

# James - Chapter 3

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[ 0 : 00 ] Well, we finally have arrived at James chapter 3, and in it there is a kind of caveat or warning that is extended for those who are in the position of imparting information.

It has to do with the responsibility that belongs to those, including preachers and Sunday school teachers, who stand before groups and give out information.

And I have been impressed with the fact that it is a very serious business. And James makes that quite clear when he opens.

He says, let not many of you become teachers, my brethren. Knowing that as such, we shall incur a stricter judgment.

And what that is based on is the age-old principle that unto whom much is given, of him shall much be required.

[ 1 : 04 ] And the reason this admonition is given here is to remind us of the seriousness and the sobriety that accompanies the impartation of truth to others.

Because they are going to act upon what you say, presuming, of course, that they are in agreement with it. And I've related to you a number of times.

Every preacher's two greatest fears. And one is that people will not believe what he says. And the other is that people will believe what he says. And that's very important.

And the reason we will incur a greater judgment is because it is assumed that as a teacher, you have more information to impart than what the hearers do.

That's why you're doing it. It's to impart information to those who do not know that information so that they can imbibe it, if you will, and then act upon it.

[ 2 : 09 ] And because a teacher is supposed to know more than those who are listening to him speak, that means that he is, if he's doing his homework, if he is engaged in the content the way he is supposed to be, it means that he has received this information prior to giving it out.

And that makes him additionally responsible because unto whom much is given, from him shall much be required. And it isn't always the case because I know as well as Thad does from experience in the pulpit that every now and then, and it happens, and sometimes it happens more often than we know, there are people in your audience who know more about what you're talking about than you do.

And that's just something that just happens because there are a lot of really enlightened lay people out there.

And it is because of this, and because of a dear friend who is now with the Lord, that we instituted a principle a long, long time ago, way back before we even built the building, we were still meeting at Roseville School.

It's been over 50 years now. Now, I think that we would have a Q&A; session.

[ 3 : 57 ] All right, all you have to do is believe it. But we all know that's not the way truth works. And sometimes it is hard to arrive at. And sometimes when a teacher or a preacher is dealing with a passage of Scripture, he may actually misunderstand it.

I mean, it happens all the time. Sometimes we don't get the gist of the passage or we overlook something that's important. And if the audience has an opportunity to respond, they can point out something that the preacher missed.

And everybody has benefited, including the preacher. Now, I realize that there are a lot of settings where that would be considered inappropriate because it would almost appear as though you are challenging the speaker.

But we don't regard it as that. At least I don't regard it that way because any teacher worth his salt wants truth as much as anybody in the audience.

And if there's someone out there who has something to say that can add to or even correct what has come from the pulpit, it needs to be said.

[ 5 : 04 ] If we're serious about this thing of truth rather than just protecting and massaging egos, then we want to arrive at what the text is saying or what the truth is.

So I've told people at Grace, I don't care if you disagree with me, whatever I say. And I don't consider it a challenge to my authority so long as we disagree with the right attitude.

If we disagree with anger or, you know, something like that, a negative kind of attitude, then that's a whole different matter. But if we're really serious about this business of receiving and imparting truth, we need to be available to the truth from whatever the source.

And I have learned over and over and over again that there are a lot of people out there in the audience who know a lot more than what they're given credit for, but they usually don't have much opportunity to voice it.

So I want you to feel free to add to or to dispute something I said. And like I said, I don't consider that challenging my authority or disrespectful.

[ 6 : 12 ] If you hear something that isn't true and you know it isn't true, you have an obligation to correct it in a loving way.

So let's look on at the text. Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.

And again, let me repeat this, the reason for the stricter judgment is because it is assumed that the speaker has more information. And unto whom much is given, the teacher, the preacher, from him shall much be required.

So this is exactly why James is saying, listen, being a preacher or teacher is a great thing, but you really need to think about this. You're opening yourself for additional consideration.

And then he says, for we all stumble in many ways. Boy, do we. You know, the more opportunity you have and the more responsibility you have to engage in public speaking, whether it's a Bible class like this or a Sunday morning church worship service, the more opportunity you have to engage in public speaking, the greater the opportunity of you saying something that you shouldn't say or putting your foot in your mouth or saying yourself, boy, I wish I had that back again.

[ 7 : 35 ] You know, I'd word that differently. I'd explain that differently. And that's just part and parcel of being a human being. We just don't always have it all together as much as we would like.

And people already suspect that we don't know everything. They've already got a pretty good idea of that. So if it comes to the point where we have to admit our ignorance about something, so what? So what? We're all ignorant just about different things. That's all. So let's continue on. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man.

And the word perfect probably would be better translated mature. He is a mature man, able to bridle the whole body as well.

Now, if we put the bits into the horse's mouths so that they may obey us, we direct their entire body as well.

[ 8 : 41 ] Behold the ships also. These are great illustrations. The ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires.

So also the tongue is a small part of the body. And I think we probably related to you before that your tongue is the only muscle in your body that is not connected at both ends.

Something to think about, isn't it? Gives a new meaning to loose tongues, huh? Yeah. Tongue is a small part of the body, and yet it boasts of great things.

Every time I read this verse, I always think of a premier boaster by the name of Muhammad Ali, the former Cassius Clay, that great American philosopher.

I'm the greatest, you know, I'm the greatest. And I remember one time, he was being interviewed for an article in a magazine, and the interviewer asked him, he says, you know, a lot of people, some really think it's funny, some get a charge out of it, and some people are offended at your always pronouncing yourself the greatest, and I'm the greatest, and I'm the prettiest, and I don't know any man who wants to be pretty anyway.

[ 10 : 17 ] But he would go on and on about that, and he says, why do you feel the necessity all the time to elevate yourself like that and talk about yourself being, just bragging like that?

And Clay said, it ain't bragging if you can do it. Well, you know, he's got a point. I mean, he did it, didn't he?

I mean, I wouldn't have wanted to get in the ring with that man, but he was lethal with those fists of his. Incredible.

The tongue is a small part of the body, yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire.

And we hear horror stories coming particularly out of the West, where this seems to be so frequent, about a fire being started by a campfire, and it burns thousands and thousands of acres, or somebody throwing a cigarette butt or something, and this forest is such a tender.

[11:26] I remember in 1959, I spent the summer in Washington State working with a crew. This is when we had a big recession on here, and I was between my freshman and sophomore year at Cedarville College, and couldn't find a job anywhere, and it was really difficult.

So my father-in-law, all the way out in Washington State, said, come out here, and I'll get you a job. He said, now it's going to be work. You're going to have to work. So I said, they'd be great. I made more money than I ever made in my life.

I mean, what we were doing was digging holes through rock, drilling down, and then packing it with dynamite, and then blowing out some, and then drill down further, and pack it with dynamite, and blow it out.

And what we were doing was drilling holes for the establishment of these huge microwave towers, and each hole was for one of the legs of those towers.

And I remember the hours that we had to work just because it was summer, and had been so little rain, and the forest fires were so prevalent, we had to go to work at like 3 o'clock in the morning, and work until noon, because then the sun came out and really started heating up, and the tendency of the compressor we were using, or some of the other items we were using, or starting a fire was too great.

[12:51] So the Forest Service made us come in from 3 in the morning until about noon, did that all summer, and I probably ended up in better physical shape after that job than I was at any time the rest of my life.

But I remember how sensitive they were to the beginning, to how easy the forest fires start. You know, just recently, we've faced some really tragic situations in this country that we never had to deal with before.

That's teenage suicide. Teenage suicide? Pray tell me, what in the world could prompt a teenager with their whole life ahead of them to commit suicide?

And when the vast majority of these are investigated, and the parents are talked to, and their friends are talked to, very often, it boils down to this.

And you know, if you can think back, and I can, and I can identify, what it's like to be 13, 14, 15 years old, you've got a very fragile self-esteem, very tenuous, very uncertain, very unsure of yourself, trying to make your way into the adult world, you know.

[14:25] And, and there's an old saying around, you've heard it, and I remember my mother saying it to me too, that sticks and stones may break my bones, but words will never hurt me.

Fellas, that's not true. Words can hurt. Words can destroy. Words can punish. Words can depress. Words can incite to violence. Words can be capable of doing all kinds of things. And we need to recognize the power that is in the word.

And these young people get on the, on, on social media, and say some of the most devastating, cruel, vicious things about one another.

And some kids just don't have the psyche, and the ability to stand up against that kind of thing. And they can become so depressed, and so down, and little or no interest, or understanding at all of spiritual lives, or even the hereafter.

[15:35] And for a kid 14 years of age to think, because they're the butt of jokes, because people are laughing about them, talking about them online, because, because of their color of their hair, the color of their skin, the clothes they wear, or whatever.

And all they can think about, is, you know, this is so painful, I'd rather be dead. Now, it's a very incorrect way of reasoning.

But when you're a hurting, 13 or 14 year old kid, we've seen it happen multiple times, all across the country. And it's called bullying.

Bullying on the internet. And sometimes it's in the school, and it's not only on the internet, but it's personal. And kids can be verbally beaten up on, to the point of where they become desperate for relief.

And they just don't want the pain anymore, they don't want the agony anymore, and they decide that whatever there is after life, if there's anything, it can't be any worse than this. Well, it can be, but they don't know that.

[16:40] And it's all because of the words. The words that penetrate, and really, really get deep into the soul of someone, that would cause them to take their own life.

And it's happening all too often. The tongue is fire, the very world of iniquity. The tongue is set among our members, as that which defiles the entire body, and sets on fire the course of our life, is set on fire by hell.

And you know, it also has the same ability, that tongue, to bless, and encourage, and perhaps one of the more sterling examples of that, is a man named Barnabas.

You know what his nickname was, what they called him? James and John were referred to as the Sons of Thunder. Remember, they were the brothers that wanted to call down fire from God's, on the Samaritans, and destroy them.

And the Lord, of course, cool that, cool that, you know. But, but Barnabas, when Saul of Tarsus, had his Damascus Road experience, and word got out, that this man, who was the chief persecutor, of those Jews, who embraced Jesus as the Messiah, there were people, who were simply, not prepared to believe it.

[18:04] Oh yeah, sure, right, yeah, Saul of Tarsus, got converted. Oh, yeah, right. And they would not believe it. But there was one man that did. One man that did.

And that was Barnabas. And I could just see old Barnabas coming along and putting his arm around Saul and saying, Brother Saul, welcome to the family. I've heard about your conversion, and I want to encourage you.

And that son of consolation means, the son of encouragement. And that word, encourage, when it's used in the English, it actually comes from the word, from which we get the word heart, comes from the word related to cardiac, cardia.

And to encourage someone, literally means, you, figuratively speaking, you pour heart into them. You enhearten them.

You lift them. You buoy them up. You, you take a sagging countenance that is down in the dumps, that's depressed about, whatever, and you've got an encouraging word for them that just lifts them up.

[19:13] And I've been on the receiving end of some of this over the last, you know, five decades. And it is amazing what, well, like, like the writer of Proverbs says, words fitly spoken like apples of gold and pictures of silver.

In other words, the right word at the right time can make all the difference in the world. And one of my favorite sayings is, you should treat everyone you meet every day with kindness and consideration because you never know what they may be dealing with.

Boy, there's a lot of truth in that. We go through life and we put on the front and everything is fine and whatnot and sometimes we're dying inside, but just a word of encouragement, maybe an unexpected note or card in the mail can lift somebody's spirits and it's just amazing.

I remember reading about this fellow, founded a mission, a mission for the down and out for the drug addicts and the alcoholics and so on.

And he lived in Detroit and he had made up his mind, he decided that he was just going to end it. He'd lost his family, drink got to him, he was a confirmed alcoholic, couldn't hold a job and he decided that enough was enough, he was just going to end it.

[20:45] And he was going to walk down to the lake and walk out on the pier and when he got to the end of the pier, he was just going to keep on walking and just end it all.

His life was miserable, he'd made other people's lives miserable as well. And before he did, he passed a little restaurant and he thought he'd just stop in and maybe just, maybe just have one last cup of coffee.

and he sat down, the waitress came over and she was just exactly what he needed because she had a countenance about her, a cheeriness about her, an uplifting attitude about her that completely turned this man's life around.

And it's amazing how powerful words can be. A word fitly spoken can accomplish all kinds of things. So we need to be eager to encourage one another.

And I'm not talking about flattery. Flattery is insincere. Nobody wants to be flattered. But people always need a word of cheer or encouragement.

[ 22 : 00 ] And it is amazing how much emotional mileage we can get out of that. It's just, it's just, it's the way we're built. It's the way we're made. It's the way our psyche is. And we need to be sensitive about that because sometimes somebody that you meet is going to really need the uplifting encouragement that you can give them.

And then he talks in verse 7 about every species of beasts, birds, reptiles, creatures of the sea is tamed and has been tamed by the human race. But no one can tame the tongue.

It is a restless evil and full of deadly poison. And here is the concept of the two great opposites. With it, with that same tongue, we bless our Lord and Father and with it, we curse men who have been made in the likeness of God.

From the same mouth come both blessing and cursing. Go figure. Huh? How does that work? Well, it works that way because even as believers, we still have that old sin nature, the flesh, and sometimes it can focus on the wrong kind of thing.

And we're all capable of that because none of us have escaped it. So with it, we bless our Lord and Father and with it, we curse men who have been made in the likeness of God.

[ 23 : 30 ] From the same mouth come both blessing and cursing. My brethren, these things ought not to be. I don't know that there's any greater compliment that can be played a believer other than the fact that he is consistent in his treatment of people, in his decorum, in his attitude, and you know what to expect from this person because he's predictable, he is what he is, and that's what he always is.

And this is nothing more than a result of a person, and we're all capable of this. The Spirit of God is available to all of us for the same service of walking in the Spirit as opposed to walking in the flesh. And when you walk in the flesh, that's where these invectives and the cursing and the criticism and the vileness, that's where it comes from. The impatience and all the rest of it. And walking in the Spirit produces the fruit of the Spirit.

Love, joy, peace, long-suffering, goodness, gentleness, meekness, all of these things. And these are the commodities that the world is dying for. And we have the ticket.

We've got the formula. And we need to share it wherever and however we can. Does a fountain send out from the same opening both fresh and bitter water?

[ 24 : 53 ] What he's doing here is he's taking Christians to task and he's saying, where do you get off with this two-faced stuff? What's wrong with you?

We who are in Christ are supposed to be what we are. And we have no justification for succumbing to the flesh, walking in the flesh, surrendering to the flesh, that provides all of this kind of nasty attitude and invective and everything that goes with it.

We are called upon to be what we are. We are in Christ and we are to reflect that. Can a fig tree, my brethren, produce olives? Well, of course not. Or a vine produce figs?

Neither can salt water produce flesh. Fresh. He's just saying, as Christians, we need to be what we are and we need to reflect what we are. And you know, God has made that available and possible for all of us.

It isn't an abnormal thing to live a Christian life. It's abnormal to the world's standards. But for those who are believers, it isn't normal.

[ 26 : 00 ] It's supernatural. supernatural. And that's what happens when we walk in the Spirit. Paul said, if you walk in the Spirit, you will not fulfill the desires of the flesh.

And the opposite is true. If you don't, you will. It's as simple as that. There are only two possibilities out of which we can operate. The flesh and the Spirit. And one is ugly and the other is beautiful.

So, take your pick. And the one that's beautiful is a lot easier for everybody. Who among you is wise and understanding? Let him show by his good behavior his deeds and the gentleness of wisdom.

But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not which comes down from above, that is, it's not of the Spirit, but is earthly, natural, demonic.

For where jealousy and selfish ambition exist, there is disorder and every evil thing. Reminds me of the Corinthian congregation that the Apostle Paul wrote to and chewed them out.

[ 27 : 17 ] And he said, what's the basis for all these divisions among you? Some say, I am of Apollos, I am of Seifert, I am of Peer, I am... What's going on with you people anyway?

What are you doing? Choosing up sides like this and lining up behind different ones and creating factions and divisions and everything. Are you not carnal?

And the word for carnal, of course, is our word for carnivorous and it means flesh. It means flesh. Are you not acting in the flesh as opposed to the Spirit?

And where do you get over that? Listen, Jesus Christ has no greater asset on the planet than a believer who is walking in the Spirit.

and he has no greater liability than a Christian who is walking in the flesh because he is manifesting something other than what he really is.

[ 28 : 24 ] And the Bible calls that hypocrisy. And you know, let's be honest, fellas. We are all tainted with some degree of hypocrisy.

None of us is completely compliant with everything we say we believe. There are times when we lapse and we fall into the flesh and we become angry or upset or whatever.

And that old man, that old Adamic nature is just waiting, waiting to run the show. And for many believers, that's the way it is.

That's not the way it ought to be. Are these saved people? Yeah, yeah, they're saved people and they're going to heaven when they die. And there is going to be an evaluation time.

It's called the Bema Seat. It's a takeoff from the ancient Grecian games, which our Olympic games are based on.

[ 29 : 28 ] And the point is that you enter the race and you run so as to gain the prize. And when we come to the judgment seat of Christ, the award throne of Christ, our judgment is passed.

We're not going to be judged for our sin. That's done and that's over. But 1 Corinthians 3 makes it quite clear that every man's work is going to be tried of what sort it is.

And some will be wood, hay, and stubble. What's that mean? That means these things are highly ignitable.

They just go poof and they're gone. The all penetrating eye of Christ will evaluate things that are wood, hay, and stubble and they won't pass the test.

And from them there will be no reward. But there is the gold, silver, and precious stone by contrast and those are not deeds of the flesh but deeds of the spirit.

[ 30 : 38 ] And nothing we have to offer God in the flesh is acceptable. Nothing is acceptable if it's from the flesh. but those things from the spirit of God are those things for which there will be recognition and a just reward.

And I don't know, I have no idea what the rewards will be and how that will be disseminated but I do know this, they will all be exactly as they ought to be.

Whether they are withheld or imparted, it will be at the discretion of the only one who knows it all.

And one of the things we really need to keep in mind is that the Lord not only knows what we do, He knows why we do it.

You know, you can do a good thing with a bad motive. And you know what this is? This is the trickiness.

This is, this is, Jeremiah called it the heart is deceitful above all things and desperately wicked.

[ 31 : 53 ] Who can know it? Who can figure it out? Well, none of us can. None of us know the depths of the human heart like our Lord does. But, we are capable of selling ourselves a bill of goods.

and I've seen this so many times over the years and counseling with people and it is absolutely stunning to realize that we as human beings are very capable of rationalizing and justifying just about anything we want to do.

And that's scary. That's scary. Because we all have that potential. I mean, we are able to talk ourselves into it and, well, it's not so bad.

And, and, and, and God will understand. And, I'm weak and I can't hold out against this, you know, and, and the temptation is too great for me.

And, there's that verse in 1 Corinthians 13 that is, no, it isn't. I don't know where it is. It moves. It moves. But anyway, Paul said, Paul said, let no one when he is tempted say he is tempted of God

for God does not tempt us with evil neither is tempted to any man.

[ 33 : 20 ] And he says, there is no temptation taken you or come upon you but such as is common to man but God will with the temptation make a way to escape that you may be able to bear it.

And that's one of the most misunderstood verses, I think, in all of Scripture. And the way it's usually taken to mean is that God will not put on you by way of trials or testing anything that you can't handle.

And he will make a way of escape so that the pressure will not be so great and whatnot. And people say, God will not load you up with any more than what you're able about it.

I don't think that's what it's saying at all. What it's talking about is temptation. And it's saying that God does not set us up for temptation but he does make a way of escape.

The most classic example of that is one that you're familiar with. And that's Potiphar's wife back in the book of Genesis. She must have been a babe, you know, and Joseph, a young viral man, and no record that he had a wife of his own at the time he was serving in Pharaoh's court.

[ 34 : 35 ] And he was probably, he was probably a handsome man, striking man, you know, and appealed to a woman and she came on to him.

And her offer was to go to bed with her. And Joseph could have reasoned like a lot of men are capable of reasoning, you know.

Well, after all, I'm only human. And here is this voluptuous beauty and I bet she would really be good in bed and it would be quite an experience, you know, to bed her.

And here she's coming on to me and after all, what am I supposed to do? You know? I mean, this woman's throwing herself at me. And it'd be very easy to say, well, what's any normal guy going to do?

But God provided a way to escape that you may with the temptation be able to endure it or escape it. And what was the provision?

[ 35 : 47 ] It was two good legs. And David lit out, or Joseph lit out and he would not succumb to the temptation. He simply left. He got up and walked out.

And he used the way of escape that God provided for him. And you just wonder how many red-blooded American boys would be able to stand against that kind of temptation.

And some might even go so far as to say, well, if God didn't want me to take advantage of this situation, he wouldn't have allowed it to happen. And that is really, talk about crass human rationalization.

It's like this girl that's thinking about marrying this boy, and he is bad news. She's got no business connecting with him, and he's not even a believer.

They're coming from two different worlds, and she has been warned by her family, and she's been warned by her friends. And you know what her rationalization is? But I love him, and I will win into Christ after we're married, and God will understand, and besides, and here is the clincher, here is the clincher.

[ 37 : 00 ] I've prayed about this, and I've asked God, if he doesn't want me to marry so-and-so, then he'll have to block the way and prevent it.

So as she is walking down the aisle, and the music is playing, she is telling herself, well, God has all the power.

He could have stopped this. He could have prevented this if he had wanted to do so, but he didn't. And that tells me it's okay with God. Now that's what I mean when I say we can rationalize just about anything we want to.

And that's a scary part of being a believer. Questions or comments? Anybody here? Yeah, Dan? Barbara, I think you know, I was part of the prison ministry, and you're talking about people in the crowd know more than you do.

When you give guys incarcerated a Bible, and that's about the only thing they have, you'd be surprised how knowledgeable they are. And how, you know, and unbelievable.

[ 38 : 09 ] They would come and they were stuck. Now, they might be back in two or three weeks after they've been released, but boy, they knew that Bible. They really did. And that, but it was in Miami County, and the prison, you know, the head of the prison said, you can have anything, make sure they all have a Bible.

I appreciate that. I appreciate that, Dan. Just yesterday, I got a letter from an inmate in Mesa, I think it was, no, it was Tucson, it was Tucson, Arizona, and I sent him some literature.

He had heard the program Christianity Clarified on the radio station out there. And the first letter I got from him, he said that he was a believer and when he went on, what he went on to write, it became very obvious to me that the guy was a believer.

He wouldn't have been able to say the things he said if he were not a believer. And I was really encouraged by it. And he told me that he's in for life.

I have no idea what's going on, and I wouldn't ask if he wants to volunteer it, that's one thing. But I sent him some literature, and you know, this really kind of stunned me because I'd never experienced this before.

[ 39 : 35 ] I got a check in the mail from this guy made out to Christianity Clarified, and it was a specially drawn check.

They have the ability to, they have an account, you know, that they can draw from and get funds from. And he said, I really appreciate the books and the things that you sent me, and I just, I am so grateful, I just want to help with the expense of the postage and mailing and send along a \$20 check.

And that's quite unusual from an inmate. And this fellow went on to say that his incarceration is the best thing that ever happened to him.

because for some men that's just the wake up call that they needed, you know, when their life just simply gives out and they're incarcerated and there's nowhere else to turn, nothing else they can do.

And he didn't say that he had found Christ in prison, but I wouldn't be a bit surprised that he did.

And he's not the first one that said that. I got another from a fellow in Missouri, and he's got, I think, three or four more years to go before he's even eligible for parole.

[ 40 : 54 ] And he said, Brother Wiseman, he said, I want you to know, he said, my incarceration is the best thing that ever happened to me. Because it put the brakes on my life, my thinking and everything.

And he said, and there's so many here, so many here that are Islam, Muslims. And if you got anything that would help me in dealing with these people, I would appreciate it.

So I've got some good material to send him regarding the Islamic faith. And it's nice to know that he's dealing and engaging in personal relations with others and talking about his faith.

And these are just a small sampling of what's available out there. I'm sure there are thousands of men and women in prison in different states who have really come to grips with reality and have come to a relationship with Christ that probably humanly speaking would have never happened if they had not been confined like that and almost had this forced upon them.

And it's a beautiful thing. Verse 17, let wisdom, the wisdom from above is first pure, peaceable, gentle, reasonable, full of mercy and good fruits unwavering without hypocrisy.

[ 42 : 23 ] That's verse 17, that's supposed to be the Christian norm. That's supposed to be our SOP, that's supposed to be our standard operating procedure.

This is that which should characterize us. And the seed whose fruit is righteousness is sown in peace by those who make peace.

This fosters right relationships and it is a mercy or a pity that acts to relieve those who are in distress, particularly emotional and spiritual distress.

It's a beautiful concept. It's a wonderful chapter. Actually, this chapter is just bulging with all kinds of really practical information that we as believers need to adopt and utilize in our lives.

Questions or comments? Yeah, Don? This is all true, but I'm thinking that people are so gullible, and I am too in many ways, but when somebody has four or five PhDs behind their name or a professor somewhere, you believe what they say, period.

[ 43 : 32 ] Yeah, you're right. It's not right, but that's the way it is. Well, you're right, that is the way it is, and we just tend to automatically assume that those who are experts know a lot more than we do.

They don't. And, no, sometimes they don't, and Marietta Seifert, she's with the Lord now, but she was a sweet little lady who's widowed many years, and I remember she said, you know the definition of an expert, don't you?

And I said, okay, what's the definition of an expert? And she said, an X is a has-been, and a spurt is a drip under pressure.

And I thought, well, that fits some of the experts that I've known, you know. And it's true, hey, I'm not, I'm certainly not anti-educational. I am all in favor of learning all that you can learn, and avail yourself of all of the education that you can, but all that man has to offer by way of education is just human education, but this book is designed to give us a supernatural education, and it enables us to confront the world's education with the truth.

And we see this, one of my, something I have been dealing with for a long time now, and the longer I live, the more I see it, and I've talked to you in the past, and the people at Grace, about when Adam and Eve fell, when they lost their morality, and their God consciousness, their fall was so complete, that everything about them fell.

[ 45 : 30 ] And that means their intellect fell. Their ability to reason, and to conclude, and to assess, and evaluate information, and chart a responsible course, all of that fell.

And when they passed that on to their progeny, it continued right on down through the line, and it affects all of us. It affects all of humanity. we are a fallen race, and man reasons and exercises logic with a fallen intellect.

And I do not think we have seen a greater example of that than the nonsense that is going on right now in our culture. Where if you don't like your sex, if you would rather be a woman, you can change it.

God help any poor slob that tells you that you can't, because he'll be canceled. Isn't this crazy? Isn't this crazy?

I mean, this is just such stuff of nonsense. And same sex marriage, that is so bizarre. And all of this is coming, all of this is coming from the viewpoint of, well, there probably isn't a God anyway, but if there is, he doesn't matter.

[ 46 : 59 ] That's pretty much the view that the world at large takes regarding the Bible. And you talk to him about Genesis, and God made them male and female, well, that's just mythology.

That's just fairytale stuff, you know. And really, when you assess what evolution claims to do, and claims to be, why not same-sex marriage?

If we are a biological accident, if we are not the result of intention, if we are just what we are, just by accident, you could be anything else.

And this is what comes into the reasoning factor. So we reach all kinds of really ridiculous conclusions, and then we act on them, and then there are terrible consequences, and what else can you expect?

Yeah. Mark, I understand where you're coming from, but you have clergy to go in this way, and they'll use the Bible to testify. Oh, yeah. And that doesn't make any sense.

[ 48 : 01 ] Yeah. I don't know. It is a sad reality, but the truth has been noted that if you twist and turn and pull and push, you can make the Bible say just about anything you want it to say.

You can take the homosexual reality that's found in Genesis 19 and say, well, their real sin was a lack of hospitality. And it's easy to justify.

There again is an example you can justify almost anything that you want. And this goes on in the standard fare. Hey, guys, breakfast is here, and I can't compete with that. So thank you all for being here this morning.

We'll continue with James in the next chapter. Enjoy your day and your meal.