

Sermon on the Mount Part XXXV - Judge Not

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 23 February 2014

Preacher: Marvin Wiseman

[0 : 00] The title of the message is Judge Not. Please turn to Matthew chapter 7, and there we'll be looking at the first five verses.

Do not judge so that you will not be judged. For in the way you judge, you will be judged. And by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, let me take the speck out of your eye, and behold, the log is in your own eye? You hypocrite.

First, take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. Thank you, Gary, and thank you for the nature lesson.

[1 : 16] It is always welcome, and thanks for not making an extra charge for it. Spring is around the corner, and the skunk cabbage ought to settle that for sure, huh?

That's great. Not only the passage that was just read from chapter 7, but the entirety of the Sermon on the Mount, consisting of chapters 5, 6, and 7.

In fact, we need to go further than that. Virtually all of the content of the Gospels, Matthew, Mark, Luke, and John, all of these, at least up to the point where our Lord died on the cross, all of that content is set against the backdrop and in anticipation of the arrival of the kingdom of heaven, which had been anticipated by the nation of Israel for thousands of years.

Its interpretation, that is, of this passage, the Sermon on the Mount, and all of the Gospels, the interpretation thereof and the understanding must be set against that backdrop.

This is for Israel and the kingdom of heaven coming to earth. The prime movers for that were John the Baptist and our Lord Jesus Christ in his three-and-a-half-year earthly ministry and the twelve apostles of Israel.

[2 : 54] Now, if we were to just stop right there and focus upon that expression that I've just given you, you would find a great deal of insight in regard to the interpretation of the Gospels in general.

And it is a sad, sad thing that because the doctrine of the inspiration of the Scriptures is sold short, many focus upon Matthew, Mark, Luke, and John as though it is somehow more the Word of God than the rest of it.

Many people approach the Bible almost from the standpoint, well, the Bible in general, it's got some hard stuff to understand, and I think it's got contradictions in it, and I don't buy all of that stuff that's in the Bible.

But the words of Christ in red, that's what you really better pay attention to, because that's what really counts. Well, that is what really counts.

But the falsity of that statement is it all really counts, from Genesis to Revelation. You must understand what inspiration means.

[4 : 09] It means that all Scripture is given by inspiration of God, not just the Gospels. And the Gospels do not contain the idea that it is somehow more authoritative than the rest of it.

Understand, please, all of the Bible, Genesis to Revelation, all of it is under the inspiration of God, and it is all equally authoritative.

If it is authoritative, it is authoritative. None of it is more authoritative than any other part. None is less authoritative. Nothing in the Bible is more inspired of God than something else.

And as I've tried to make a distinction, of course, there are parts in the Bible that are more inspiring as you read them. They are uplifting and edifying and encouraging and thrilling, and some of them are just really exciting.

And then there are some parts, if you really want to get just super bored, read the last few chapters of Ezekiel.

[5 : 21] Are you really into measurements, furlongs, and all of that stuff, dimensions? Read those passages that have to do with all of that detail.

Nothing inspiring about it. But it is inspired, nonetheless. It is all the Word of God. And we do a great disservice to the Scriptures in general when we fall in line with so many of the liberals who say, if it's in the Gospels, then you really need to pay attention.

Listen, you really need to pay attention to all of it. Even though not all of it is to us, all of it is for us. And the problem in trying to assign more authority to a certain portion than another is a woeful misunderstanding of what the inspiration of the Scriptures really means.

You must understand that the Gospels are given by Christ. So is the book of Exodus. So is the Psalms. So is the Song of Solomon.

So is Esther. So is John's Gospel. All of it originates from the head. It all comes from the authority. And all of it is to be believed.

[6 : 36] All of it is to be considered. And all of it is to be utilized in understanding any of it. Just an appreciation of what we have said would, I'm sure, enlighten a lot of people.

And if they would take it to heart, they would see that the Bible is a book that records the theme of redemption. It begins all the way back with John Milton's paradise, if you will, and paradise lost in Genesis 3.

And all of the rest of the Bible, from Genesis 3 up through the book of Revelation, is the account, is the story of regaining paradise.

It is paradise revisited. Paradise returned. And that, of course, will be the consummation of the return of Christ and the establishment of his millennial kingdom.

This is an orderly progression. The Bible is a story. It is a story of perfection in the beginning, and perfection forfeited or lost, and a promise that it will be regained in Genesis 3, and then all of the rest of the Bible is devoted to the fulfilling of that promise, the promise of redemption.

[8 : 04] God is going to fix what is broken, and he's going to do it through that one he appointed, and he named him the Redeemer.

The Redeemer redeems, and that's what the Bible is all about. It is a book of redemption, and no part of this book can safely be forfeited or ignored.

So, the interpretation and understanding of this passage, as well as others that we have mentioned, must be set against that backdrop.

This, Matthew, that we're talking about, this is for Israel and the kingdom of heaven coming to earth. The prime movers of that, the distinct individuals who were involved in that, to make that happen, John the Baptist, who announced the coming of the Messiah, then the Messiah when he arrived on the scene, then the twelve apostles whom he personally selected to aid him in that ministry.

When we conclude the Sermon on the Mount, at the end of this present chapter of Matthew 7, we will then consider, by way of contrast, something that was not anticipated, nor predicted, as a subject of prophecy.

[9 : 27] It will be referred to as a mystery, meaning, something known and disclosed only because it was revealed.

It will not be a mystery that you are to put your mind to to try to figure out. It will be something that is known and could only be known because the one who had that mystery or secret within himself chose to disclose it.

Otherwise, it never would have been known. Had it not been revealed, no one would have ever even suspected anything about it.

Had this mystery not been revealed, nobody would be able to say, well, where's the mystery? Where is this thing that is promised?

Because it isn't a subject of prophecy. Nobody is geared to prepare for it or to anticipate it because it was never prophesied. And that's really, really important, folks.

[10 : 31] Too many people who know and love the Lord don't understand that. These two great classifications of the Bible has to do with prophecy.

That means things that were predicted, therefore, they could be anticipated and looked for. And we've got so many of those prophecies in the Old Testament and we've got a number in the New also.

And they all deal with issues that are yet coming and at the time they were given, they of course were not fulfilled, but many of them have already been fulfilled, so we call it fulfilled prophecy, but

many of those prophecies yet await fulfillment.

So, they of course are unfulfilled prophecy. For instance, the rapture. For instance, the coming of Christ. That is unfulfilled.

We've got it prophesied in 1 Thessalonians 5, but it hasn't happened yet. And then, there are those things that we have to classify as belonging not to prophecy, but to mystery.

[11 : 40] And that means they were never predicted. You're given no warning that it is coming. It is just bang. There it is. There it is.

It came out of nowhere. And what is this mystery? In short, it is the mystery of bonding Jew and Gentile together.

Parties that had always been separate. I mean, the Jews had really nothing to do with Gentiles. They uncircumcised. They would put distance between them.

But the mystery involves the blending of these two parties, these two ethnic groups, Jews as descendants of Abraham and Gentiles as descendants of everybody else.

And God's going to put them all together and tie them up together in the person of Jesus Christ referred to as his spiritual body of which he is the spiritual head.

[12 : 43] And you can't find that predicted anywhere. It just isn't mentioned. It's completely gone. It just isn't there.

And then all at once, and the prime mover, the prime mover for this new mystery, hitherto unrevealed, is not John the Baptist.

It's not the twelve apostles. They were for Israel. The prime mover of this mystery is just one man. He is designated as the apostle to the Gentiles. And you know on the surface that doesn't seem right.

And I'll tell you why it doesn't seem right. I'm not saying it isn't right. It is right. But it doesn't seem right because here we've got John the Baptist and twelve, count them, twelve apostles for the twelve tribes of Israel.

[13 : 50] And do you know how many people, how many Jews make up the world's population? You take one percent of the world's population.

Now I'm not saying that the Jews make up one percent of the world's population. they make up something like two-tenths of one percent of the world's population.

That's not very many. And those are Jews. And what's the balance? The balance of the whole world, ninety-nine and like eight-tenths percent, has one apostle.

That tiny, tiny percentage had twelve apostles and John the Baptist assigned to it. And all, all the rest of the world has one apostle. And that doesn't strike us as mathematically correct.

It seems disproportionate, does it not? But you know, that's the way God often does things. He does them in a fashion that is just about the opposite of the way we would plan it and the way we would do it.

[14 : 58] And this one apostle is going to spend himself allow himself to be martyred for this cause of propagating this gospel to the Gentiles that he might bring the Gentiles to the obedience of faith.

And of course, from his efforts, there rose up literally thousands and then tens of thousands and then millions who are actually carrying on the ministry that was begun by this one man.

And in a sense, his message was the same as the message of the twelve in a sense, I say, in that the person of Jesus Christ was the focal point of both ministries, both to the Jew with the twelve tribes and to all the rest of the world with the one apostle.

they all focused upon the person of Jesus Christ. It's a glorious thing. It's just wonderful. The church, the church which is the spiritual body of Christ, of which Christ is the head, this is not for Israel nationally, as was the kingdom of heaven.

This is for Jews individually, not nationally, and also for Gentiles, or we could say non-Jews individually. And the prime movers were not the twelve, but the one, Paul, the apostle.

[16 : 36] These two, the kingdom of heaven coming to earth and the church, the body of Christ, are two separate programs. Now, I know for you grace people, some of you who have been here for over 40 years, and this is not new to you, but you would be surprised to how many people it is new, and many, upon hearing this the first time, at least, reject it.

I did. I did. I thought it made a disconnect of the Bible, but in fact, what it does is it makes a connection.

It makes things fit like they never fit before. And if you do not recognize these two separate programs, then you have no alternative but to try to assign them to one program and then figure out why there are so many contradictions in it, because there are.

These two programs will not mesh. They are entirely different. They do have some similarities, but they also have great dissimilarities. And if you try to mesh them or marry them into one entity, you create massive confusion and a hodgepodge of contradictions.

And as a result, the misunderstanding that surrounds what I have just shared with you is just really sad, and it leaves believers like myself, who are referred to as dispensationalists, at least people like myself, with the charge of, well, you know, Wiseman, he doesn't take the whole Bible, he just takes what Paul says.

[18:21] And I find that highly insulting and highly untrue, but you can't be responsible for what people say about you. And Grace Bible Church has been referred to in some places in Springfield, and the word gets back to me, Grace Bible Church, yeah, that's that church out off of Shrine River, they're Paul's people.

That, too, I consider highly insulting. much like the Corinthians and Paul wrote, some say they are Paul, some of Apollos, and he chided the Corinthians for that position.

We are simply a people who recognize, because God said it, and he said it so clearly, we are people who recognize the distinct, different ministry to which God called Paul the Apostle when he raised him up.

And he is designated as the Apostle to the Gentiles. The twelve were Apostles to Israel, the one was the Apostle to everybody else. The whole world's covered, but in a way that we wouldn't cover it.

You know, what we would do is we'd probably reverse it. We would give Israel, who is such a tiny, tiny nation, we'd probably give them one Apostle, and then give all the rest of the world twelve Apostles.

[19:42] Now, doesn't that sound a lot more logical? But that's not the way God did it. And he made it very clear that that's not the way he did it. And when he raised up this man, he did so for the exclusive purpose, that he would go to the Gentiles.

The twelve, he said, don't go to the Gentiles. Think of that. Jesus called the twelve and he said, don't go to the Gentiles. Matthew 10.

But confine yourself, limit yourself, to the lost sheep of the house of Israel. Now, you know, he could have, but he didn't. He could have put in there, don't go in the way of the Gentiles because I have other plans for them.

They didn't say that. Didn't reveal that. Didn't disclose that. Didn't prophesy that. And the twelve didn't have a clue. And Peter, when he was summoned by Cornelius to come to his house, you remember the sheet let down from heaven, axe ten, a hole, nine yards.

Peter didn't have any idea at all that God was going to do anything with the Gentiles. Why should he do anything with the dogs?

[21:00] With the off-scouring of it? You know what Gentiles are. Gentiles are fodder for the fires of hell. That's all Gentiles are. And that was pretty much the typical Jewish position then. And when he went to Cornelius' house and gave Cornelius the gospel, Peter is scratching his head saying, wait a minute, what's going on here?

I don't understand this. Cornelius, he's a God-fearer, but he's not Jew. And these people who are here with him, they're not Jews.

What am I doing? What's a nice Jewish boy like me doing in a place like this? The place was full of Gentiles. And he didn't understand what was happening because it wasn't revealed to Peter. And we just automatically think that all of the twelve apostles were on the inside track.

They knew everything. They didn't know it. Well, their ignorance is displayed in so many ways in the Gospels. They didn't have a clue. And then when Peter tried to explain, because when his Jewish brethren heard that Peter went to these Gentiles, went in their house, probably ate a meal with him, they called Peter in and said, Peter, there's nasty rumors flying around about you.

We need some clarification on this. We heard things about you. We just can't believe. Tell us, Peter, tell us it isn't so, that you went into Gentiles and ate with them. And Peter said, I'll tell you what, I don't understand it any more than you do.

[22:28] I was in prayer and I saw this sheet let down from heaven and all these, and I did what the Spirit told me and I went to this man and when I gave him the message, you know what? When

I gave him the message, those people started speaking in languages they didn't know, just like we did on the day of Pentecost.

And I'm saying, what is this? What is this? These people are Gentiles. Now, does this not make a clear-cut distinction between what is going on?

That's why it is so critical to understand that the scriptures represent a progressive revelation. It is doctrine and revelation that is on the move, that is developing, that is increasing, that is moving toward a goal.

And if you don't see that, you're in for a real rough ride when it comes to trying to understand the Bible. And when you do see it, it fits like a hand in a glove, and it starts coming together.

And you say, now I understand, as it explains so many things. So, the briefest and sanest advice ever given designed to aid the Bible teacher in the consistent interpretation of these issues was Miles Coverdale in the year 1535, and we've been through it many times.

[23 : 56] I'll not go through it again with you, but Miles Coverdale gave us the first printed English Bible that was ever created in 1535, and this was before the King James Version even came out in 1611.

Despite the obvious differences between the kingdom of heaven and the church, which we refer to as two entirely different programs, the commonalities of the two contain pearls of wisdom, principles, maxims, that by way of application apply to both programs.

And that adds to the confusion. When we say all of the Bible is for us, it is like in reference to what Paul said in Romans 15, 4, when he said, for what was written before time was written for our learning, that we through patience and comfort of the scriptures might have hope.

What was he talking about when he said in Romans 15, 4, what was written before time? What was he talking about? He was talking about the Old Testament, the whole Old Testament. That was written before he was saying what he was saying there in Romans 15.

And he's saying that there are things in that volume, in that Old Testament, that were specifically given to Israel. God said to Abraham, to you and to your seed, not to you and to everybody, but to you and your seed will I give this land.

[25 : 43] And I will bless those who bless you and curse those who curse you. You need to know that. You need to understand that. That sets forth the unique position of the Jew in the plan and program of God.

And there are several other places. Who does not benefit from sore trials and tribulations and heartache and disappointment?

Who does not benefit from the writings of Job? Who is it that gives you more assurance, more confidence, more stability than reading about the plight of Job?

You've all had some real heartache in your life, and you're going to have more. And these things that are written, not only in the Old Testament, but in the New as well, are written for our learning, our benefit, our blessing, our understanding, our relying upon, are referring to, that we through patience and comfort of the scriptures might have.

It's the truth of God's word that gives you staying power and stability, and an ability to hang in there under really, really tough times.

[27 : 04] So, those things are for us, but they're not to us. don't try to claim promises that God gave to somebody else, and adopt them and make them yours.

Don't try to claim the promise that God gave to Abraham, that he's going to have a son, and that this son will be of his flesh and Sarah's flesh. Don't do that.

But when you read that, what do you get from it? You get from it, at least I get from it, the utter faithfulness of God making good on his word, no matter how unlikely it appears that it will be, God can be trusted.

That's the principle. That's the spiritual principle that comes out of Abraham's promise. We don't claim Abraham's promise, but we claim the fact that behind Abraham's promise is an utterly dependable, reliable God of integrity.

Wow. That does something for me. God of God. So, we will explain what the passage, and we're talking about Matthew 7, judge not lest you be judged.

[28 : 21] We will explain what the passage does not mean, and why it doesn't mean that, and then we will proceed to what it does mean. How it is often used, this concept of judgment, do not judge, how it is often used, is in the manner that some seek to hide sinful behavior behind this and use it to

ward off any criticism or rebuke.

When there is activity going on that is clearly unacceptable, and everybody knows it, and you say something critical about it, that they shouldn't be doing that, or shouldn't be this, or shouldn't be that, very often you will hear somebody come back with, you shouldn't judge, and isn't that what the text says?

Don't judge, and sometimes the most heinous kind of behavior can be excused and hidden behind this, don't judge, in other words, they're saying you're not to have an opinion about this, and especially you have no right to condemn it, or to criticize it, or find fault with it, because even the Bible says, judge not, therefore, you shouldn't criticize, you shouldn't rebuke, you should just dummy up and be quiet, and leave people alone, and don't be judgmental.

Well, if there ever was a verse that appears to legitimize moral relativism, this is it.

It's a perfect example of using the Bible to make it say what you want it to say. Do not judge. But in light of that, I want you to turn to a little remote context back in John's Gospel.

[30 : 21] And by the way, keep in mind that the same one who said this, our Lord, in Matthew 7, will be the one who is speaking in John's Gospel, chapter 7.

And I want you to note what he says. Christ is speaking, and he says in verse 24, and we'll look at the context of it a little later, Christ said, do not judge according to appearance, but judge with righteous judgment.

Now, that's interesting. He isn't saying do not judge, period. He's saying when you judge, you are to judge with righteous judgment.

No believer in Christ, especially, in fact, no one in general, but you can't expect that of people in general, but you should expect it of Christians, no Christian should be judgmental.

Can we make that distinction up front, and point out the importance of it? No Christian ought to be judgmental. That's a far cry from judging, or evaluating, or assessing, because you cannot live without doing that.

[31 : 47] That is a given. You cannot go or get through life without exercising judgment. every turn of the way you are called upon to make some kind of an assessment, some kind of an evaluation, even if it's about you go to a used car lot, and you tell the manager of the used car lot that you want to buy a used car.

He says, all right, I've got a lot out here that's got a hundred cars in it. You look them over and see which one you want. I don't have to do that. I don't want to exercise any discernment.

Just give me one of them. Yeah, right, you're going to do that, huh? No test drive or anything. That's saying you have no discernment, no judgment, no sense of assessment, no sense of evaluation at all.

It doesn't make any difference. Just give me any one of them. It'll be fine. Now, we would say, well, that is so stupid it defies definition, you know, and it would. So, what are you going to do?

You're going to judge. You're going to evaluate. You're going to drive this one. You're going to look at that one. You're going to ask questions about this. You are going to be very discriminating. Do you know, and this is another word that the world has just ruined, discriminating is a wonderful word, and we've almost always turned it into something ugly, because it usually has something to do with discriminating on the basis of color, or sexual preference, or whatever, and you shouldn't discriminate on the basis of, and some people have actually telescoped that to mean you shouldn't be discriminating at all.

[33 : 33] Well, I tell you, if I'm going to pick out a wife, I'm going to be mighty discriminating, and what I'm going to do is discriminate against all the other women.

Aren't we? Of course we are. That's a matter of life. You do that. What you're actually judging. Now, they don't know that, these sweet young things, don't know that they are on display before this judge, but they are, and the judge, the suitor, uses his discrimination.

and evaluation, and he assesses all of the possibilities, and he makes a choice, and when he does, he discriminates against all of those that he didn't choose.

So you cannot get through life, even when you go to the grocery store, you buy this brand over that, what are you doing? You're discriminating, you're judging, you're making a decision, it's an assessment, an evaluation, and you do it on the basis of the information that is available, and you pick up this can, oh, good grief, this thing's got 1,300 grams of salt in it, or whatever, you know, and you put that down, and you pick up another, and you look, what you're doing is you're

discriminating, you're making a selection.

What about the criteria for judging? And this is very, very important. This brings us back to a philosophical concept, and I think a logical one that is well sustained, and that is, in order for anybody to judge, evaluate, criticize, assess, whatever, in order for you to do that, there has to be some kind of a definable standard against which you evaluate it.

[35 : 33] If you say, this particular thing is abnormal, then you have to have in mind, you have to have in a fixed place, a concept of what's normal.

Because if you do not have a norm established, then you have no basis against which to evaluate anything, because it's floating.

this we call moral relativism. Nothing is nailed down. Everything is fluid. Everything is up for grabs. It isn't fixed. There is no standard that exists against which you may evaluate an act or a deed or a position, because standards are determined by the individual.

Whatever you think is right, that's what right is. It may be completely different from what somebody else thinks is right, but for them, that's what right is.

[36 : 41] And when you adopt that position, you have no basis for judging anything morally. Who are you to say? Homosexuality is wrong.

Who are you to say? Multiple marriages is wrong. Who are you to because the standard doesn't exist. There is no standard. Everything's relative.

And that's precisely where we are in this United States of America today. And this is where Europe has been for the last hundred years. To provide for a basis to refrain from any judgment criticism, moral relativism, must be invoked.

This is why God has given us the Bible, among other reasons, and it is a standard of morality and behavior. You want to know what the norm is?

You want to know what the norm is? You find it in this book. This is where God sets forth what normal is supposed to be, even for fallen creatures.

[37 : 53] this is why we are a nation of laws, not merely men. And it has to be that way if you're going to have any kind of a responsible government.

Because men vary. They fluctuate. They're all over the map when it comes to norms or behaviors. Some are extremely permissive, and some are very rigid. And you don't have anything that you can attach something to. If man is the standard, and this is the basis of humanism, humanism's philosophy is man, man is the measure of all things.

Everything is to be evaluated on the basis of man. Not God. Man. Man is the ultimate being of the universe. And there is no God.

That's the humanist position. If man is the measure of all things, it is man which decides then what the norm is. Okay? Good.

[39 : 04] Which man? Well, each man for himself. Each man is his own authority.

authority. And the mantra for this kind of thinking, which is so dominant in our culture today, is if nothing is fixed, nothing is nailed down, nothing is definite, there is no single Norman standard, there is no moral north star, then the word is whatever.

Whatever. That's where we are. Whatever. this is why we are a nation of laws, not a nation of men. It is to provide a consistent written standard, such as a Bible, which is what we utilize, or a constitution.

Do you know what the real power and validity of the constitution is? it is written. It is written.

[40 : 18] In fact, I never made the connection, never thought of it, but how many times did our Lord say, it is written. It is written. One of the great values of our constitution is that it is written.

it is stable. It is fixed. It is there for history. It is there for the future. It is permanent. You can go back to it years later and read it.

There it is, black and white. that is one of the things that makes it so valuable. What do you think would have happened if when these fellows got together, we call the fathers of our country, Jefferson and Madison and Monroe and all of these guys, and what they are doing is they are hashing out the constitution.

They are debating and arguing over how things are going to be written. James Madison probably had more input to our constitution than anybody else, but suppose he went into this constitutional convention and he just had everything that he had written that he wanted to propose to our founding fathers by way of a constitution.

He had worked on it so long and so hard that he just memorized the whole thing, memorized the whole constitution. And he walks up there and takes the podium and says, my fellow delegates, this is what I want to propose that we adopt as a constitution.

[41 : 52] And he just begins reciting it. Just reciting it. And everybody is sitting there listening just like you are doing right now. They're just listening to what he's saying as he recites from memory what he has written as our proposed constitution and he finishes and he says, there it is.

What do you think? and they stroke their beard and they say, well, that sounds pretty good. Everybody in favor of that, let's adopt it.

And everyone says, aye, aye, aye. Okay, we got a constitution. How well do you think that's going to work? But you don't have it in writing.

Well, I spoke it, the words are out there, everybody heard it and they all agreed. Now, let's just put it in operation and we'll run the nation by that. Everybody says, okay.

And you walk out of there and the citizens are waiting for a verdict and they're lined up out there and they want to know what's happened and you say, well, I can remember parts of it.

[42 : 58] He said something about no unlawful search and seizure and he said something. Well, wait a minute, don't you have anything concrete that you can give us?

Isn't there something written? Well, we don't know. No, it needs to be written down. And it is. Our U.S. Constitution is a document setting forth standards, statements, requirements, and demands to which all succeeding legislatures, judicial, and executive branches are obligated to be in compliance.

things. If there is no such written document, then each branch can make their own rules as they see the need. In fact, if there is no such written document, you don't have any branches anyway, because it's in the document of the Constitution that says there shall be a president, there shall be a legislative body, there shall be a judicial body.

That's in the Constitution. That's why we have those things. And if you don't have something in writing, you don't know what you don't have anything. nothing is nailed down. And if you're ever doing this with somebody that you don't really think you can trust, they're not known to be a person whose word is their bond, what do you want to do?

You want to get it in writing. Men. Men cannot be trusted to do this.

[44 : 26] If there is no such written document, each branch can make their own rules as they see the need. Men cannot be trusted to do this.

Hence, we have a fixed document designed to prevent such from happening. It is for the protection of the people from an intrusive government such as the people had to endure under King George of England.

And he was a despotic individual. we as colonies were under the thumb of England and we chafed and groaned under that and we took it for years and years and years and taxation without representation.

That means you didn't have any people from the colonies that could go to England and put in a word for the colonies when it came to issues of taxation.

They made all the decisions over there and you weren't represented at all and they just put their decision down on you and said this is it and this is what you're going to pay and this is when you're going to pay it. That's the end of it.

[45 : 36] And as a subject of England and the colonies, you had no choice. That's what this was largely about. Taxation without representation. In some respects, many of us think we may be revisited with that.

The U.S. Constitution was never drafted to set forth the requirements of the citizens. Do you know that? Let me tell you something. It is shameful and embarrassing how many citizens of the United States don't have a clue about what I just said.

They have no idea why we even have a Constitution. It was never drafted to set forth the requirements of the citizens. it was drafted to set forth the limitations and the boundaries of the government.

Well, why should that be necessary? I mean, if you can't trust your government. Yeah. Yeah.

It was from the beginning intended to be not of the government, not by the government, not for the government.

[46 : 57] It was of the people, by the people, and for the people. That's the way it was supposed to be.

The Constitution was enacted because the government at that time, the men, our founding fathers who made up the government, knew themselves and they knew the government was not to be trusted.

Because you take mere men and put them in positions of power and authority and some of them just can't handle it. They can't resist the temptation to impose, to demand, to control, to bully. that document is there for us. It was intended for us, the people. And it was written against the tyranny of England and the potential tyranny of any others that might rise up later in that mood. Wow. so, what does judging have to do with this? Everything. Everything. And the principal thing that you have to keep in mind, the point that I really want to emphasize in this introduction to the subject of judging, is there is no basis and there is no logical way that you can judge or evaluate anything unless there is a standard or a norm by which to compare it.

[48 : 35] it has to be in place. Otherwise, whatever. But we are not to be in a whatever. Norms and standards are in place.

And there are those who want to either ignore them or throw them over in place of their whatever. Have you a question or comment? We'll be glad to entertain them.

We've got a couple of minutes left. Thank you. Thank you. Thank you. Well, as I've often said, when there are no questions, that means that I have been so complete and so thorough in my explanation that you just don't have any questions left.

Or it means that I have confused you so irreparably that you can't come up with an intelligent question. Maybe a little of each, huh?

All right. May we stand, please? Father, we are so grateful for the authority of Scripture because without it, we are left to whatever.

[49 : 51] No fixed standards, no recognizable authority, no last court of appeal to which we may make our appeal. But in the record that you have given, you have fully intended it to be authoritative, believable, workable, inspired, intended to be a blessing.

The words of God are pure words, enlightening the soul, and we are so grateful. We recognize that there are many in our nation today who do not see these values that we see.

And our heart goes out to them because there is nothing for them to be or do but to be adrift, to simply take polls and conduct their studies and see what the public is thinking.

See what percentage is this and what percentage is that. And we are so grateful that you have not left us to these extremes. thank you for what you've provided in your word.

Thank you for men like Miles Coverdale who understood and valued the reality of the inspiration of the scriptures and assigned that value to it.

[51 : 14] And for others who have come after him, who have paved the way, we are so grateful for their contributions. We pray that you will use this content to shore up in our own minds.

The necessity and the value of a fixed moral reality provides a standard by which all is to be evaluated.

And we do want to be a people who are delivered from judgmentalism, but we want to be a people of keen judgment and discernment, and we trust that you will enable us to see that important difference.

Thank you so much for your presence, for the presence of each one this morning, and for the presence of the truth. We bless you for it in Christ's name. Amen.