin. It's a desire to steal. That's a sin. It's not just. Profaning. The Lord. Today, that's a sin. It's the inclination. To profane the Lord's day. That's a sin.

And our sin is trying to kill us. He who lives according to the flesh. He will die. But if by the spirit, you put to death, the Deeds of the body. You will live. And so, the king requires your hand, your eye, and your feet, That you would offer your body as a Living Sacrifice.

So, Very vigorous kind of word, isn't it? Offer everything. Every part of who you are. That wonderful section in Romans 6 as a slave to God for righteousness. What you do matters? What you do is the outflow of your heart and affects your heart. And so the Lord Jesus wants both.

It's not either or It's not like the Christian Life is a life of the inner life, but not the outer life. There's all of it. The heart in verses 27, 28. The I in verse 29, the hand in verse 30. And don't tell yourself well. There's so much that I enjoy in these situations where I keep stumbling and Um we it's so useful for me.

No, the language of verse 29 and 30 is You know, what's useful for you? To enter Heaven. Do you see the language there? More profitable? For it is more profitable for you. That one of your members perish. So be ruthless with your sin. Because, The Lord is taking you to heaven.

Are you really going to say, well, I would have a more comfortable life where I would be able to do more. Or here's one that we'd I would be able to do more for the Lord. With this money that I got by stealing and cheating. I would be able to do more for the Lord if people fought higher of me and lesser of her.

By this. Ever so subtle statement that I Snuck into the prayer request. Says no, what's profitable? Is to kill sin. Because sin deserves hell. So all for your members to God as slaves to righteousness, every thought offered to God, every desire offered to God. Every word offered to God.

Every look verse 29, offered to God every action. Verse 30 Offered to God. So the king requires your heart, the king requires your hand and eye because the king requires your heavenly mindedness. There are actually several passages that we could go to. But in this case, we come to Colossians 3.

And here the idea is entering into the kingdom. And how we live on Earth as those who are going to enter the kingdom. In light of the fact that there are still things that we can do with our eye and we can do with our hand, that really don't belong in the kingdom and don't belong to Christ, but belong properly to hell.

Colossians 3. If then you were raised with Christ, seek those things which are above where Christ is sitting at the right hand of God. Set your mind on things above, not on things on the earth. Now the application of that we're going to find and actually you can find it further in the passage but we're just going to go through verse 7.

The application of that is especially found in verse 5. And so, when he says set your mind on things above, not on the things, uh, things on Earth, he's talking about what's in the driver's seat. What has the the controlling interest or the priority? He's not saying, you know, think about cherubim and wonder what their four faces might look like.

And you think about seraphim, and what a flame, angel might look like. And think about the four living creatures, and the 24 Elders. And I mean, it's all right to be amazed at all of that and especially to be impressed with the congregation of The Souls of the just made perfect.

Aren't the souls of the just made perfect. Wonderful. Those who are sinners. Just like we saved by grace. Just like we sustained by Grace, just like we. And now perfected just like we will, if we are Christians. A cloud of witnesses. Not so much, not so much observing what we are going to do.

But testifying to us, That the God who saves in this way. Finishes what he begins and that he is faithful and that dying is winning. Those are all wonderful but that's not what it means here. Set your mind on things above, not on things on the earth for you died.

And your life is hidden with Christ in God. And when Christ, who is our life appears, then you also will appear with him in glory. Don't you realize that when Jesus saved you he did that by killing who you were outside of him. In order to live the life that you live now by faith.

In the one who loved you and gave himself for you. The one who you were outside of him before him must be dead. Must be crucified. Galatians 2 for, I am crucified for, I have been crucified with Christ. It is no longer I who live, but Christ who lives in me, the life.

I now live in the flesh. I live by faith in the Son of God, who loved me and gave himself for me. Same thing here, when you died and your life is hidden with Christ, in God, when Christ, who is our life appears, then you also will appear with him in glory.

Therefore, put Death. That's Heavenly minded. Christian Living.

Where you are living where you are in Mortal battle. With that, which opposes Jesus and that which Jesus opposes. You have to take a side and you must fight valiantly and violently. With your sin. Against your sin. So that's how Jesus is, describing it here. You come to this passage as a preacher, and you think How can we communicate?

How can we? Understand. The violence that Jesus is commanding here and rather than letting ourselves off the hook of it easily, see our Union with Christ and his resurrection power and our being seated in heaven and our looking forward to entering glory. It's the same in both places, isn't it?

How verse 20 in Matthew 5 is driving the the rest of this instruction. And now how The certainty that when Christ, who is our life appears, we also will appear with him in glory. Therefore put to death your members, which are on the Earth. And here, rather than speaking, the of the eye of sin or the hand of sin, he's speaking of the Sin itself.

But notice he goes directly to The same particular sin. Therefore, put to death your members, which are on the earth. Fornication. Uncleaness. Passion. Evil desire. Evil desire. How can we, how can we let ourselves think? That desires are somehow neutral before God and that, it's only the action. Evil desire.

And covetousness. Which is idolatry. And note, the The same identification in verse 6. In our passage. The Lord Jesus talks about the whole body being cast into hell, Colossians 3 6, because of these things, the wrath of God. Is coming upon the sons of Disobedience. In which you yourselves once walked, When you lived in, Whose subject are?

Are you a subject and a slave of sin? Or a subject and a slave of King, Jesus.

But whose son are you? Are you a son of Disobedience? Colossians 3, 6. We're back to Matthew 5. Are you a son of your father in Heaven? Remember how this section of The Sermon of the Mount is going to conclude. Therefore, you shall be perfect. As your father in Heaven.

Is perfect. He gives us the opportunity now. To use these bodies. These hands these eyes. As you will one day, use your resurrection body. Use your eyes according to your new nature in Christ. Use your hands according to your new nature in Christ. Use them in service of the same King and the same Kingdom that you will.

When you enter Because yours already is the kingdom of God. And you are already. You already belong to the kingdom. Of God. Take, seriously, the warning of that being cast into hell. If the king knows you. Remember that language comes from chapter seven. From last week. Truly, I never knew you you workers of lawlessness.

The Lord Jesus is going to say to Who are being cast into hell. If the king knows you, if you are his then he is sanctifying you. He's Making you, holy And part of what he's doing is leading you. In killing and putting to death. That which remains from your sinful nature, from your former.

Sinful nature. And so behold. King Jesus. Who has taken you for himself. And the kingdom into which he is bringing you, And hate and despise and kill your sin. Is that which Is Unworthy of him and cannot enter that Kingdom. But consider the life to which he calls you.

That you can live Heavenly on Earth. Yes, it looks like Using your mouth to bless and not curse and letting your speech always be with Grace and edifying. And it looks like using your eyes only purely. And it looks like serving with your hands. For a wife, it looks like keeping at home.

Loving your children, and your husband obeying. Your husband. For a husband, it looks like bathing your wife day by day. With the word of God that your and her Heavenly husband is using to prepare her for Glory as he sanctifies and cleanses her and Until the the whole bride of the Lord.

Jesus, including your bride. Dear husband. Is without blemish and without spot and can be presented to the king. And the last day At work, it means giving honest labor. And seeking. Seeking to provide for your family by it even more than you seek to be fulfilled by it. If you enjoy your work, praise God.

If you don't enjoy your work and you're still providing for your family by it, praise God, and be fulfilled by that and don't fall for the whole American gotta find. A job. That fulfills me idea. Is the only people in the history of ever in the history of forever anywhere that actually had those options.

Heavenly living. On Earth. Eyes. Hand feet heart everything. Belonging to the king. And then it's bright.

Our gracious God and our heavenly father, we thank you that you have given. Your son, our Lord Jesus. To be Our Redeemer to be our King. To be our lawgiver, to be our judge. We're so grateful that. You did not destroy. But that you have instead in him atoned for us, That we might be United to him by faith.

Kinded righteous before you And then prepare to enter the kingdom. We thank you. For the privilege that you give us. Of recognizing thoughts that are sinful. Looks that are sinful actions that are sinful. Lord, we are not good at this. We pray for the help of your spirit. We pray for the application of other parts of your word.

We thank you for the particular application. To purity of. Look and act and heart and desire. The, in the area of Purity in the seventh commandment. Pray that you would help us apply that to us. As well. But Lord help us in all of your holy law. We thank you that our life is hidden with your son.

Our Lord Jesus in You O God. And we pray that you would make us to be ruthless with what we cut out and what would change and what we Cast Away. That we may give ourselves our Entirely. To serving you and obeying you. Loving you with all our heart and our neighbor.

As ourself. So please Lord help us. For we don't have in. To do any of these things that have been commanded. And so Grant to us to have it in Christ to have it in you. And give us Zeal. And vigor. And violence. And our response for, we ask it in Jesus name, Amen.