

The Sermon on the Mount - Intro - Part II

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Preacher: Marvin Wiseman

[0 : 00] Today's message is an introduction to the Sermon on the Mount, Part 2. And if you'll take a look at the insert in there, we'll be looking at that this morning.

Myers Coverdale produced the first complete printed English Bible in 1535, along with critical advice for its interpretation.

The original Elizabethan language is retained for effect and accuracy.

We would do well to implement his advice in all our Bible study. Doing so could eliminate more divisions existing among Christians than perhaps any other single thing.

It is not copyrighted and may be duplicated and distributed at will. It shall greatly help ye to understand Scripture, if thou mark not only what is spoken or written, but of whom and to whom, with what words, at what time, where, to what extent, with what circumstances, considering what goeth before and what followeth after.

[1 : 57] Now, what I'd like you to do is speak along with me in Elizabethan English, and I would like all of us to read what Miles Coverdale wrote.

Okay. It shall greatly help ye to understand Scripture, if thou mark not only what is spoken or written, but of whom and to whom, with what words, at what time, where, to what extent, with what circumstances, considering what goeth before and what followeth after.

One of my very most favorite and beneficial sayings that I have ever encountered, and I have said more than once, that next to the Bible itself, the advice contained there in Miles Coverdale's rules for interpreting the Bible is the most important thing, I think, outside of the Bible.

It is amazing how that opens up so many passages of Scripture that otherwise are obscure and sometimes just downright unintelligible. So, we are considering an introduction to the Sermon on the Mount, a sermon with which everyone is familiar, it is the most lengthy of all of our Lord's sermons.

It's given the name that it is because apparently it was on a great hillside where this was delivered, so many feet up a mountain, and it would appear that the crowd who heard it consisted only of his apostles at the beginning.

[3 : 57] But by the time he finished with the Sermon on the Mount, there was a huge crowd that had gathered, and I take it that as soon as they found that Jesus was there, they just started gathering there where he was, and by the time he finished, there was a huge number of people.

That's what the text indicates, and you can determine that by simply applying Miles Coverdale's rules for interpreting the Bible to this passage of Scripture. Sermon on the Mount is frequently referred to by people who say things like, I just live by Sermon on the Mount.

They really have no idea what they're saying, but I'm sure they say it with good intentions and with honesty. But there are things that we are going to consider that will become very apparent as we go along that you will see why they are not applicable to us today.

And that statement in and of itself is going to shock a number of people because some are convinced that if there is anything that is for us today, it is the Sermon on the Mount.

No, it isn't. No, it isn't. And if you have tried to live it, I can promise you, you have experienced great frustration because it cannot be done, and it is not supposed to be done in this church age.

[5 : 15] But there are other considerations that we'll get into later. Two things I want to posit at the outset regarding the Sermon on the Mount, and if you keep these in mind, you will do well toward understanding the whole thing.

And that is, the Sermon on the Mount is set against the backdrop of not only pure Judaism, but in anticipation of the arrival of the kingdom of heaven on earth.

Those people to whom this sermon was given were living in anticipation of that. And now their anticipation had heightened greatly because this one who professed to be the king is on the scene. And if the king is on the scene, can the kingdom be far behind? One would think not. And another thing to consider is that the Sermon on the Mount is the constitution of the kingdom. It depicts how people are to live and operate and the attitude that they are to possess in the kingdom.

[6 : 32] You've heard of the Beatitudes. They surface early on in the sermon. They make up the first several verses of chapter 5, the introduction to the sermon. The Beatitudes, nothing more than attitudes with which we are to be.

I don't know if that's how they got their name, but that's the way it is. In other words, this is to be the way you are to think. What is here in the Sermon on the Mount is the way you are to think and the way you are to operate in the kingdom when that kingdom arrives.

But in case you haven't guessed it or noticed, this is not it. We are not in this kingdom. So, we are talking about an intensely Jewish situation.

And what I would like you to do, while we are still here in the neighborhood of the Sermon on the Mount, look, if you would please, at chapter 4. Matthew chapter 4, before we get to the sermon. Matthew 4, and let's just jump in with verse 12. Now, when he, that is Jesus, heard that John, would be John the Baptist, had been taken into custody, he withdrew into Galilee.

[7 : 50] And leaving Nazareth, he came and settled in Capernaum. Capernaum, by the way, was the hometown of Peter. It's where Peter, the apostle, lived. Which is by the sea, in the region of Zebulun and Naphtali.

Those are the two tribes, geographically, in which this area was located. And we are told that this was to fulfill what was spoken through Isaiah the prophet.

And by the way, Isaiah the prophet, as we learned from our last session, was a Jew. The land of Zebulun and the land of Naphtali. Those are Jewish tribes in the land of Israel.

By the way of the sea, beyond the Jordan. Galilee of the Gentiles. Well, now, actually, Galilee was not Gentile. Galilee did not belong to the Gentiles.

Galilee was part of Israel. But, Galilee was right on the border of the Gentiles. Right next door. Consequently, there was a certain amount of Gentile influence that naturally crept over the border.

[9 : 01] And there was a certain amount of Jewish influence that crept over the border into the Gentiles. That happens at almost any border where two states are divided like that.

So, it is called Galilee of the Gentiles. Not because it actually is. But because that was a common saying of that day. And this is why, I believe it was Andrew who said, or no.

Nathaniel. I think it was Nathaniel. It was John 1. I get my apostles mixed up. But, anyway, it was, can any good thing come out of Nazareth? And the reason he said that was because Nazareth was in Galilee.

And Galilee was close to the Gentiles. So, if you're that close to the Gentiles, you're in great danger of being infected. That was the idea, you know. So, the people who were sitting in darkness saw great light.

This is all Isaiah's prophecy. And to those who were sitting in the land and shadow of death, upon them a light dawned. And from that time, verse 17, Jesus began to preach and say, repent, for the kingdom of heaven is at hand.

[10 : 09] And at the expense of being repetitive, I want to say this at the outset because it really needs to be on the table. His audience was exclusively Jewish. These were the only people to whom the phrase kingdom of heaven meant anything.

You talk to a non-Jew during the first century about the kingdom of heaven, he wouldn't have any idea what you were talking about. But when you talk to a Jew about the kingdom of heaven, his eyes light up.

Because he knows that the kingdom of heaven is going to be established on the earth. And it will be God's answer to pain, suffering, injustice, death, disease, everything.

It is going to be God's blanket. Fix it. That's what's going to happen when the kingdom of heaven comes. It will be righteousness and peace established throughout the world.

Men will beat their swords into plowshares and their spears into pruning hooks. And nations will learn of war no more. You don't think this is it, do you? Of course not.

[11:27] But every Jew knew that's what was involved with the kingdom of heaven. Now if you keep that in mind, keep that context and keep that background in mind, that in itself will open up the Sermon on the Mount like nothing else.

And you'll see that in just a few moments when we get to it. Alright, Jesus says, repent for the kingdom of heaven is at hand. And what that means in our language today is you people really better get your act together.

Because God is going to do his thing very quickly. And you better get ready for it. Because you're not ready now. That's the whole basis of repenting. You need to straighten up and fly right.

And you're not. And this message was given to the Jewish people. And the reason they are so harshly condemned is because they had so much light. They had so much information.

That nobody else in the world had. And yet they were squandering it. They were denying it. They were disobeying it. And more than once, not only Moses, but others are going to say of Israel, you are surely a stiff-necked people.

[12:39] Stubborn as all get out. Backsliding. Read on. Repent. And the reason you need to, get ready. For the kingdom of heaven is at hand.

And walking by the sea of Galilee, he saw two brothers. Simon, who was called Peter, and Andrew, his brother. And by the way, who were these men? Yeah, they were Jews.

Absolutely. They were Jews. And they were casting a net into the sea. For they were fishermen.

And he said to them, follow me, and I will make you fishers of men.

Wonderful metaphoric expression that our Lord uses. Everybody knows what fishing is all about.

You put some bait on the hook and you throw it out and you try to catch a fish.

Get the fish to bite and you catch a fish. Only what Jesus is talking about is the fish they're going to be catching will be men. What kind of men will they be?

[13:47] Yeah. Jewish men. What? Why just Jewish men? Aren't they fishing for everybody and anybody? Aren't they qualified if they're just a human being?

No, no, no, no, no. Just Jews. I don't want you to fish for anybody else, but just Jews. That doesn't sound right, does it?

But if you understand the game plan, you'll know why it is right. Just Jews. And the reason is this.

God has promised to bring this kingdom of heaven into reality. But he has also promised.

Now, this is really important. He has also promised to do it through the nation of Israel.

[14:44] Now, this is why Jesus said salvation is of the Jews. Not only in regard to his Messiahship, but in regard to the whole plan and program of God.

Listen, let me put this as clearly as I can. God's whole program for revitalizing the earth and fixing the earth and restoring the earth is all going to come through the instrumentality of this little, despised, hated, relatively obscure nation, Israel.

And the ironic thing about that is, most of the Jews today don't even believe that or know it. And do you know why they don't?

Because they pay virtually no attention at all to their own scriptures. I'm not talking about the New Testament. I'm talking about their Bible, the Old Testament.

They are woefully ignorant of it. They don't know that God, through Abraham, promised, I will, through you and your seed, all nations of the earth will be blessed.

[16:09] Well, they're not now. In fact, we could go so far as to say a lot of nations, particularly in the powder keg of the Mideast, look like they're under a curse, not under a blessing.

So what's wrong? Nothing. It's just that this isn't the kingdom. And it isn't supposed to be. Israel has got to be on board.

Why? Why can't God just brush them aside because of their disobedience and recalcitrant attitude and just bring something else on and get the job done with that?

He can't do that. God cannot do that. There are a lot of things God cannot do. This is one of them. God cannot lie. God cannot fail His promise.

God cannot fail to produce whatever He has promised. And His promise to Abraham, Isaac, and Jacob was an irrevocable, unconditional promise. God says, this is what I'm going to do, and I'm going to use you to do it.

[17:17] And whereas it would be nice if you cooperated, I'm going to do it anyway. Even if you don't cooperate. I am going to put you in such a position that you will see the benefits. Of obedience and you'll get in line.

But it is a hard struggle, long, bitter lesson. And Israel hasn't learned it yet. But they're going to learn it. Now, when He says, I will make you fishers of men, and when I say that these are exclusively Jewish men, because this program needs to get underway, and it begins with the Jew. He's the spearhead. Come over, if you will, to Matthew chapter 10. Familiar passage, at least to grace people. I want you to see how this plays out. Matthew 10.

This is a short period of time after the passage we just read in chapter 4, when He said, I'll make you fishers of men. And I say, these are Jewish men, and they are going to be fishing for Jewish men exclusively.

So chapter 10 says, And having summoned His 12 disciples, He's got the whole complement on board now. He's chosen all of the others, and He has 12. He gave them authority over unclean spirits to cast them out, to heal every kind of disease and every kind of sickness.

[18:33] Now, the names of the 12 apostles are these. The first, Simon, who was called Peter, and Andrew, his brother, and James, the son of Zebedee, and John, his brother, Philip and Bartholomew, Thomas and Matthew, the tax gatherer, James, the son of Alphaeus, and Thaddaeus, Simon the zealot, and Judas Iscariot, the one who betrayed Him.

These 12 Jesus sent out after instructing them. And by the way, who were these men? They were all Jews.

They were all Jews being sent out by the Jew. And now He's going to send them forth and give them a commission, and look at what He says. Verse 5, Sent them out after instructing them, saying, Do not go in the way of the Gentiles.

Why not? Because Gentiles are not Jews. Read on.

And do not enter any city of the Samaritans. Why not? Because the Samaritans were not Jews.

[19:53] They were half-breeds. They were half-Jew and half-Gentile. They were the residue remaining from the northern captivity when Assyria carried them away in 931 B.C.

But rather go to the lost sheep of the house of Israel. Because the kingdom can't happen without Israel being on board.

If you want a commentary on that, read Romans 9, 10, and 11. Then, blindness, judicial blindness, has happened in part unto Israel until the fullness of the Gentiles comes in.

The fullness of the Gentiles has not come in yet. That means when all of the Gentiles who are going to come to faith have come to faith, that's the cutoff.

That's the composition of the church. The body of Christ. And when that body is complete and the last believer has been added to that body, we're gone.

[21:19] And Israel comes on the main track. Then, God will resume where he left off with Israel when they rejected the Messiah 2,000 years ago.

And he's going to go right back to that time and bring Israel along as they ought to be. The church will have been removed in the rapture. We will be out of here.

Go rather to the lost sheep of the house of Israel. And as you go, preach. Here's their message.

This was, listen. Listen, the message in the Gospels was like a violin with one string on it.

Just one string. That was it. And it's the kingdom of heaven is at hand. That means it's right around the corner. It's on the threshold. It's on the brink.

It is ready to start. That's what the meaning at hand means. And everywhere they went, they preached the same message. John preached it. Jesus took it up from John.

[22:17] He preached it. The twelve are going to be preaching it. Peter is preaching it on the day of Pentecost. The kingdom of heaven is at hand. That means it's nearby. What is holding it back?

Why doesn't it get underway? Because Israel remains in unbelief. That's why the kingdom has never begun. Israel has to be on board.

And by the way, even though Israel does not realize this, and even though a great many Christians do not realize this, the adversary realizes this.

Satan realizes this. This is precisely why he has done everything in his power to try to prevent this kingdom of heaven.

Because he knows this spells his disaster for him. He's over with. Game over. Once this kingdom is in place, he will be in the bottomless pit for a thousand years.

[23:23] Revelation 19 and 20. He knows that's going to be his end. And he's doing everything. His efforts began. His efforts began when Mary and Joseph were required to make a trip on the back of a donkey that would be two or three days long when she was nine months pregnant.

I think he was instigating in all of that. And he was instigating in Herod destroying the innocents, killing off the baby boys two years of age and under.

That was all satanic. And Herod was one of the most evil, wicked men who ever lived. He would have been duck soup for Satan. And he used him. And he attempted to bring the Messiah to a premature death on at least three occasions.

Once when they were ready to push him over a cliff. And this was in his hometown of Nazareth. And he simply escaped by going through their midst and got out of there. Otherwise, they would have thrown him right over the cliff.

And the reason they didn't was because his hour had not yet come. He wasn't going to die that way. He's going to die, but he's not going to die from being tossed over a cliff by his own townspeople. And on another occasion, they were ready to take up stones and stone him to death because he claimed that God was his father.

[24 : 50] And they saw that as making yourself equal with God. And the penalty under the Jewish law is stoning. And they were going to kill him. And he escaped out of their midst because he was going to die.

But he wasn't going to die by stoning. He was going to die on a predetermined cross. And as long as his hour had not yet come, he was indestructible.

It's a fabulous passage. As you go, verse 7. Preach saying, the kingdom of heaven is at hand. Heal the sick. Raise the dead. Cleanse the lepers. Test out demons.

Freely you've received. Freely give. What is he saying here? He's saying, listen. As you go preach, give them a taste of the kingdom. Show them what it's going to be like. The deaf are going to hear. Deaf are going to be raised. Tongue of the dumb is going to be opened. That's going to be characteristic in the kingdom. Things are going to be fixed then. They're going to be right.

They're not right now.

[25 : 45] Everything is out of kilter now. We've got injustice on every hand. We've got governments and corruption up to your eyeballs. But that's all going to be changed.

That's all going to be fixed. And anybody who is living under the illusion and thinking that this is the kingdom, you just aren't reading the scriptures. This is not. This is a planet under a divine curse. And death and destruction and war and poverty and violence are all part of it. But it's not God's doing. It's man's doing. That's what's wrong with it.

So, in connection with all of this, keep all of this together. Keep all of this together because it's all in this same setting. And listen, a common mistake that is made by so many Christians, and I know that this is a common mistake because I made it for at least 15 years after I came to faith in Christ. A common mistake is you look at the Old Testament and you say, okay, it's got all these prophets and sacrifices and the temple services and all this stuff.

[26 : 59] This Old Testament, this is for the Jews. Okay, got that? Old Testament is for the Jews. Now, we've got the New Testament. And beginning with Matthew 1.1.

That's the New Testament. That's the New Testament. And that's Christians. No, it isn't. No, no, a thousand times no.

There's nothing Christian about it. But it's in red ink. The words of Jesus are in red. It's got to be Christian. How can it be Jesus and not Christian?

What was Jesus? A Jew. A Jew. Of whom is it said that salvation originates?

The Jew. The Jew. So what am I saying then? If Matthew, Mark, Luke, and John are not Christian, what are they?

[28 : 01] Well, duh. What's left? They're Jewish. That can't be.

That can't be. They're in the New Testament. Says so right here in my Bible. The New Testament. Matthew 1.1. They can't be Jewish.

Well, they are. Jesus was a Jew. Let me ask you the question. Did he do any Jewish things?

Yep. What happened when he was eight days old? He was circumcised. Who's that for?

It's for the Jews. Why? It goes all the way back to Abraham. It's a sign of the covenant. It is a permanent physical reminder.

[29 : 06] It is a permanent physical reminder that is engraved literally in the flesh and from the flesh of every male Jew. And if you were born to a Jewish mother and a Jewish father, but you were not circumcised, you are not a Jew.

He's your mama and he's your mama and he's your papa and they're both Jews. You are not a Jew. If you are not circumcised, you are not a Jew. I don't care what you are. You're not a Jew. That's how important it was.

That was the sign of the covenant. That puts you in a covenant relationship with Jehovah. And this whole nation of Israel was in a covenant relationship with God. Individually and personally, many of them left a lot to be desired because some of them were disobedient, dishonest and everything else.

But as a nation, corporately as a nation, they were in a covenant relationship with God. And God said through the prophet, I think it was Amos, talking to Israel, he said, You only, you only of all the nations of the earth have I known.

And the word known is a word of intimacy. It is the word that is given for a man knowing his wife. And God says, You are the only nation that I have ever had real diplomatic relations with.

[30 : 38] You're the only one. Israel. And that remains intact, even though most of Israel is completely oblivious to it.

And it's a shame because they have such an incredible heritage. The average Jew can't even appreciate or understand. And it's tragic, but it's true. So.

What are we going to do? About the law. What about the law?

Of Moses. First given. In Exodus 20. And repeated for a new generation of Jews.

In Deuteronomy 5. After the earlier generation had died off, the law was given again. In fact, the word Deuteronomy comes from a compound word.

[31 : 40] Deutero. From which we get the word duet. Which means two, of course. And nomos. Deuteronomy. Which is the word for law. And it means the second giving of the law.

That's what Deuteronomy means. And that's in chapter 5. To whom was the law of Moses given? To the Jew.

Well, and by the way, understand that when we call it the law of Moses, and this is what Christ himself called it. It doesn't mean that it originated with Moses.

Because it didn't originate with Moses. The law of Moses originated with God. Moses was the human vehicle through whom the law came.

God called Moses up into the mount. Gave him the tablets of the law. And all the rest that goes with it. And it is frequently referred to as the law of Moses.

[32 : 41] But it's really, in reality, it's the law of God that was delivered through the human instrumentality of Moses. Now, think about this.

And I just want you to see the logic of this. And I trust it is logical. It appears that way to me. If the law of Moses, originating from God, was given to the nation of Israel, did the Egyptians have it?

Anybody want to volunteer? No. The Egyptians did not have it. And the reason the Egyptians did not have the law of Moses was because it was never given to them.

It was given to Israel. Did the Babylonians have the law? Nope. Did the Assyrians have the law? Nope. Did the Phoenicians have the law?

No. Did the Palestinians have the law? No. Did the Philistines have the law? No. Who had the law? The Jews. Israel.

[33 : 59] And what are you doing with it? Is the law of Moses for you? Are the Ten Commandments for you?

They're part of the law. Now, surely no one would have the audacity to say that we're not under the Ten Commandments.

Would they? There's a big ruckus that's been going on for a couple of decades now about the posting of the Ten Commandments in public places and courthouses and things like that. And there have been mega lawsuits over it trying to resolve the issue.

And, of course, the ACLU is always kicking up a fuss about anything that's, I call them the anti-American civil, the anti-American union.

That's the way it seems to come across. But none of these things are for non-Jews. And that's a real bitter pill to swallow.

[35 : 15] Especially for these dear souls who say, I live by the Ten Commandments. Well, let's come over for a moment. We just have a little bit of time left because I want to have some Q&A; this morning.

Come over to Romans chapter 2. Romans chapter 2. Remarkable passage.

Well, where to begin? Here in Romans 2, Paul is addressing the Jew and the Gentile.

And, well, let's just start reading, shall we? Verse 12.

Verse 11. Romans 2 and verse 11. Paul says, There is no partiality with God. For all who have sinned without the law will also perish without the law.

[36 : 39] And all who have sinned under the law will be judged by the law. Now, you get the impression here that there are people who are two different categories that Paul's talking about.

Some of them are under obligation to the law. And some do not have the law to be under obligation to.

Is that the impression you get? I think so. Verse 13. For not the hearers of the law are just before God, but the doers of the law will be justified.

For when Gentiles who do not have the law.

That's pretty clear. Gentiles who do not have the law. The reason Gentiles do not have the law is because God did not give them the law.

[37 : 40] That's a pretty logical reason. They didn't have it because it wasn't given to them. When the Gentiles who do not have the law do instinctively the things of the law.

Why would they do that? Why would people who do not have the law instinctively do things that are of the law?

And the reason is this. Is because there is a moral order of the universe.

And God is a moral God. And God has created man in his likeness and image. And he has instilled in man a sense of morality.

A sense of inherent right and wrong. Having nothing to do with the law of Moses. A person can sense in their own being.

[38 : 52] In their own person. That a certain course they are pursuing is just wrong. They don't need one of the commandments to tell them that it's wrong.

They may not even have heard of the commandments. But they know. Because this moral sense is part of our humanity. And it is part of the human spirit.

And it involves the conscience. And the intellect. And the will. And all of these other marvelous things that make us human beings. And part of our being as humans.

Is a built in sense. Of right and wrong. And the knowledge of moral accountability. This is why people are hot to trot with atheism.

Because it does away with any accountability. Or any future reckoning. Or any God to have to deal with. Just doesn't exist. And as in brothers Karamazov said.

[39 : 53] If there is no God. All things are permissible. And the whole idea of morality. And humanity.

Are linked together. It is part of what makes us a human. This is why I make a distinction between. And the text uses the word here instinctively. And I don't much agree with it.

I prefer the word intuitively. We do not have instincts. Animals have instincts. We have intuition. That's different. Intuition belongs to humanity. Instincts belong to animals. And the illustration I've given is that. Animals.

Out of their instinctive behavior. They are programmed. By the programmer. To do what they do.

[40 : 55] A lion. A lion. Is programmed. To be a lion. And you will not find a lion.

Acting like. A polar bear. A lion. A lion. Because he has a different program. He behaves differently. Because he is wired differently.

He acts out of a lion's instinct. Because that was the instinct that was given to him. And with that instinct. There is no morality. And there is no immorality.

Because. Animals. Are. Amoral. They are not. Immoral. And they are not moral. They are. Moral. Neutral. They have no morals about them.

They just do what they're programmed to do. And a lion. Hunts his prey. And kills it. And eats it. And a lion.

[41 : 53] Will never spend a season in prayer. Saying. God. I'm really sorry. I ran down that antelope. That poor thing. Didn't have a chance. I just bit into its neck.

And killed it. And then I ate it. Oh. Please forgive me. He's just doing what comes natural. He is wired. Program. To be.

A lion. And that's. We say. He's just acting naturally. He's just doing what comes. You can't fault the animal for that. Because. It does not involve. Moral behavior.

Or moral decisions. That's what instinct is. But intuition. Intuition. Belongs to man. And with intuition. There is. A coupling. Of a sense. Of right. And wrong. Morality. It's inescapable. That too.

[42 : 50] That intuition. Is placed. In your spirit. Just like. Instinct. Is placed. In the. In the spirit. Of an animal. Or of a beast.

And yes. They have spirits too. And they have souls too. Not like ours. But they have them. And Ecclesiastes. Tells us. That at death. The spirit. Of an animal. Goes down.

And the spirit. Of a man. Goes up. Why does the spirit. Of an animal. Go down. Because that's the end of it. It's over with. He doesn't need. His programming anymore.

That's what the spirit is. It's programming. But the spirit. Of man. Goes up. Because that's where. The reckoning time. Is going to be held.

The spirit. Returns to God. Who gave it. And there is a reckoning. With the human spirit. Because. We have intuition. And this text. Here in Romans. Two. Tells us that.

[43 : 46] Gentiles. Who do not. Have the law. Do. I would say. Intuitively. The things. Of the law. Because the law. Is a reflection. Of moral behavior.

Thou shalt not. Thou shalt not. It's a moral issue. To lie. It's a moral issue. To steal. It's a moral issue. To commit murder. These are all. Moral things.

And the Gentiles. Who do not have the law. Do intuitively. The things of the law. These not having the law. Are a law to themselves. In that. They show. The work of the law.

Written. In. Their hearts. That's another way of saying. It's part of our programming. It's part. Of what God deposited.

In the human spirit. Their conscience. Bearing witness. Again. Animals don't have a conscience. Because conscience. Is in keeping.

[44 : 43] With morality. Conscience is in keeping. With right and wrong. Guilt. Animals don't have guilt. Like humans do. Because they do.

What they're programmed to do. But we have guilt. Because guilt. Means. That you have violated. A standard.

You have violated. Something you should not have violated. And guilt. Is the result. Guilt. Is emotional. Pain.

That comes. From violating. A known standard. So. They have that. Their conscience. Bearing witness. And their thoughts. Alternately.

Accusing. Or else. Defending them. Or right. Or wrong. On the day. When according to my gospel. And that's a beautiful phrase. My gospel. God will judge the secrets of men.

[45 : 37] Through Christ Jesus. So. Are we under the law. As Gentiles. No. No. We are not under the law. And what's more.

We never have been. We never have been under the law of Moses. We have always been under this law. We have always been under the law of God. That is written.

Intuitively. In our minds and hearts. That is the base for our morality. That causes guilt. When we violate it. We are with that law. But that's not the law of Moses.

That's this universal law. That God has bestowed upon all of humanity. And everybody has it.

Egyptians have it. Assyrians have it. Romans have it. Jews have it. Jews have the law of Moses.

And this. Americans have. Everybody has it. Everybody has it. If you're a human being. You've got this sense. This innate. Inborn. Inbred. Sense.

[46 : 34] This intuition. Of right and wrong. Alright. Let's come over to Romans chapter 6. While we're in the neighborhood. Good. And verse 14.

A familiar passage. For sin. Shall not be master over you. For you are not. Under law. But under grace.

What then? Shall we sin? Because we are not under law. But under grace. May it never be. Across the page.

We will show you the law. That you are under. And it is in Romans chapter 8. Verse 1. Paul says. There is therefore now. No condemnation.

For those who are in. Christ Jesus. Whether you are Jew. Or Gentile. If you are in Christ Jesus. You are free. From condemnation. And by the way.

[47 : 36] Before Christ. There are Jews. And there are Gentiles. In Christ. There are. The church of God.

Paul said. Giving none offense. To the Jew. To the Gentile. Or to the church of God. When a Jew. Comes to faith. In Jesus Christ. He is baptized.

By the Holy Spirit. Into the body of Christ. And he becomes a member. Of the church of God. God. And so does a Jew. A Jew. Or a Gentile. Either one.

Coming to faith in Christ. Becomes a member. In the body of Christ. And they are. The church of God. So. Here in.

In Romans. Eight. Where Paul says. There is therefore now. No condemnation. For those who are in Christ Jesus. For. The law of the spirit.

[48 : 34] Here's the law you're under. If you are in Christ. This is the law you're under. The law. Of the spirit. Of life. In Christ Jesus. Has set you free.

From the law. Of sin. And of death. This is the law. We're under. Father. And in Christ. Any and all laws.

Are fulfilled. Just because. Of his redemptive work. And our commitment to him. And it's a beautiful thing. So.

I say all of that. To say this. Does this. In any way. Shape or form. Put. Matthew chapter 5. 6 and 7. In a different perspective. Than what it was before. It sure did for me. When I came to these truths.

And no. No no no no. Nobody is advocating.

[49 : 31] Lawlessness. We are under. The law of liberty. And the law of love. Our motivation. For obedience. Is to be out of love.

It's not to be out of fear of punishment. That was the law of Moses. You do this. This and this. And if you do. All these good things will happen. But if you don't. All these bad things are going to happen.

So you better be good. So these bad things don't happen. That's not. That's not us. That's not us.

Grace says. That we. Live. Under. No condemnation.

And that. Our motivation. For obedience. To him. Is to be solely. Out of. A. Deep. Love. And respect. For him.

Not because we're scared. He's going to whack us. If we get out of line. What a difference it makes. The internal attitude. With which we live.

[50 : 27] And function. And extend ourselves. To others. Is impacted by this. If the only reason. If the only reason. A man.

Is not. Faithful. To his wife. Is because the law says. Thou shalt not commit adultery. That's a pretty shabby reason.

A man. Ought to be faithful. To his wife. Because he deeply. Loves her. And he wants to honor her. By being faithful. To her.

Do you see the difference. In the motivations there. Are. We are to be motivated. By that kind of love. Not by some fear. Of retribution.

Although. We all know. Bad behavior. Carries its own consequences. That's of course. Something to be avoided. But our. Compelling motivation. Is. The love.

[51 : 23] Of Christ. Constrains us. Not. Fear. Of being zapped. Because we've broken the law. So when you come to faith in Christ. You have a whole new set of values.

Ideas. Morals. Desires. Everything is changed. When Christ comes in. Well this. There's more that could be said. About the introduction.

But I'm going to resist that. And. And we'll move on to new material. And get into the sermon. Itself. In chapter five. And I hope that this background material. Will. Make some of those things. Kind of pop out.

In bold relief to you. My time is officially gone. But if you will spare me. Another 120. Or 180 seconds. We'll entertain a couple of questions. Anybody. Yeah.

Marv. Just curious. Talking about the programming of the lions. How were they programmed before the fall? And how did the fall affect the programming?

[52 : 25] Okay. Get ready for this answer. I don't know. I really don't know. All I do know for sure. Is that the animal kingdom. Was as impacted as humans.

In the fall. But I don't understand. I know that. Hard as this is to believe. One of the characteristics. About the millennial reign of Christ. Is that. The lion.

Will eat straw. Like the ox. So I don't know how that's going to happen. I. I think that. If you had a lion in a cage today.

And you threw him a couple heads of cabbage. You'd just ignore them. He wants meat. That's what he wants. But. I don't know. And yet. And yet.

The earth's. Largest. Animals. Thinking of. Like the elephant. And. And. And.

[53 : 24] And the water buffalo. And the rhinoceros. These are all vegetarians. None of them are meat eaters. And that's kind of fascinating. But. I don't know how that's going to work. I just. I've puzzled over that myself. It's a very good question.

I'm just sorry. I don't have a very good answer. But if there are any other questions. That I can answer. I'd be glad to. Anybody. John.

John Aikens. By the way. John. I appreciate. John came up to me last week. Had a couple of. A couple of corrections. And I. I appreciate this. You know what I especially appreciate.

About somebody who can correct. Me on something that I've said. The only way they'd be able to do that. Is if they had been listening carefully. And I said something about.

Joshua. And Rahab the harlot. Getting married. And having offspring. And I was. I was wrong there. It was. Salmon wasn't it.

[54 : 21] Salmon. And. And there was another goof too. What was the other one? David was an eighth son. Oh yeah. Yeah. Yeah. When Jesse's.

Sons paraded by. Samuel. To be selected. For anointing him. The next king. He paraded seven. Sons by him. I was thinking that David. Was the seventh.

But. John. Clued me in on that. And. He. He had paraded seven. By him. And. And. Samuel. Said to Jesse. Said. Well that's strange.

I was sure that the Lord. Was going to take one. Of your sons. And I was to anoint him. As the next king of Israel. And here. All seven of your sons. You don't have any more boys. Do you?

And Jesse. Says. Well yeah. Actually. I do have one. But he's. He's the runt. Of the litter. He's. He's. He's. He's the youngest one. Of all. And he's been out in the field. You know.

[55 : 15] With the sheep. Obviously. He wouldn't be interested in him. Sam said. Oh. Bring him in. And in came this. Ready. Complected. Little guy.

With seven big brothers. And his name was David. Wow. And Samuel says. He's the one.

And he anointed him. Next king of Israel. Fabulous story. And it's even more fabulous. When you get the corrected version. So. Thank you John. Anything else?

Yes. My question was. I think. Or comment. I guess. Is that we. Have both. Instincts. And intuition. In that. A baby.

Nurses. Instinctively. Or learns to walk. Instinctively. That type of thing. But. Maybe as we grow older. We develop. Intuition. Or whatever. Well.

[56 : 14] That's a possibility. I've got a. Another theory. About that. And I don't want to elaborate on it now. But it just fascinates me. To no end. And I am convinced. That. In our human spirit.

Is where. We have received. Our. Programming. We are all. Programmed. That does not mean. We are automatons. Or robots.

But it means. We are programmed. To think. And act. Like human beings. And. And. And. This. You might. Some might call it.

Instinct. But I still call it. Intuition. And the thing. That started me. Thinking about this. Was this.

How. Does. A newborn. Baby. Know.

To suck. How. Does. A baby. Know. What to do. With. Mama's. Nipple. He.

[57 : 12] Sure. Does. It. And. Once. In a while. There. Are. Very. Very. Rare. Occasions. When. A newborn. Doesn't.

And. Will. Not. Take. Nourishment. And. They're. Puzzled. By. That. And. They don't. Know. What to call it. The nurses. Call that. A failure. To. Thrive.

And. The baby. Dies. Unless. They take. Heroic. Steps. To. Feeding. Tubes. Or. Something like that. But. There's. Something. Awry. There. In the. Programming. That. Didn't. Get.

It's. Probably. Some. Kind. Of. A. Neurological. Thing. And. I. Don't. Understand. How. The. Neurology. Works. With. The. Programming. And. All. Of. That. And. The. Difference. Between. The. Brain. And. The. Mind. But.

It's. A. Fascinating. Subject. So. I. Don't. Know. Ron. This. Will. Be. Our. Last. Comment. I. Just. Want. To. Make. One. Comment. On. The. The. Lion. That. Each. Straw. The. Millennium.

[58 : 09] God. Spoke. Creation. Into. Being. Why. Could. He. Not. Just. Speak. And. Change. The. Disposition. Of. The. Lion. Or. Any. Of. His. Creation. Well. I. I. I. I. I. I. Sure. That's a possibility.

You know. He.

Can. Do. Whatever. He. Wants. To. Do. Is. Absolute. Yeah. And. That. Might. Just. Be. The. Simplest. Thing. Although. We.

You know. You. Just. Can't. By. God. Said. It. And. It. Was. Oh, no, that can't be. That's too simple. Well, if you're God, you can handle that.

And would you stand, please? Once again, Father, we've discussed a number of things that we know so very little about, but we know that you are behind them all, and you are a magnificent, omnipotent, omniscient, omnipresent creator.

And we love you just the way you are. And we thank you for all that you've done, because we know that it is all a reflection of incredible love.

[59 : 26] And we are a blessed people. We thank you for it all in his wonderful name. Amen.