

## 07\_Covenants\_H\_L\_Hoeh\_19751018\_WCG\_Aud\_PM\_P64

Well, greetings everyone this afternoon.

In thinking this morning about what I was going to talk about, kind of got me to reminiscing a little bit.

I got to thinking it will just about be 12 years to the month that I first set foot on Ambassador College campus about 12 years ago around Thanksgiving time.

My parents and I came down from Central California to investigate a college that my dad had heard about and the rest is kind of history, I'm not going to bore you with that.

There's been a lot of changes in the campus.

The campus was plenty impressive to me at that time to see what it looked like, to see the fine surroundings and the fine opportunity that it would be to live and to study and to grow in a place like that, kind of inspired me among other things to apply.

Since then and since graduation it's been eight years out in the field away from here and now I have the opportunity to be back and it has changed immensely since then.

Our master plan of the buildings and the things that are needed to complete the campus structure are essentially done and we've got what is a tremendously gorgeous facility here.

The first time I saw this particular building it just about took the breath away seeing it in its completed state that was at the conference a year ago this last May.

Words almost failed at that time as I went back to Albuquerque as it was to explain to those people what it was, the beauty and the magnificence of this building that had been dedicated to God.

Now I have the opportunity to be here, you have the opportunity to be here and like most human beings we have the proclivity to begin to take it for granted, to walk around and to miss out on a lot of what there is to see, a very important analogy that is very apparent in what we've got here.

I'm reminded of a song by Mac Davis, a very popular one within this last year called Stop and Smell the Roses, in which he tries to get human beings to take a little time to halt and take a look at what's around, don't get so caught up in the humdrum, the daily, the busy work and everything that's around and miss the environment that you have.

What an opportunity it is to meet in a building like this, when I first became a student at Ambassador College we trekked on down to the Shakespeare Club.

Wasn't much longer after that that the gymnasium was complete and for the first few Sabbaths meeting in the gymnasium we had the chance to get back trouble sitting on the bleachers with no backs, then the circumstances got better with the chairs and what not, now we have this magnificent building in which to meet.

I want to draw a couple of analogies based on this building.

As I came into the services today I looked around and I saw a number of people walking around as would be the case looking at the magnificence, looking at the beauty that's around here, looking at the workmanship, looking at the photographs and the walls and the halls here describing how the

building was built and that's good, but I wonder if some of this aren't here that kind of walked in and it's just another building, it's just another Sabbath, another circumstance, maybe we should stop and smell the roses, maybe we should stop and look at the rosewood, maybe we ought to stop and look at the onyx, maybe we ought to look at a lot of things for a very, very important reason, because coming to a deeper appreciation of what this building means, it was dedicated to the glory of God, you all know that, it's out there in the inscription, but that has implications for you and for me that are pretty, pretty important.

God looks at us in a very special way as well.

Let's go to 1 Peter, the second chapter, beginning in verse 1.

Peter in this letter to the Christians to whom he was writing and laid in chapter one a little bit of a background about Christ and what it was that he had done in terms of his blood, and with that backdrop in mind, he begins in what we call chapter two and verse one, wherefore laying aside all malice and all guile and hypocrisies and envies and evil-speakings, putting aside these traits of human nature and the actions that they'll bring about as newborn babes desire the pure milk of the word that you may grow by it.

If so be you've tasted that the Lord is gracious.

To whom coming is unto a living stone, this is Christ, chief cornerstone, disallowed indeed of men but chosen of God and precious.

Sure we're coming to that kind of a Christ, but it goes on and says you also, and we also, as living stones, are built up a spiritual house and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

And that's a mighty, mighty refreshing bit of information.

That's a whole lot of encouragement there in one little verse.

You know we didn't have the opportunity to live in a time when a temple was dedicated by King Solomon that would have cost billions of dollars to erect today.

Not only do we not have that kind of a temple, but we have something that those people didn't have.

Those Jews, those Israelites that saw that magnificent building didn't have a ghost of a chance to understand what you and I can today.

We can sit here today in this kind of a beautiful surrounding and look at the workmanship and look at the beauty of it and be reminded of what our calling is, of what our future is.

We're called every one of us as living stones.

You know when doing a little studying about that first temple that was built, that was so carefully put together and so carefully and magnificently constructed that there wasn't even the sound of a hammer banging on the construction site.

Those stones were quarried miles away maybe from where they were ultimately going to rest and that temple mount, and when they were put into place they were so carefully huge and cut and fitted that they would slide right into their appointed place and fit exactly.

A whole, whole lot of care went into that.

If you were around Pasadena when this building was going up, you know what kind of a building it was and there's a lot of good workmanship to be appreciated in this one today.

We don't have a temple.

We do have a building dedicated to God and hopefully a reminder and this is one of the things I want you to think about today.

As you take a look at this building and it's dedicated to the great God, hopefully you can be reminded of the fact that you were called, you were bought with that blood sacrifice that Peter mentions in chapter one, and you're living stones to be built into a spiritual temple that's going to last forever and ever.

Let's go on here just a little bit.

Wherefore also it is contained in the scripture, behold I lay in Zion a chief corner stone, elect and precious, and he that believes on him shall not be confounded, unto you therefore who believe he is precious, but unto them who are disobedient the stone which the builders disallowed, the same as made the head of the corner.

Yeah, not everybody that's going to look at this building is going to even think along spiritual lines one way or the other.

A lot of people will look at it as, oh a nice building, maybe even a rock of offense to some and that's sort of too bad.

We've got an opportunity to be reminded and you know as human beings we need little catchy things every now and then to kind of remind us of who we are and why we are and where we're going.

To get us to ask yet another question, in the first verses of this chapter Peter admonishes the people to do away with certain carnal thoughts and actions and deeds.

Only we can be reminded as we look at this beautiful campus and this building in particular which is dedicated to God himself, of number one our calling as stones to be fitted into a holy temple, a temple that is going to last eternally as we're going to find out and then maybe to take the next step further which is to ask ourselves what kind of character is being built, how would God be able to look at us right now, how near being able to fit into that temple as spiritual stones are we.

Are we being quarried, are we being yielded and letting God as the master stone mason in this case, in this analogy, do the work that he needs to be doing or are we kind of getting in the way and not letting him do it.

Are we kind of rough, kind of angular in our shape, a little disoriented and wouldn't fit? It's a question we've all got to ask from time to time.

Verse 8, and a stone of stumbling and a rock of offense even to them who stumble at the word being disobedient, wherein to they also were appointed, but you, we brethren here today are a chosen generation, a royal priesthood and holy nation, a people of his own that we should show forth the praises of him that has called you out of darkness and to his marvelous light.

We've got a tremendous, tremendous responsibility.

This campus sits up on the hill, it's kind of the jewel of Pasadena you might say.

It's a fantastic example, but we've got a chance to let that light shine, we've got a chance to let that character shine through and people are going to notice.

People are going to notice just that.

Who in time passed were not a people, but now the people of God.

Yeah, we came from all kinds of places.

We walked onto this campus, taken from all kinds of walks of life and hopefully we can be reminded of every now and then by the physical things around us, by this building that we meet in once a week.

You know as you take a look at that inscription, brethren, it says that this building is dedicated to the great God and that's very, very true, but you know God is a family and God is going to increase that family and is going to increase it with you and with me and with others like us all over this round earth that are willing to let him shape us and mold us and make us fit to be put into a spiritual temple.

Here we are, let's not take it for granted.

As we sit down here, as we walk around, as we come to congregate before God Sabbath in and Sabbath out, as we look at that inscription on that rosonics out there in gold, we'll not put ourselves out of the picture, we'll not be derelict in understanding why we're here and that there's a much, much, much more important building that God is working on.

I'm awful glad that God got this one done and I hope it can be inspiring for us and I hope as we see the physical building it can kind of pull a little trigger in our minds and get us to thinking, yeah here we are, so, so much more important to God, so, so much more important than any physical temple that could cost billions or trillions of dollars because what God says and as God encouraged Zerubbabel who even was called on to rebuild the temple, said don't worry that it's not going to look as good as the first one because the spiritual one is going to be built in which you can be placed as jewels, as crowned jewels, as signets in the jewels of God.

You keep that in mind, you'll be leaving here today, you'll be looking at this building, you see it, most all of you who are here day in and day out and if I can leave you with that one thing, that is you see it, that it'll trigger in your mind a reminder of who you are and what your destiny is and then make you take that one step further and ask that question, am I letting God do with me what he wants to, to make me fit into a spiritual temple that is the family of God that is going to last for all eternity.

Good afternoon to all of you.

We heard that next Saturday night, October 25th, the Ten Commandments will start Charlton Heston and Ewell Brinner.

I would like to read the original script which starred Yahweh and Moshe and then we will see what changes were introduced.

I want to address ourselves today to the question of what we mean by the spirit and intent of the law or did Jesus really magnify the law and make it honorable? And if you think he did, where and how did he? I suppose it is commonplace for us to quote Genesis chapter 20 in terms of why we are here today.

Well, we're here today because God told the children of Israel under the terms of what we call the Old Covenant that they should observe the Sabbath to keep it holy.

My question that I should like to ask very simply and plainly is, are we in that sense under the terms of the Old Covenant? Do we keep the commandment which says you shall not kill because God addressed it to the children of Israel at Sinai? What about all of you who do not descend from Father Abraham or only in part through circumstances holy beyond your control? We often take for granted that when we quote some of these things that this is the real reason we do them, but I think we should take another look at it because indeed Jesus did not say that we are to keep the commandment, thou shalt not kill in that form and that we can inherit eternal life no matter if we hate our neighbor, just so long as we do not kill him.

Jesus did not say that we can inherit eternal life if we keep the commandment, thou shalt not commit adultery, but you can lust after someone else.

But just so long as you don't commit adultery, you will find eternal life open on the other side of the door.

So that if we say that verses 13 and 14 are not the form of the commandment today that we are to live by, then why should we quote any of the others and say, well, that is the reason we are here today with respect to the fourth one? Because if we were to keep the fourth commandment which says very plainly, six days you shall labor and do all your work, but the seventh day is the Sabbath, and we are told very plainly, in it you shall not do any work, then none of you could be here because not a single one of you got here apart from work.

You worked when you walked, you worked when you drove, energy was expended.

Maybe we had never thought of it in those terms because somehow we have never known what we do with this or that or the other portion of the Bible when it comes to law, when it comes to our responsibility before the Creator, when it comes to the question of old covenant and new covenant.

If we're going to understand, I think we need to go back to the beginning and see why God gave ten commandments in this form and how he dealt with people before and how he deals with people today, and where do the Gentiles come in? First of all, if we go back to the beginning, we'll have an appropriate starting point.

God speaks to man at the beginning, and in the story, as we are given it here, we are told very clearly and very directly that if man would take of a tree, we won't address the question of symbolism here, man could eat and live forever.

If he'd take of another one, which was forbidden, the death penalty would come.

When you note the beginning story in chapter 2 of the book of Genesis, you will note that eternal life is clearly promised and death is a consequence of disobedience.

You do not find hostility yet in the attitude of Adam.

He accepts and he listens.

Now he had not yet acted, but there is nothing between him and God that would lead one to think that he would in any way do what he was about to do in chapter 3.

Now in chapter 3, a spirit enters and a whole host of things follow.

Attitudes change because when once someone has started on the road to sin and Adam sinned when he took or stole what was not his, then his attitude changed and there was the need of self-justification in his mind, or the need of covering up sin as Eve might have viewed it from her perspective, not really realizing it was sin, but at least an awareness that something was wrong.

Attitudes have changed by the time we have gotten to chapter 3.

Now we will just quickly skim over and take note of the fact that God addressed such persons as Abel, Enoch, and Noah, and here he talks to them and they walk with him.

In all this we have no law.

We have only conversation.

There is no law code, there is no national constitution because God is dealing with individuals.

In fact, before the flood there were no nations, not in the sense of nation states as we know them.

There was one human family that began to drift away from God's revelation, as revealed in the days of Adam and Eve, and basically didn't listen, so God spoke on occasion just to individual individuals, and they indeed spoke to the world.

Why is there no law? Because in the first place there is no need to give it in the form of law when you do not have among the few people whom God chooses to call either courts or lawyers.

You have an individual relationship.

God speaks to Abel, God speaks to Enoch, he spoke to Cain and had to drive him away for his sin, and he spoke to Noah.

Now in each one of these instances they may have asked questions of him and God conversed in response or vice versa.

In any case, we are dealing with individuals and we are dealing with life experiences.

There is no written record that we call the Bible, though there certainly would be a family record because that is the indication beginning in chapter 4, the book of Genesis, that there was a family record of the generations of Adam.

But apart from that, which gives us a movement both genealogically and chronologically of events, we have no statement in Scripture.

They would have relied on understanding what they remembered from the mind of God communicated to them through conversation.

In other words, God revealed his mind as they were willing to listen and to follow.

Then we come to a period of time just about the time of the death of Noah.

There is to me a child born in the land of Mesopotamia, and his name becomes Abram, whom we know later as Abraham.

This individual lives in the land of the Chaldeans.

Therefore we draw the obvious conclusion, which very few have ever thought, that when God called Abraham, one, as Paul said, God justified the ungodly, and two, when God called Abraham, God called a Gentile.

Did you hear me? When God called Abraham, he called a Gentile.

That's one of the nations, because Abraham was a Chaldean by descent.

There were no Israelites, because there was no Israel.

In fact, there was no Israel, because Israel had not yet had a father, Isaac, born.

So what you find is that God chose an ungodly individual at this time in Mesopotamia and justified him in the sense of forgiving him his sin.

Again we are dealing with private conversation.

We're not dealing with any law, code, or constitution.

God appeared again and again to this man, Abram.

When he was called out of Mesopotamia and asked to be obedient, step by step, first of all geographically, I want you to come to the land I will show you, and Abraham obeyed.

This began to be a test of the kind of man he is described as in Scripture.

And we find that in all the major tests that this man went through, this man of the nations, if you will, because he was not only not circumcised, he wasn't called an Israelite, he was still being tested as a Gentile.

Now maybe you'll understand why Paul saw things that most Jews did not see much later.

Because when God justified this man, he was justifying a Gentile.

This is the way I addressed the question when I spoke to the brethren at Umgubaba in South Africa at the Feast of Tabernacles when I dealt with the same subject.

And they had not realized it.

And most of you may not really comprehend the meaning of it right now.

But at this point God speaks, God talks, God converses, and Abraham learns by these conversations.

There is no Constitution, no Code of Laws, no Law of Moses.

There isn't any Moses or Moshe.

And then we come to a period of time in chapter 17 of the book of Genesis when God asks Abraham to walk before him and be perfect.

Now this is quite a responsibility that after talking all these years, Abraham is now a son of 99 years, which in the original Hebrew should be understood, not as 99 years old and in his hundredth, but in fact in his 99th year.

He's asked to walk before him and be perfect.

And God said, I will make my covenant between me and you and multiply you exceedingly.

Now at this point Abraham acknowledges God's remarkable offer and falls on his face, which is an act of worship, verse 3.

And so God continues to talk with him and says, Behold, my covenant with you.

The is supplied, but it is certainly the intent.

In other words, as one would speak in Hebrew, one would say, now God is not saying, I will make my covenant with you, but my covenant is with you.

And you shall be a father of many nations.

And his name is changed to Abraham as a token of that.

And I'll make you exceedingly fruitful and will make nations of you and kings will come out of you.

And these are all Abrahamic and descent.

Now we know that my covenant will be between you and me and your seed after you and their generations to be a God to you and to your seed after you.

And I will give you and your seed after you the land wherein you are a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.

To be their God means clearly that God is going to reveal himself spiritually.

Most people only know of God by hearing of the ear and not by seeing as Job's experience.

And to have an everlasting possession presumes eternal life, because man does not possess things eternally.

Only one generation comes and another goes.

And since the question of the everlasting possession precedes, the statement, I will be their God, we have no question that I will be their God is in reference to that which is already addressed, and that is eternal life available and possible and a reality.

So we're dealing here with eternal, not merely temporal promises, not merely the land of Canaan for a temporary possession, and merely the knowledge of God intellectually or by the hearing of the ear, but in a reality that is for all eternity.

And this before Abraham is circumcised.

So God is calling here a man and in fact makes an agreement that as long as he is willing to live up to his part, which is to be perfect, that God said, I'll do my part, I'll not only bless you, but your children after you with eternal blessings.

And all this is part of a conversation with a man who by descent is just what the word Gentile means, or Goyim in Hebrew, one of the various nations that are on earth.

But now God says to him, I want to do something more than merely treat you as one of those people of the nations, I want to make various nations of you.

And as we understand today, looking down through history, many of the nations that descend from Abraham, we call Gentiles to this day, the children from Kittura in a later chapter, the children from Ishmael, many nations who stretch across the Mediterranean, the Sahara region into the Middle East and parts of Europe.

These are Gentile peoples all descended from a father who was Gentile.

Now I hope you get it because indeed this is a very important part of the story.

And if God could justify the Gentile Abraham, God can justify any Gentile, which is what the Jews did not see, because they only saw themselves in a role after Abraham was circumcised, which was a way of separating that nation from, or that people from, the people from whom Abraham had come.

God asked a very important token then be established of that covenant, and this is defined later in this very same chapter, that as a token of that covenant, I am going to ask you and your children to be circumcised, which tends to separate them from the people, the families that they had been associated with before.

So God begins to separate them because if they were not, they would soon have lost their identity because after all individuals then would intermarry to any, to an extent, not every one of Abraham's children were called, and given the Spirit of God.

So inevitably they would have been lost, but God now purposes to make them a separate nation.

And he doesn't propose to do it through all the children of Abraham, as you know he proposed to do it through Isaac, and indeed not through all the children of Isaac, but through Jacob.

And so the first Israelite in this sense is, if you please, Jacob, because he is called Israel, and of course the I.T.E. ending implies anyone who was descended from him in one way or another.

And so we have Israelites coming on the scene as the name of a people who descend from this man, Abraham, who did indeed fulfill his part and lived before God and became perfect because that's the goal.

Now you become perfect not because your deeds are all perfect, you become perfect because God blots away all the deeds that stand in the way of perfection, and as long as your attitude remains right.

And so God dealing with these people deals in conversation and deals by way of example and analyzes their problems, and when there were mistakes made they are laid out before us for our learning, but they are also clearly laid out undoubtedly before their eyes in that day so that they could see their experiences for what they were.

And God has yet to give a law.

Now we know that Abraham walked before God and interestingly enough he obeyed when God later addresses the son Isaac, God says, now your father obeyed my voice, he kept my commandments, my statutes, my judgments, but in a sense this is the statement as it is ultimately written by Moses long afterward, which in a sense is telling us who read it, that indeed Abraham obeyed God as a master and a sense of father and that what we know from the days of Moses on as God's commandments, his statutes, his laws, his judgments, that's what Abraham was doing.

But Abraham learned it by conversation, you'll find all of this laid out in simple terms in Genesis chapter 26 verse 5, Abraham kept my charge, commandments, statutes, and laws.

Now God indeed governs the universe by law.

I have not drawn the conclusion that there were no laws before Sinai, that when God set everything in motion, he set physical laws to govern the physical universe.

If you please, psychological laws to govern human beings who are psychological, that is we have something that the animal world does not share in because we have the human mind.

And these laws in a sense may be called spiritual because indeed the origin of them is spirit and they regulate spirit, the spirit in man and our relationship to our creator and to other men.

But in talking to Abraham, God does not give him a separate code.

God may reveal his statutes, may reveal that he has commandments and he may have summarized them in ten points, but we're nowhere given a code of law nor do we find that Abraham was ever given what we see as a covenant or a code.

It is always in the form of example in conversation.

God revealing what he originally set in motion to regulate man's life as undoubtedly Abraham sought to know it.

And when Abraham did not knock and seek to know, he did not find an answer.

And when he knocked and sought to know, when he asked, he did receive an answer.

These men, including Isaac and later Jacob, after he went through a wrestling experience, learned something of God that they had not known before.

And they all came to that experience that we call the process of conversion.

Now much later, when the descendants of Jacob were coming out of the land of Egypt, we're now in the book of Exodus, we're dealing with a group of people who are very willing to do what Abraham said he was willing to do, but who could not fulfill it and whose attitude was positively rotten.

God asked them, well, do you want to be my people, do you want me to be your God? And of course, they're commenting that you're all familiar with all that the Lord has said will we do.

Now Abraham didn't start uttering promises like that.

He fell down and worshiped God and undoubtedly realized his own limitations.

And when he realized his own limitations, that's when he made the most important decision of all.

But the children of Israel did not realize their limitations, they were rather impressed with themselves.

So they thought that all that God would say they could do and live up to, and this merited something that no other nation around them would merit, and that is the land of Canaan.

Now we come to the fact that no sooner does God, for instance, reveal as a test one of the commandments in Exodus chapter 16, the Sabbath, that we find the people not all obeying.

And it goes on and on this way.

The first thing they do after Moses disappears for an untoward length of time atop Sinai is to get involved in idolatry and in the dances of that day that regulated their religious traditions and customs that they had seen and heard and began to absorb in the land of Egypt.

Now in this situation we then see that we're not dealing with a spiritual people, we're dealing with a very carnal minded people.

So when God now addresses the nation atop Sinai, he speaks ten words or ten commands that we call commandments in chapter 20.

These are stated in simple terms.

This is a basic code, a kind of fundamental preamble, if you please, to a constitution, which we call the Old Covenant.

We invent as history goes along other terms, but essentially the American constitution or the constitution of other nations would represent basically what the Old Covenant was to this nation.

Now it was a physical nation, it was also a physical church, you were born into it, the males were circumcised, and that's what gave them the right to be participants.

But being carnal minded, that is, understanding things as you could see it through the natural mind, God now reveals certain basic commands.

He says, thou shalt not kill, thou shalt not commit adultery, and I won't go on with the rest, I'm just picking those two out for a reason.

Now that's enforceable.

If someone kills your neighbor, if someone kills his neighbor, if someone commits adultery and you have the evidence before two or three witnesses, you can bring punishment.

That is, it is administrable by man.

Now the commandment does not say you shall not hate your neighbor, because that's not administrable by man as man is able to regulate it through his courts of law.

Even to this day, it would be very difficult to prove what is hate and what is not.

It is not difficult to prove whether you killed a man or not as long as the evidence is there.

Now when a man or a woman covets or lusts after someone else, that would be very difficult to prove.

It wouldn't be difficult at all if you found someone in bed or somewhere else in the backseat of a car committing adultery.

That would be something that you could handle by judges in a court of law.

And since this was a physical nation that indeed had judges in courts of law and lawyers, the law itself was given in such terms that it could be administered and it is not given in other terms, that is, with respect to spirit and intent.

The ten commandments constitute the basic code of law of ten parts given in the letter.

What do we mean by the letter of the law? We hear this term very commonly in the New Testament, the letter kills but the spirit makes alive.

Well, of course the letter kills.

When the letter of the law said, you shall not kill and if you did kill somebody else, then indeed the law also required you to suffer the penalty because the law forbade you to kill.

All the law could do was define right and wrong, not in its intent but in the simplest administrative form.

Now for those people who had some little perception beyond the mere letter of the law, the last commandment was, you shall not covet.

But that would be very difficult of enforcement, but that was the kind of catch-all to regulate everything else, including some of the laws that precede.

You shall not covet your neighbor's house, your neighbor's wife, his man-servant, maid-servant, ox or ass or anything that is thy neighbor's.

And since the whole world is divided up in some way, this can be applied both nationally and individually.

Now all of this is given in the letters of the Hebrew alphabet.

In its original form, we have it here in front of me, I don't know what Bible you have in front of you, but it's translated into the letters of the English alphabet in which letters compose words and these words make phrases or clauses and sentences.

When we speak of the letter of the law, we mean that it is written down in so many letters of an alphabet that make sense in terms of speech and thought pattern so that we can discern the meaning.

But it is given at that level because we are dealing with a physical nation.

It is given at that level that is admirable by men.

So the law goes on in another form.

This is your basic code of ten, and then it is developed in what we call the Book of the Covenant in Exodus 21, 22 and 23.

And here we have an exposition of just certain laws, not all of them by any means.

Certain laws that analyze things that God wanted Moses to address to the children of Israel.

And it says in some cases what you are to do, it has a lot of ifs, and these are all admirable by men, or they are simple enough statements that are left to individual responsibility to administer in his own private life.

But it is what you can perceive in its simplest form.

The Book of the Covenant was ratified in chapter 24 with blood.

Now when we read anything in chapters 20 through 23, we are really reading the letter of the law, whether it is in the Ten Commandments or other ones.

You know when Jesus was later approached, I will illustrate the point from an event way later in history, by a young man who said, what should I do to inherit eternal life? He was asking the kind of question that God was addressing to Abraham.

And Jesus said, keep the commandments.

How? That wasn't the question for the moment, I'm getting ahead of the story.

He said, which commandments? He didn't say how, did he? And so Jesus names some of the ten.

Not to define that you don't keep the others, but to know that we are dealing with the commandments that is the basic law that governs everything.

And this young man said, well, I have kept the commandments from my youth up.

I'm not a sinner like the Gentiles.

Jesus said, there's one thing you lack, what you have to do is go sell everything, give to the poor and follow me.

That was explaining the how to keep the commandments.

But the man only asked the which.

You see, what we're given here in Exodus chapter 20, and the exposition of some of the commandments in the next three chapters, 21-23, are only basic commandments, which if you want to look at it another way, if you could keep all those commandments to the letter of the law, I say if you could.

You would be no more justified than the scribes and Pharisees who seemed to do so.

We're going to discover that if we're to inherit eternal life, we must not only perceive the obvious intent of the law as given in the expressions here, but we must see beyond the obvious intent of the law as given in the letter to comprehend the attitude that should govern the whole area.

So we address ourselves not to reading ideas into Scripture that are not there, but to analyzing what those Scriptures mean in terms of intent and attitude.

And therefore it does mean that the law goes far deeper than merely you shall not kill or you shall not commit adultery or you shall not steal.

Paul thought he was keeping the law until finally one of the points of the law got through to him, which was thou shalt not covet, and at some time in his life he realized that though he hadn't stolen and hadn't committed adultery, in fact in his own mind he had in fact wanted to lay his hand on other people's property, but nobody could prove it because it was all inside him.

That was the one commandment that it would be very difficult, I said, to enforce.

And when he saw what was inside him, that in him dwelt nothing good, then the commandment, you see, became the instrument of sin and slew him figuratively, that is, he realized he was now subject to the death penalty because indeed the commandment had forbidden what he had been doing unknowingly, and finally he came to see that he was doing it.

So the commandment did not help him keep the law, the commandment merely defined what he ought to be doing, and when the commandment said what he should not do here, he should not covet, and when he found himself coveting, why he realized that he was sinning, he was transgressing the law. The law couldn't help him. The law only said you shouldn't do it.

What he needed was someone to help him keep that law, not in the simple statement as given here, but in its full intent and purpose. Later on, Moses again addressed the children of Israel when they were opposite the land of Palestine or Canaan, as it then was called, and the whole book of Deuteronomy is telling us this story, because the book of Deuteronomy constitute essentially the speeches of Moses as he was addressing the next generation of the children of Israel who were about to enter the land of Palestine by crossing the Jordan westward, and here we have a covenant

made with them. Now we find again the letter of the law that is so many laws laid out in great detail and all the time in between, near the beginning of the forty years wandering, the book of Leviticus, and then later on a part of that forty years wandering as it went through the wilderness, the book of Numbers, and here at the conclusion in the book of Deuteronomy, here are letters of the law, that is statements of law given in an expansion of the original covenant, the original old covenant, cast in Hebrew, explaining right from wrong, asking people to do this, asking people not to do that. All of this reflects now what God was expecting of an individual nation which would have placed them at a much higher level than any other nation. They were given not only laws which define right and wrong, they were also given laws to keep them reminded of the law defining right and wrong. These laws were added and it told them that if you sin, if you were guilty, if you transgress, you're to do something, and you're to shed blood, you're to make this offering as a reminder of the fact that the way penalties are removed is through the shedding of blood. In this life, of course, man shedding man's blood, or the animal world shedding man's blood, but ultimately there should come the Messiah, one who was anointed who would volunteer his life to pay for all these sins.

Now when we look at the story, we realize that the nation of Israel was to be an example to all the nations round about, and indeed a very remarkable example, because we are told by Paul much later that the law of Moses, which governed the administration of Israel of death, was glorious by comparison to anything else which any Gentile had. I should like to draw a distinction between the law of Moses, which executed the death penalty under two or three witnesses, and the methods of enforcing the law of Moses. I will take as an example the Austrian area that we call Corinthia during the Holy Roman Empire, when we had church and state together. There was a young man, Ania Silvius, who later became Pope, an Italian who was traveling through this Germanic area, and he marveled at German justice. Now compare this to Mosaic justice. When a crime was committed in Corinthia by contrast to the way the law of Moses had it, all the suspects of that crime were rounded up, and they were all hanged before the trial. The trial was held, and those who were found to have been innocent were cut down and given exoneration and church burial. Those who were found to have been guilty were left hanging. This was Germanic justice. This was not the law of Moses. Now by contrast, the law of Moses says that unless you have two or three witnesses that do agree, you cannot execute a man. Now Hitler, of course, went one better. He decided similarly, and don't think that Hitler was one who invented something new. He believed, of course, that before you have the trial, there is a whole people that need to be exterminated. Then we'll get to the trial later, and hence the gas ovens and other means of destruction in the Second World War period. The difference between Hitler and anything that had gone before is that he held no later trial to exonerate the innocent among those whom he slew. Never got around to it because he never won the war. But that's Germanic justice. That is a part of the whole Christian world, if you please, because Germany was a Christian nation by traditional definition. It was neither Buddhist, nor Islamic, nor atheist. The law of Moses, indeed, was an enlightened form of justice. One, it did not turn the criminals loose on society because if there were penalties worthy of death, they were to be executed, but they had to be properly attested, not by one, but by two or more witnesses. So we have the interesting thing that when God deals with the children of Israel as a nation, he is not asking them to walk before him and be perfect. He says instead, we can just take any one of these chapters. You could go to the end of Leviticus or you could go to the book of Deuteronomy. In either case, it's the same. You have a series of blessings and curses. You all remember this. I'll go back here to the one chapter here. It says, cursed if you do this, cursed if you do that, or something else. I happen to be here reading from the 27th chapter. Now, you could also be blessed. There were blessings and curses.

That is, one, the result of disobedience, the curse, and blessing the result of obedience.

Now, the blessings were those that came on your family, on your cattle, on your land.

It would rain in due season. There wouldn't be dust. There would be proper rain. The fruit trees would yield. There wouldn't cast their fruit in an untimely situation. All of these were physical blessings governing the physical world in which they lived, and they were given the land of Canaan, not as any eternal inheritance, but for the period of time, each generation having it as long as he lived, and then he died and passed it on to the next. And of course, only as long as the nation as a whole obeyed, could they keep it. They disobeyed and they had been driven out. And it is interesting to realize that the children of the neighboring nations, we call them basically Arabs today, but that does not mean it's equivalent to Ishmaelite, that basically the Gentile nations around the land of Canaan have been in possession of it longer than the children of Abraham have been. All you have to do is add up the centuries and see if this is not the case, that because of their sin they have lost it.

And the Gentiles around about have been given possession of it for a longer period of time, which is quite a story to contemplate. But they were a physical nation. God was not asking them to inherit eternal life. He was not promising them, and they didn't ask him for it. What they didn't ask for, they didn't get. Now there were some few, certain kings, certainly the prophets, some judges, who will inherit eternal life because they sought God. They meditated on his law. They sought to perceive what life was all about, why man is here. Man is here for more than possessing the land of Canaan during one's own lifetime and then dying. Moses said over and over again, verse 4 of chapter 29, the Lord has not given you a heart to perceive and eyes to see and ears to hear to this day. And they heard it and still didn't get it. And he told them that you're carnal minded, God hasn't given you the ability to see spiritual things. He's therefore called you as a physical nation and given you physical promises and they thought it was great. They didn't ask and they did not receive anything other than that. Now much later, we have a prophet who came along named Isaiah. And in the 42nd chapter, verse 21, describing the function of the Messiah, it says, the Lord is well pleased for his righteousness sake. I'm just breaking into the longer context here, talking about his servant. He will magnify the law and make it honorable. Now we know the law was glorious by contrast to anything we have seen. We've ever seen the Chinese punishments, the death of a thousand cuts, the torture, the dropping of water and feathers to tickle the feet. These were various methods of torture used even at the turn of the century.

If you've seen old national geographics with criminals' heads rotting away on walls and on roofs and in cages over streets where crimes were committed in China, you will understand something of Chinese mercy. Just like you have the mercy of the Germans that I have described. If you want to know what the mercy of the Russians is like, you might read some of the events that took place in the Stalin era or that still are taking place, if you please, in hospitals and prisons. And you will understand the Gentile mind when it's left to itself. But God revealed his mind to the children of Israel and how among a carnal people, a nation that thinks physically because it's only physical, it doesn't have the spirit of God, God showed what his mind would be for that nation. Now God proposes in the days of Jesus Christ to magnify the law and to make it honorable and to open the law to the minds of people in a way it has never been opened before, and to open salvation not only to the Jew, the Israelite, but to Gentiles as well, and to do for the nations picking individuals out from among them as he did when he chose Abraham out from the nation. Jesus was born and upon entering his ministry expounds the new cover.

And we have this recorded in its principal summation that I will use here, though there's a parallel in Luke, chapter five as well as two succeeding chapters in the book of Matthew.

You remember the old covenant had its blessings and its curses. The relationship between God and Israel was like a marriage. God said, I will do this as a husband. I will promise to take care of you. I will feed you. I'll provide you a land. I will give you everything.

In other words, God was giving the nation what a husband is expected to provide for the wife. So the woman doesn't have to work to get her food, doesn't have to build a house, at least in our society. I've been in societies where she had to do both. But in this case God is looking upon it in our cultural milieu and he plays the role of the husband and he offers these positive blessings and in return the wife is asked, by contrast, to obey her husband. That's what the children of Israel were asked to do. And that act of obedience would have shown forth the character of the husband. That was the kind of fruit the nation was to produce like a wife bears children today in a human family. So the result of living like that would have made the nation of Israel high above every nation. You can't imagine how low some people think in terms of their culture when they're left to themselves thinking their own thoughts. I saw a film the day I left South Africa of the poor Bushman in the Kalahari Desert in the part of the neighboring, in some of the neighboring countries outside of South Africa. I was amazed at what they do. They do not spend time channeling water, preserving water. There are months when they are without water because they have saved no water. Now they do save some in ostrich shells which they bury and they plug up and after that's drained and they may go for two months in which they can only squeeze juice out of the bulbs. And sometimes there are no more bulbs left before the next rainy season and they go without water for days and in fact they can go without water for weeks. They're different. Well they wouldn't have survived at all. And when water comes and gets muddy you know after the rain and drops down they will take straw and lay it over the pool and get down on all fours as we say and press the straw and the water to keep the mud away and drink through the straw. You know like you take a bale of hay and put it over the water and get down and drink through it. Now we do it in an emergency when we're hunting or fishing or happen to be out camping. We don't do it as a way of life. But there are nations that do that as a way of life because they have no other way. You know Australian Aboriginals don't even use the straw. God would have through the children of Israel created the most marvelous society that there would ever have been. No murderers, no adulterers running around and whenever it happened that such crimes occurred they would not continue to recur because criminals when apprehended would have been punished. The nations would have seen how just and would have begun to turn to God because they would have said look if that's the way we ought to live then this is the way we ought to be. Now Jesus shows here. He speaks to his disciples just as God spoke to the children of Israel. Jesus is not addressing the multitudes even though they came to hear. Now the children of the nations in the days of Moses certainly heard what was going on in the land of Sinai. But God was addressing there specifically a people at the foot of the mountain. Here in the blessings we are told in chapter 5 Matthew verse 3, blessed are the poor in spirit, theirs is the kingdom of heaven, blessed are those that mourn, they will be comforted, the meek will inherit the earth, those who hunger after righteousness and thirst after it will be filled, those who are merciful will obtain it, those who are pure in heart will see God, those who are peacemakers will be called God's children, and those who are persecuted theirs is the kingdom of heaven. And here we have an indication that all the physical blessings are now raised to a much higher blessing, not that your stomach will be filled but that your whole being will be filled with something that transcends food, that is righteousness or right conduct, right living, right thinking, right acting, right attitudes. All these are essentially of a spiritual nature and pertain to the family of God, the kingdom of God, and those things which allow for eternal life because if mercy is extended then eternal life is possible. Now in return for these blessings, Jesus said you were to be the salt of the earth, I'm reading it slightly differently to get the impact of it over to you, but if the salt has lost its savor then what good are you? In other words you

are to behave in such a way that your life on earth is meaningful to other people. Verse 13, you are to be the light of the world, to hide that light and not to let others know would be very unfortunate. If I may just take an aside here, my wife and I this evening have an appointment in our home with four friends whom I have known for years, one is a Dutchman, one is a German, one is a Hungarian, one is a Ukrainian, they're all Adventist friends. I want to tell them about the trip, I briefly mentioned they knew I was on the trip and they were starting to ask so many questions, I said look let's not do it all here, when I first met them why don't you come over.

So we're going to have lemongrass tea among other things tonight after the Sabbath and hopefully some light shall shine forth. Now furthermore, your responsibility is not to think that I am come to destroy the law of the prophets, verse 17, I am not come to destroy them but to fulfill them, that is to fulfill the requirement of the law to the full, because till heaven and earth pass there will not be one jot, the least letter or a tittle, the least addition in Hebrew to a letter, a decoration to a letter, there will be nothing of the Old Covenant law that we have and that's all in the Bible, there won't be a letter of this that will be laid aside as not required, nothing of the Old Testament that we call Hebrew because Jesus is not addressing the New Testament, there isn't any yet, not any of it, not the least letter would be removed by God from this law as not required, it is all to be there a part of our instruction and none of it will be removed till it's all fulfilled. In other words, we're to live by what is here and Jesus is addressing the law as the basic framework. Now it's all law in the sense that the word law means teaching, in the original Hebrew that is essentially what it is, instruction or teaching, it doesn't mean a technical concept of law as we think of it in the modern Anglo-Saxon society, Torah meant instruction and teaching. So here we are dealing with the fact that Jesus did not come to lay aside God's teaching, his mind, whether through Moses or the prophets, so that's the whole of the Old Covenant relationship, in other words from Adam to Malachi, if you look at it one way or look at it another from Genesis to 2 Chronicles, which is the close of the Old Covenant in terms of the canon.

I am come to fulfill. Now till heaven and earth pass, he tells the disciples, don't get it in your head that it's other than that this law is reflecting in some way the mind of God delivered at different times and in different places and in different forms. Whatever whosoever therefore will break one of the least commandments and teach men so will be called least in the kingdom of God and whoever shall do and teach them will be called great. Now Paul realized to what extent throughout the period that we call the Old Testament times that God spoke in different manners. God reading in the book of Hebrews who at different times and in different manners spoke in the past to the fathers by the prophets has in these last days spoken to us by a son. Now God spoke in a certain way to Adam, he spoke in a certain way through Moses, he spoke in a certain way through the prophets. He gave instruction at a spiritual level to those who were spiritual minded. He gave instruction at a lesser level, we call the letter of the law to those who were carnal minded. And so we must know when we read the Old Testament when it is given and to whom and why it is given in that form. So I have shown you that God addresses Adam when he was not carnal minded in terms of spiritual life. He addresses the patriarchs in terms of spiritual life. He addresses the children of Israel through Moses not in terms of eternal life but in terms of the physical world around them that they could comprehend and understand something they could could administer in the letter the administration of the death penalty. Now once Jesus has said this we now discover the full impact in verse 20 that except your righteousness exceeds that of the scribes and Pharisees you shall in no case enter into the kingdom of heaven. In other words the Pharisees or the scribes made a pretense and some of them undoubtedly did keep the law in the letter.

Jesus didn't dispute the young man who came to him and said from my youth up I have kept the commandments. Jesus didn't argue the point. In other words for people whose basic attitude was

not outward hypocrisy but to do what the hypocrites were teaching. And the Pharisees in many cases were hypocrites but there were people indeed who tried to do as best they could what was being taught.

Now except our righteousness exceeds that of the scribes and Pharisees some of whom were hypocrites some of whom were not. You will in no case enter into the kingdom of heaven. Why? Because they were going according to the letter of the law. If the law said you shall not kill that's all they did they just avoided killing. If it said you shall not steal you just didn't steal.

But Paul was like that he wasn't the sinner of the Gentiles and yet later he realized to what extent in his nature was covetousness anyway. Now Jesus begins to expound the law in a way that will clarify it to individuals. If you tell him well look the law is not going to pass away as long as heaven and earth remains how do you understand the law? If we're to keep the commandments and if we're not to do what some will begin to do and have done through history to try to break or to lay aside and think of no effect the least commandments. Now maybe they're so least that they do inherit eternal life but they're going to be least in the kingdom. In any case Jesus now says that our righteousness must reach the level if you please that he expected of Abraham when it was called Abram Genesis chapter 17 verse 21 explains what he means. So we'll take note of the first commandment he addresses. You have heard that it was said of them of old time you shall not kill. All right this is one of the ten commandments. Thou shalt not kill. Yahweh who became Jesus Christ the one who spoke at Sinai was the one who was speaking on this mountain the same individual personality one in the flesh and the other a manifestation but not composed of flesh.

This one says Jesus Christ the anointed you have heard that it was said of them of old and it was repeated not just by Yahweh but by Moses and the others they said over and over again. Thou shalt not kill and whosoever shall kill shall be in danger of the judgment. It was a law capable of being administered and brought to trial but I say to you that whosoever is angry with his brother without a cause shall be in danger of the judgment. Jesus here does not say thou shalt not kill as done away and now you can go ahead and kill. He says if you think that you can inherit eternal life by just keeping the ten commandments as they're given in Exodus 20 you're a fool and I know there are people in God's church who look at Exodus 20 and say well I've kept those from my youth up and they're filled with covetousness and don't acknowledge it. They may even be filled with aspects of adultery or hate or animosity but because they look at Exodus 20 and say well if that was good enough for the children of Israel it's good enough for me they have made the biggest mistake in their lives they could. We don't keep those ten commandments because they're a part of a code on two tables of stone. Well that was just the problem they were on two tables of stone and not inside the individual. We are asked not to keep them as they were written on tables of stone but in terms of the intent that God had in mind when he spoke them in the first place. Not reading our own ideas into Scripture but to discern the mind of God by reading the Scripture and reading it out by way of comparison of the examples in the Bible as well as the statements of law. It is not enough to say you shall not kill. You must go further. Whosoever is angry with his brother without a cause shall be in danger of the judgment. I want to read momentarily from the revised standard version here so there isn't any question. Pick it up. You heard that it was said of them of old you shall not kill and whosoever kills shall be liable to judgment but I say to you that everyone who is angry with his brother shall be liable to judgment. Now they have a footnote I other ancient authorities insert without cause. I want to say here something very plainly the RSV is the best known modern expression of old or new testament but textually it is not safe in its major text. It is not true as it reads in the text. Whosoever is angry with his brother shall be liable to judgment. That is a false statement. Whosoever is angry without a cause is the correct reading because the rest of the

scripture shows we can be angry and God can be angry and that does not itself bring on judgment. I think we need to get it straight in our minds before some begin to drift too far away from what Jesus Christ himself said. Now let us understand whosoever is angry without a cause shall be in danger of the judgment. Did you know that what is said here in verse 22 is also written in letters? This is the letters in the original of the Greek and being in the Greek those letters make up words and make up sentences and whole thoughts and there is no difference in terms of quote the letter when you read that or whether you read the commandment you shall not kill. It's all in the form of the letter because there is no difference. I'm reading it out of this book and I'm reading letters that compose words that compose sentences. Now when we speak of the spirit of the law we speak of the intent. How are you going to convey the intent? Well the answer is you could begin to expound more and more in the letter if you're going to write it at all. Now the Jews tried to expound the letter of the law and to magnify it and to make it honorable as they perceived it to be by drawing further and further fences wider and wider around it so you wouldn't transgress and all the statements in the teachings of the rabbis led to what we call the Talmud. I have two sets one in my library and one in where I live and they're 20 volumes as this particular set is. The other one's on fine paper it's 10 volumes you know something like this and the more they have expounded on the law the more questions we find they left unanswered because every answer administers new questions.

Now I want you to take some thought here and listen carefully. When Jesus said whosoever is angry with his brother without a cause we have to ask ourselves what do you mean by anger and Jesus doesn't define it. He just uses the word angry when it says without a cause he doesn't define causes. You become responsible yourself for analyzing whether if you have a feeling of anger that you perceive to be anger whether it is one justified and two whether the cause is really worth all the anger but God makes you responsible and Jesus goes no further than this simple shall we say letter of instruction isn't a law in the sense that we have the law code before it's his instruction here how we're to live and it's given in the letter but it begins to explain something of the spirit of the intent but brethren for everything that Jesus said he left shall I use the proverb here or a proverbial expression he left a thousand things unstated you become responsible in your life for analyzing whether you have a just cause or not whether it is worthy of being angry now the one thing we are learning is the individual responsibility is far greater than many perceive you see a lot of them said well I don't kill I'm the conscientious objector I didn't go to Vietnam I didn't go to Korea and they can be angry with their brother and there's no just cause and they overlook that because they've kept quote the commandment well you're no better than a scribe of Pharisee hypocrite or otherwise you have got to put this together with the commandment to understand why the commandment was given in the first place now Jesus points up here that we should seek to be reconciled to people whether indeed we are justified or not you know sometimes we can be guilty and sometimes we're innocent but it's better to reconcile oneself and not take the advantage of someone else in court better to settle out of court he analyzes the situation but Jesus left far more unexplained in other words the original commandment said thou shalt not kill four words and he spends now verses 21 through 26 to expound on it and no more and it leaves a lot unsaid as I shall now point out again you've heard it was said by them of old time you shall not commit adultery oh there's another commandment the other one I referred to but I say unto you that whosoever looks on a woman to lust after her has committed adultery with her already in his heart question when is lust lust how do you know what is lust that's left to you to analyze Jesus didn't say now you can look on a woman in the following manner and it is lust but if you look on her on this manner it's not lust you see that would have been trying to expound the letter of the law with many many more letters of the law Jesus did not choose to do it he chose to speak in the same form but to go in some expansion to convey something of the fuller intent and meaning but he did not define lust in verse 28 and that

therefore is just like a letter or the word of the Greek and it's up to you to decide whether what you have in your heart and mind is lust or whether it's only an appreciation of beauty and there is a distinction and then he expounds what you have to do to deny yourself if there is lust and that's of course figurative now he goes on in an adjunct to this you've heard it said whosoever shall put away his wife let him give her a writing of divorcement the law said whoever puts away his wife let him give her a writing of divorcement Jesus said I say unto you whosoever shall put away his wife saving for the cause of porneia that's the Greek causes her to commit adultery and whosoever shall marry her that his divorce commits adultery now let's just quickly look at verse 32 Jesus did not hear say I believe you disciples should prepare a long paper defining porneia though we need a doctrinal team or committee to analyze this word he didn't do it that way did he no in the bible it is very plain that Jesus simply addresses the word porneia in the same way he says angry without a cause and you must come to comprehend the meaning of being without a cause you must comprehend the meaning of lust I'm looking at verses 22 I'm looking at verses 20 verse 28 and here in verse 32 it's the same way Jesus did not enter into a lengthy technical definition of porneia but if you think that what you want to do when you want to put away a husband or a wife doesn't fully meet with Jesus intent here you better be very careful Jesus in that sense if you were an individual to read this bible makes you responsible for analyzing brethren whether you have a cause to be angry whether it is lust or only an appreciation of beauty and whether the excuse that you propose to be used for putting away a husband or a wife is truly valid on the basis of Jesus simple use of the Greek word without further definition or explanation just the word porneia which in its general sense means sexual promiscuity not burnt toast and if you cannot comprehend the difference you were not prepared to be married because the other woman's husband climbs the ladder socially faster than you that's not porneia but because the other woman or the other man's wife you think is more beautiful or at least has more of the social requirements than yours and you want to put yours away that is not porneia but brethren Jesus didn't enter into anything but the simple letter statement porneia and it becomes our responsibility to see whether we are adhering to the intent as expressed in this simple otherwise not further elaborated statement we come again you shall not foreswear yourself this meant that you shall not you've heard it said that way that you don't swear by yourself but you can use God's name in performing an oath Jesus addresses the question says God will be no party to any such thing and therefore don't even use his name or anything just answer yes or no when you're involved in a court situation or have to say certain things when you get your passport etc etc that's not a fundamental one i want to address but that's point number four point number five you've heard it has been said of old an eye for an eye and a tooth for a tooth i say to you resist not evil and we're talking here of the police we're talking here of the court but whosoever will smite you on the right cheek when you are brought to court turn to him the other also and some people can't discern the difference if any man will sue you at the law that's the setting of it verse 40 and take away your quote don't make another argument over some other garment whosoever will as the romans did for the delivery of mail compel you to go a mile go with him too and give to him who would ask that is try to work things out where you are cooperative with your neighbor and don't return evil for evil now if Jesus wanted to explain all the spirit of the law he would have had to have a whole town would showing how you can put the arm around but you mustn't go so far as to hurt the criminal you can only do so many things when a thief is coming through your window Jesus doesn't address any such thing he is addressing an entirely different situation evil eye for an eye and a tooth for a tooth had to do with the principle of justice and retribution no Jesus does not expound the law to the point that we have a talmud in greek you've heard it has been said you shall love your neighbor and hate your enemy verse 43 i say to you love your enemy bless those that curse you do good to those that hate you pray for those who despitefully use you but how many glasses of water do you give your enemy one two or three Jesus does not elaborate how do you know when you have blessed your enemy how do you

know when you are loving your enemy how do you know when you're doing good Jesus leaves it to you to read the bible and to come to a decision you ever think of that because he has not defined either love or bless or do good or pray for here well how long do you pray for them what do you really ask for that God smites him he doesn't say this we might call pablum that's one of the accusations that sometimes is brought against certain of the things we are sending out from church administration department the local ministry they want it quote spelled out let me tell you if we spelled out everything we would never get to the end of the spelling and life would not be what it is it would be one vast spelling match of a different sense now of course you're going to ask since Jesus here addresses only six basic points of a law that had hundreds and hundreds of points Jesus spends time with the disciples and gives them in words and in letters the same way as the old testament is he gives them an elaboration from let's say a few words to now a few verses and in case you want to know how to understand the rest of the law how to magnify the rest of the law and make it honorable Jesus explains he says be you therefore perfect verse 48 that covers the rest brethren and this is not pablum even as your father who is in heaven is perfect I don't think you've ever looked at it this way I haven't always looked at it this way and this was my message at the feast of tabernacles throughout South Africa because I think this is fundamental if after all during the festival the Jews commonly read the book of Ecclesiastes where Solomon finally draws the conclusion fear God and keep the commandments this is the whole man that's the proper translation that's the intent of it then you really comprehend the picture now there are some things we do in life thus we give alms so in chapter six Jesus addresses how to give alms in beginning with verse one he talks about how to pray beginning with verse five he talks about fasting beginning with verse 16 he talks about where you put your money beginning with verse 19 and the kind of job relationship you have in terms of Christ two masters can you serve them both verse 24 and in case you wonder if there's anything else he says seek first the kingdom of God and his righteousness verse 33 and that pretty well sums up the whole thing now in terms of your relationship to other people he addresses the question of judging he says uh don't try to remove the splinter in someone else's eye while you have the beam or the log in your own some people have got the idea therefore that we're not to remove the splinter at all Jesus didn't say that he said first remove the beam or the log in yours and then cast out the moat out of your brother's eye I think there's a drift away from that today verse five or he wouldn't have some of the problems in our private lives that we do where other people know and do not and don't help and don't even set an example of getting the log out of their own and then he addresses the question of what you do with holy things in terms of the word of God you don't cast pearls before swine he tells you to ask and seek and knock verse seven these are generalities it tells you to enter into the straight gate the narrow one that's the one we're tending to forget because the world comes in with television and movies and magazines and newspapers and whatnot he tells you to beware of false prophets and not everybody who just names me gets into the kingdom of God therefore verse 24 whoever hears these sayings of mine and does them I will liken him to a wise man he taught them as one having authority and that's all we have of Jesus elaboration of the new covenant there are really only six points that Jesus addresses out of hundreds and hundreds of laws out of hundreds and hundreds of expressions of the mind of God given in simple letter of the law and Jesus addresses these in such simple terms that he leaves more questions unanswered than he ever thought to answer because brethren you are given the spirit of God in the mind of God and it becomes your responsibility to live by every word of God you have to then do this Jesus addressed the people but all his words could never explain all the intent of the law Jesus therefore also set us an example in his life and we read about his life far more than about his words in this sense analyzing the law his life helps us to comprehend we have an event in Luke six about the Sabbath but you know it shows Jesus going to the cornfield it didn't say that Jesus went to McDonald's now should you or shouldn't you that's your decision I'll tell you what mine is I avoid it any day that's why I'm married you can go

through the new testament paul speaks about what love is but you know most people have said well that's nice love is an attitude but when it comes to the law then you do something else and we don't put it together how you keep the Sabbath how you relate to your neighbor's wife how you relate to your enemy is an aspect of love but it runs through basically the channel of the law that is the broad way the crude way if you please of defining it but the only way most people comprehend it and most of you have ever looked at it jesus now asks you not only to look at the law as it was given but to look at the lives of the patriarchs and the prophets and his own life and that of the apostles and when you put all of this together when you learn that man shall live by every word of god i don't care in what part it is it can be the ceremonial law of moses or anything you're to look at it and analyze it for its intent and purpose why it was given to them and what meaning it could possibly have to us and some things have much more meaning than others in scripture for purposes that are obvious because some things are much more important there are some things that are far way here than others our responsibility now is to do what too few have done to look into the bible and to ask god for his mind as we study it what was his intent when he said it why did he say it that way you comprehend it through the intellect and you comprehend it through the spirit and it takes both there is also the need on occasion of government in the church because people can with limited intellect and limited spirit because we don't all progress spiritually at the same rate though some people don't like to face that reality and we don't all progress on the same points at equal rates and church government is to work to solve any differences when there is a body that may not wholly agree and when we learn to cooperate together so that there can be an approach to unity that we can begin to live the life that christ wants us to i don't think there is a subject that many of us have misunderstood more than this because so few have ever comprehended how jesus magnified the law and made it honorable what he does is to do it through you with the few words that we have in the new testament and put those with the words in the rest of the bible and let that coming through the eye coming through the hearing and the spirit of god together make it possible to do what god asked abraham to do walk before me and be perfect and anything short of that is to fall short of the kingdom of god