

26-0830sc Transcript

26-0830sc - *The Book of Romans*, Steve Cain

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26-0830 - The Book of Romans, Chapter 12:1-21

Transcript (0:05 - 52:17), Teacher: Steve Cain

(0:05) Okay, we're in the 12th chapter at the moment. (0:10) In my estimation, I think that Paul is changing focus at this point. (0:16) Up until now, the first 11 chapters, he was dealing with what it would take to become a Christian (0:22) and have justification and be reconciled to God.

(0:29) Now, he wants us to realize that now that we are a Christian, there is a change of behavior. (0:36) We're not to behave like we did when we were Gentiles or as Jews. (0:42) We have an obligation now to change our behavior and our walk in life.

(0:48) And I was doing some reading in Philippians, the 4th chapter, (0:57) which I think is something that you might find interesting. (1:23) Let's pick up with the 4th chapter of Philippians, and we'll begin in verse 8. (1:34) Paul is going to be sharing with us in chapter 12 and finishing of the Book of Romans, (1:40) he's going to be sharing with us God's concept of how we ought to handle our problems (1:48) that we have with our fellow mankind and our walk in life. (1:51) And Paul is advocating that we employ those things that he has shared with us (2:00) because God has given it to him.

(2:04) And so I find that he's doing the same thing here in Philippians, and he's being forthright about it. (2:13) And he says in verse 8, (2:42) Now he's making it personal because he's the teacher, (2:46) and he's the one who is demonstrating the Christian walk. (3:03) And that's what I think he's doing in Romans.

(3:07) He's asking us to practice these things that he is sharing with us, (3:12) and he wants us to implement in our lives and approaching our problems. (3:20) And so he goes on and he says, let's finish out just the next paragraph, verse 10, going down to verse 14. (3:34) But I rejoiced in the Lord greatly that now at last you have revived your concern for me.

(3:43) Indeed, you were concerned before, but you lacked an opportunity to act. (3:49) Not that I speak from need, for I have learned to be content in whatever circumstances I am. (3:58) I know how to get along with little, and I also know how to live in prosperity.

(4:08) In any and every circumstances, I have learned the secret of being filled and going hungry, (4:17) both of having abundance and suffering need. (4:21) I can do all things through him who strengthens me. (4:26) Nevertheless, you have done well to share with me in my difficulty.

(4:33) And I think that that's, as I mentioned before, I've pointed this out, (4:39) I can do all things

through him who strengthens me. (4:42) In other words, I can approach the problems that God wants me to approach, (4:47) and I can implement his approach and what he is advising us (4:53) and how he is advising us to deal with our problems. (4:57) I can do these things because God is strengthening me.

(5:03) And so we can walk and know that when we're faced with something, (5:10) God has shared with us how to deal with that particular problem, and we can do it. (5:18) Because a lot of times, I find that rules and regulations, we don't always agree with them. (5:24) We think that they're not right.

(5:28) And we're going to argue with God, but God is going to say to us, (5:33) do it my way. Do it my way. If you do it my way, it'll work out.

(5:39) And that's what Paul is trying to tell us. (5:41) He's trying to tell us, I can do these things through God who strengthens me. (5:47) So I am of the frame of mind, I'm going to approach these problems the way God wants me to approach them (5:53) instead of the way man has trained me to deal with my behavior, and so on.

(6:01) So with that particular thing in mind, let's go to our Heavenly Father in prayer. (6:09) Dear Heavenly Father, we come to you at this time thanking you for providing us with your insight (6:17) and the way that you would suggest that we solve our problems. (6:23) We ask that you provide us with the understanding and the insight and especially the wisdom, (6:31) which is to be accompanied with patience.

(6:34) Because we know that sometimes you're solving a problem we have to wait on. (6:43) We have to have patience for it. (6:45) We ask you're helping us to understand the things that Paul is going to point out to us here in our study today, (6:53) and that we can see the wisdom and understand an insight of how this particular problem (7:00) and approach can be of solving our problems, our situations.

(7:07) Please bless our study. This is a prayer off in Jesus' name. Amen.

(7:12) So let's go back to Romans. (7:15) Any comments, any questions concerning what I've shared with you? (7:26) So he starts out, I've talked about this before. (7:32) He says, he's starting out now.

(7:37) I urge you, brothers and sisters, by the mercies of God, to present your bodies as a living and holy sacrifice. (7:45) In other words, please approach your problems in the way God would suggest that you solve them (7:53) and let Him be the responsible person. (7:57) Acceptable to God, which is your spiritual service of worship.

(8:03) And do not be conformed to this world, but be transformed by the renewing of your mind, (8:09) so that you may prove what the will of God is, that which is good and acceptable and perfect. (8:17) So Paul is pointing out to us at this point that God has a specific way, and it's not just a suggestion. (8:25) He is telling us, you approach your problem this way, and it will come out.

I will bless you. (8:35) So to prove what the will of God is, that which is good and acceptable and perfect. (8:42) For through the grace given to me, I say to everyone among you, (8:48) do not think more highly of himself than he ought to think, (8:53) but to think so as to have sound judgment, as God has allotted to each a measure of faith.

(9:04) For just as we have many parts in one body, and all the body's parts do not have the same function, (9:13) so we, who are many, are one body in Christ, and individually parts of one another. (9:24) However, since we have gifts that differ according to the grace given to us, (9:30) each of us is to use them properly. (9:34) If prophecy, if you have the gift of prophecy, I'm going to insert that, (9:41) if you have the gift of prophecy in proportion to one's faith, (9:45) if you have the gift of service in the act of serving, (9:49) or the one who teaches in the act of teaching, (9:53) or the one who exhorts in the work of exhortation, (9:57) the one who gives with generosity, (10:00) the one who is in leadership with diligence, (10:05) the one who shows mercy with cheerfulness.

(10:09) So, he's pointing out that all of us have a particular gift. (10:16) To most of us, it is very apparent what that gift is, (10:21) and to others, we're not quite sure what our gift is. (10:26) But it doesn't mean that we have to settle for one gift.

(10:29) But we can develop and bring into intuition several gifts, more than just one gift. (10:40) So, we have a primary gift and a secondary and tertiary gifts, (10:46) and we're expected to develop ourselves. (10:50) Any questions or comments concerning this particular part? (10:54) We know what he's talking about because we've studied 1 Corinthians, the 12th chapter, (11:02) and you're familiar with that, I'm sure.

(11:05) Would you like to take a look at the 12th chapter of 1 Corinthians? (11:10) Let's take a look at it. (11:15) Because Paul is pointing out to us that we are, together, a unit. (11:23) And we are to help one another and to serve one another.

(11:28) So, in 1 Corinthians, the 12th chapter, starting with verse 1, (11:34) it says, Now concerning spiritual gifts, brothers and sisters, (11:38) I do not want you to be unaware. (11:41) You know that when you were pagans, you were led astray to the mute, dark idols. (11:48) However, you were led.

(11:52) Therefore, I make known to you that no one speaking by the Spirit of God says, (11:58) Jesus is cursed. (12:00) And no one can say, Jesus is Lord, except by the Holy Spirit. (12:05) Now, there are varieties of gifts, but the same Spirit.

(12:10) And there are varieties of ministries, and the same Lord. (12:14) There are varieties of effects, but the same God who works all things in all persons. (12:23) But to each one is given the manifestation of the Spirit for the common good.

(12:30) For to one is given the word of wisdom. (12:35) So these gifts that are given to the various members of our congregation, (12:41) is for what? (12:44) Common good. (12:45) What is the common good? (12:47) The body.

(12:50) The first time I ever heard that was when I was in a union meeting. (12:55) I just got out of college, started working for International Harvester, (13:01) and of course, that was the UAW union. (13:05) And so, right behind the ears, (13:10) I went to the union meeting.

(13:13) And the union meeting would bring to conclusion, (13:19) is there anyone who has anything to say for the common good of the union? (13:25) And of course, there might be some, and a lot of times there wasn't. (13:30) But if there was a concern, whether or not this was being met, (13:34) or that was being met, or so on, they would bring it up. (13:39) But it was for the common good of the union.

(13:41) In other words, what about the body? (13:45) So we're concerned about the body. (13:47)

We're concerned about being a one in unity. (13:52) So it's for the common good.

(13:55) Any comments concerning that? (13:58) So we're after the common good. (14:00) Always keep that in mind, because when Paul's talking about the feast, (14:07) and here in 1 Corinthians, when he's talking about the feast, (14:11) he's talking about the fact that some of them are coming early (14:15) and they're having their meals, and then they're leaving, (14:19) while the others couldn't make the first hour of the meeting. (14:24) They were coming, and they were being left out.

(14:28) And so Paul's talking about, (14:32) you need to be concerned about the common good of the fatherhood. (14:35) You need to be concerned about that. (14:38) And so that's what he's talking about.

(14:39) When we're not concerned about the common good of the body, (14:44) people are going to get discouraged, angry, upset. (14:50) They're going to quit. (14:51) And that's when Paul says they become sick and ill, (14:55) and they fall away.

(14:58) And so we need to be concerned about the common good of the body. (15:02) And so let's use our gifts for the common good of the body. (15:07) So he goes on and he says, (15:10) There are varieties of ministries in the same Lord, (15:13) and there are varieties of effects, (15:15) but the same God who works all things in all persons.

(15:19) Verse 7, (15:21) But to each one is given the manifestation of the Spirit (15:24) for the common good. (15:26) For to one is given the word of wisdom through the Spirit, (15:32) and to another the word of knowledge according to the same Spirit, (15:37) to another faith by the same Spirit, (15:40) and to another gifts of healing by one Spirit, (15:48) and to another the effecting of miracles, (15:51) and to another prophecy, (15:53) and to another distinguishing spirits, (15:56) to another various kinds of tongues, (15:59) and to another the interpretation of tongues. (16:03) But one and the same Spirit works all these things, (16:08) distributing to each one individually just as He wills.

(16:14) And there's another one that comes to my mind, (16:16) and I'm sure you know this one too, (16:19) and that's in Ephesians, the fourth chapter, (16:22) where it talks about Jesus ascending into heaven. (16:27) And he's pointing out how Jesus is giving gifts to the various individuals. (16:34) And so you might want to take a look at that one.

(16:36) Ephesians, fourth chapter, starting with verse 7. (16:51) Again, reading from the New American Standard. (16:54) But to each one of us, grace was given according to the measure of Christ's gift. (17:00) According to what? (17:02) The measure of Christ's gift.

(17:05) Therefore it says, (17:06) When He ascended on high He led the captives, (17:10) and He gave gifts to people. (17:13) Now this expression, He ascended, (17:15) what does it mean except that He also had descended into the lower parts of the earth? (17:20) He who descended is Himself also He who ascended far above all the heavens, (17:28) so that He might fill all things. (17:32) Verse 11 starts the distribution of the gifts.

(17:40) And He gave some as apostles, some as prophets, some as evangelists, (17:46) some as pastors and teachers, (17:49) for the equipping of the saints for the work of ministry, (17:55) for the building up of the body of Christ, (17:58) until we all attain to the unity of the faith and of the knowledge of the Son of God, (18:06) to a mature man, to the measure of the stature which belongs to the fullness of Christ. (18:13) As a result, we are no longer to be children tossed here and there by

waves (18:22) and carried about by every wind of doctrine, (18:26) by the trickery of people, by the craftiness in deceitful scheming, (18:31) but speaking the truth in love. (18:34) We are to grow up in all aspects into Him who is the Head, that is Christ, (18:41) from whom the whole body, being fitted and held together by what every joint supplies (18:49) according to the proper working of each individual part, (18:55) causes the growth of the body for the building up of itself in love.

(19:01) So, Paul is in the Roman letter, and we resort back to the 12th chapter. (19:11) So Paul is telling us that we have been given gifts. (19:19) We are to use them.

(19:22) We are not to sit back and say, I'm going to wait until I'm called on. (19:28) I'm going to wait until I'm called on. (19:31) I'm not going to tell anybody what my gift is until they might want me to use it.

(19:38) I used to say that the people that sit in the back, this is when I was a first preacher, (19:43) a young preacher, I used to say that the people who sit in the back (19:47) were the ones who sat back and waited for them to be. (19:50) But I learned later in life, they actually are the ones who are doing the work in the church. (19:57) And so, anyway, the main thing is our gifts are ours.

(20:06) We need to develop them, mature them, and use them the way God intended for us to use them. (20:14) And so that's the reason why he says, however, each of us, verse 6, chapter 12, verse 6, (20:21) However, since we have gifts that differ according to the grace given to us, (20:26) each of us is to use them properly. (20:31) If prophecy, in proportion to one's faith.

(20:35) If service, in the act of serving. (20:39) Or the one who teaches, in the act of teaching. (20:43) Or the one who exhorts, in the work of exhortation.

(20:47) The one who gives, with generosity. (20:51) The one who is in leadership, with diligence. (20:55) The one who shows mercy, with cheerfulness.

(21:00) Again, resorting back to my younger days of preaching, (21:05) I was living in Fort Wayne at that time, (21:09) and we would run across people who would move up from the south, (21:14) and typically people who moved up from the south were introduced to the Churches of Christ, (21:20) and perhaps were even members of the Church of Christ. (21:24) But they wouldn't hearken our doors. (21:27) They didn't look us up.

(21:30) And I found out that one of the primary reasons was (21:33) they didn't want to be attached to a small congregation, (21:37) because then they would be called on to be used. (21:40) That's one of the reasons why they liked large congregations. (21:45) 200, 300 people.

(21:48) Because then you could get lost in there and not be asked to do anything. (21:53) But they didn't want to be hampered with a small congregation. (21:56) At that time, the congregation that I was worshiping in, (22:03) we were only about 40, 50 people.

(22:06) So that you know that anybody who comes in, (22:10) and are members of the Church, and we can use them, we will be using them. (22:15) There's no question about it. (22:17) So they didn't want to be used.

(22:19) They were afraid they would be used. (22:23) So let's pick up with verse 9. (22:28) Love. (22:29) Love must be free of hypocrisy.

(22:34) Detest what is evil. (22:35) Cling to what is good. (22:37) Be devoted to one another in brotherly love.

(22:42) Give preference to one another in honor, (22:46) not lagging behind in diligence, (22:50) fervent in spirit, (22:52) serving the Lord, (22:55) rejoicing in hope, (22:57) persevering in tribulation, (22:59) devoted to prayer, (23:01) contributing to the needs of the saints, (23:05) practicing hospitality. (23:07) And there again is a challenge. (23:11) If you're an introvert, you may have a problem with what Paul is talking about.

(23:18) You might even have a problem if you're an extrovert, (23:21) because you may want to be particular about who you're going to be associating with, (23:29) and who you want to be friends with. (23:31) He's talking about generosity, general, generality. (23:39) One time, let's read it again.

(23:43) Love must be free of hypocrisy. (23:49) And there again, I love you. (23:53) You can say that to your wife.

(23:55) You can say that to your husband. (23:56) You can say that to your mate. (23:58) I love you.

(23:58) You say that to your children. (24:00) Where does hypocrisy come in? (24:06) It's in words only. (24:07) It all depends on how much you love yourself, (24:10) and whether or not you really are looking out for the welfare and the well-being of the individual that you're talking to.

(24:18) That's what the word love, if you look this up in the Greek, you'll see that it's agape. (24:26) And that's love that describes God. (24:30) And the type of love that God has, he's looking out for the welfare of everybody.

(24:37) And so, we can always turn to 1 Corinthians 13, but I'll spare you that. (24:47) Okay. (24:52) Am I stepping all over your sermon? (24:57) I believe it when I was a song leader on a regular basis.

(25:05) For some reason, many of my songs were, you know, (25:10) hitting spot on the lesson that was going to be given that day, and I had no clue. (25:18) But anyway, love can be hypocritical. (25:23) And you can say, I love you, but you turn right around and stab him in the back.

(25:29) And so it's to be without hypocrisy. (25:32) Really mean that you're looking out after their welfare. (25:35) That's James.

(25:38) Is that James too? (25:46) Great minds work in the same direction. (25:54) Okay. (25:55) So then he talks about detesting what is evil.

(25:59) And of course, don't really need to develop that out a whole lot. (26:04) It's very difficult to, you know, call somebody out on what is sin. (26:14) Cling to what is good.

(26:16) Be devoted to one another in brotherly love. (26:20) Give preference to one another in honor. (26:24) Not lagging behind in diligence.

(26:28) Fervent in spirit. (26:30) Serving the Lord. (26:33) Rejoicing in hope.

(26:35) Persevering in tribulation. (26:37) Devoted to prayer. (26:39) Contributing to the needs of the saints.

(26:43) Practicing hospitality. (26:45) So those are a list of things that we as Christians need to focus

in on and make (26:53) sure that we're practicing those particular attributes in our lives. (26:58) The next one is very difficult in many cases.

(27:03) And yeah, we've got plenty of time to develop this. (27:11) So going on, and this is going to be very difficult to practice, really. (27:18) Because the way we're raised, the way we're in education, as I mentioned, our (27:25) education system and what you were introduced to and I was introduced to is (27:31) Greek in its nature.

(27:34) This is the way the Greek would teach their people to fight back. (27:43) Treat others as, you know, not as they would have you treat them. (27:50) Let's retaliate.

(27:52) Let's get even. (27:53) And that's the way the Greek would be there. (27:58) So he's giving us a different perspective.

(28:02) And he's asking us to implement this and to practice this. (28:08) And, of course, you know it's something that I have to practice because of the (28:16) way my wife and I was treated and so on. (28:23) So this is something that can be very difficult to do.

(28:28) Bless those who persecute you. (28:32) Bless and do not curse. (28:36) I pray with Sandy every night and I pray for her family.

(28:45) I ask God to bless them. (28:47) I ask God to have grace and mercy on them. (28:52) I ask for them to have health and so on.

(28:57) I don't want to be in their presence. (29:01) I don't want to hear them, you know, browbeat me. (29:06) My kids ask me to leave them because, you know, they're abusing me.

(29:13) And my kids could see it and I didn't. (29:16) So, but anyway, bless those who persecute you. (29:20) Bless and do not curse.

(29:25) Rejoice with those who rejoice. (29:31) What is the nature? (29:32) What is the, if we were to go out into the world and they were mistreated by (29:39) somebody and you tell them they are happy, they just won the lottery or they (29:48) just got a new job or they just got really rewarded in some way, go up there (29:57) and rejoice with them. (30:00) They just abused you.

(30:02) They just mistreated you. (30:06) How can you go up there and rejoice with them when we're being admonished to (30:16) rejoice with them? (30:20) So bless those who persecute you. (30:24) Bless and do not curse.

(30:26) Rejoice with those who rejoice and weep with those who weep. (30:31) And so all of a sudden, the people that abuse you, all of a sudden lose a job, (30:43) lose health, lose something. (30:46) Perhaps a relative just died.

(30:49) Maybe their son or daughter, their child just got real sick or whatever. (30:57) What would be the normal reaction? (31:00) They're getting their just rewards. (31:02) They're getting their just reward.

(31:06) That's not what God is asking us to do, is it? (31:11) He's asking us to go up to them and mourn with them. (31:15) He's asking us to do something for them. (31:20) So he's asking us to do the contrary of what human nature is.

(31:26) Rejoice with them when they rejoice. (31:29) Weep with them when they weep. (31:32) And that's contrary to what is human nature.

(31:36) We can't rejoice with them when they're rejoicing. (31:38) God's rewarding them. (31:41) And we can't weep with them when they're weeping because God is punishing them.

(31:49) They're getting their just rewards. (31:51) He's telling us just the opposite. (31:57) Rejoice with them, with those who rejoice, and weep with them who weep.

(32:06) Verse 16, be of the same mind toward one another. (32:12) Do not be haughty in mind, but associate with the lowly. (32:20) So that's another situation, isn't it? (32:24) Verse 16, be of the same mind toward one another.

(32:28) So I'm looking after your welfare. (32:31) I'm looking after your well-being. (32:33) I want the best for you.

(32:36) And if you are hurting, I need to be by your side, consoling you. (32:45) Be of one mind, be of the same mind toward one another. (32:50) Do not be haughty in mind, but associate with the lowly.

(32:54) And there again, if we were of the world, of the Gentiles, (33:01) and of course he's directing himself now to the world and the way the world responds. (33:08) And these people lived in the world. (33:10) These people came out of the world.

(33:13) And they're now being asked to adopt God's concept of how to deal with mankind, (33:20) not the Gentiles' way, not the world's way. (33:25) He's asking us to adopt God's way. (33:29) And remember what Paul says.

(33:32) Remember what I did, what I taught you. (33:34) Remember what I encourage you to do. (33:38) Do that because God will bless you.

(33:41) That's what Paul said in Ephesians, the fourth chapter, wasn't it? (33:46) He will bless you. (33:48) So be of the same mind toward one another. (33:51) Do not be haughty in mind, but associate with the lowly.

(33:56) Do not be wise in your own estimation. (34:06) That's so difficult. (34:09) That's so difficult.

(34:12) Listen to somebody else. (34:13) I think that tempers what would be of the same mind toward one another, (34:20) and also because of suchness. (34:23) Like I say, don't think differently of different people.

(34:28) Right. (34:29) Treat them all the same. (34:31) Right.

(34:31) Think the same of everybody. (34:33) Right. (34:34) And that includes yourself, so don't elevate yourself or lower somebody else.

(34:41) Right. (34:42) Amen. (34:44) And Paul earlier admonished us to, in fact, it might be coming up, (34:53) he encouraged us to realize that when we're being judged, (34:58) if God isn't judging us and hasn't condemned us, he's going to condemn us.

(35:05) If Jesus is to condemn you, (35:09) why would he condemn you when he died for you? (35:13) He wouldn't condemn you. (35:15) And so he's basically saying to yourself, don't think so

little of yourself. (35:21) Don't condemn yourself.

(35:24) A lot of times we have a tendency to belittle ourselves. (35:29) And so he's saying, don't condemn yourself. (35:33) Know that God loves you.

(35:34) You're worthy of love. (35:37) And who's going to take you away from the love of God? (35:42) No one. (35:48) You know, it sounds like what he says, you know, (35:52) do not be wise in your own opinion or estimation.

(35:59) Reminds me of what is said in Proverbs 3, verses 5 and 6. (36:10) Trust in the Lord with all your heart and lean not on your own understanding. (36:20) And all your ways acknowledge him, that is God, (36:27) and he shall direct your paths. (36:32) I mean... (36:33) So how are you going to interpret that? (36:35) I mean, it sounds like if I lean on my own understanding (36:42) or something I'm depending on how I understand it, (36:48) someone else comes along and... (36:54) Like a knee-jerk reaction, huh? (36:59) Well, no, that sounds, you know, what he says, (37:05) that sounds a lot better than what I'm thinking.

(37:10) You know, somebody might come to you and ask your opinion about the situation, (37:16) because they don't really want to lean on their own understanding. (37:20) They want to have some other person's input. (37:25) They want to have somebody else's insight as to how to deal with this particular problem.

(37:31) And so who is Paul advocating us to turn to? (37:38) God. (37:41) Don't lean on our own understanding. (37:44) Don't do it the way we've been taught in the world, (37:47) because we're coming out of the world.

(37:49) There's no question about it. (37:50) We're coming out of the world, and we've been heavily influenced by the world (37:54) and the way the world would react to things, (37:56) and we've been educated that way. (37:58) And so we have a temperament that way.

(38:01) And so God, through Paul, is advocating us to temper that (38:08) and to come to him and look to him for the right advice. (38:14) God, what is your advice as to how to deal with this particular problem? (38:19) And what does James tell us? (38:22) He who lacks wisdom, let him ask of God. (38:28) Because what does James tell us about that wisdom that God gives to us? (38:33) He gives it to us without upbraiding us, and he makes it available to us all the time.

(38:40) In other words, what James is trying to tell us about God's attitude towards us (38:45) and how he wants us to walk, he wants us to turn to him for advice. (38:50) He's going to give us the advice. (38:52) Whether we follow it or not, he's not going to upbraid us.

(38:56) If we don't follow it and we come back to him and say, (38:59) with God I made a mess of this, how do you deal with this? (39:02) He's not going to say, what did you do with the last wisdom? (39:05) I just gave it to you. (39:07) He's not going to upbraid us. (39:09) He's not going to belittle us.

(39:11) He's going to say, here, I suggest that you deal with this this way. (39:18) Where do you find that? (39:20) The Word. (39:22) Right.

(39:22) It's through the knowledge of him. (39:25) Right. (39:26) Don't be conformed, be transformed by the renewing of your mind.

(39:31) Well, how do you do that? (39:33) And the Hebrew writer talks about the fact that we need to be able to discern right from wrong. (39:40) We need to discern how God would do these things. (39:43) And how does the Hebrew writer point out to us that we need to do that? (39:47) By being in the Word.

(39:51) Studying the Bible. (39:52) Studying his Word. (39:56) And that's how we're going to know how to discern whether a certain thing is right or a certain thing is wrong.

(40:03) And that's the reason why it upsets me when I see some people going to a movie that they know is X-rated. (40:13) Why are they going to a movie that's X-rated? (40:17) I wouldn't want to subject myself to that foul language. (40:22) Every other word is a curse word and so on.

(40:26) Who wants to go see that? (40:28) Who wants to be subjected to that? (40:30) But they do. (40:35) Why do you want to be subjected to that? (40:38) Why do you even want to know those kinds of words? (40:44) Discern. (40:46) That's not behavior.

(40:47) That's no place for a Christian to be. (40:49) Discern where you're going to go. (40:51) Discern the people.

(40:53) What does he say here about evil? (40:56) Reject evil. (40:58) Hear it. (40:59) Reject it.

(41:01) Be against it. (41:03) So, as he points out, the New American Standard. (41:21) Right.

(41:27) Exactly. (41:28) I really prefer studying the NIV, but I know that many of you have the New American Standard, so I'm reading from the New American Standard. (41:41) But when I'm home by myself, I'm reading from every version.

(41:48) I do. (41:49) But I like the NIV the best. (41:51) But I get a lot of wisdom from all the other versions.

(41:58) I really do. (41:59) I get a lot of wisdom from the other versions just because of the way they want to make application of the sentence itself. (42:11) So, be of the same mind towards one another.

(42:14) Do not be haughty in mind, but associate with the lowly. (42:18) Do not be wise in your own estimation. (42:20) Verse 17.

(42:22) Never, never repay evil for evil to anyone. (42:27) Respect what is right in the sight of all people. (42:32) That, again, is a little bit discerning to me about the Brotherhood.

(42:39) You talk about the Baptists, the Methodists, any other denomination for that matter. (42:48) They have some very good thoughts. (42:53) They have some very, very good things.

(42:56) So, respect. (42:57) And I think this, perhaps, is what he is talking about. (43:01) This is in verse 17.

(43:04) Respect what is right in the sight of all people. (43:09) Respect it. (43:11) If possible, so far as it depends on you, be at peace with all people.

(43:23) That is something that we need to examine how we approach that. (43:32) Never, verse 19. (43:33) And this is the reason why we need to recognize God's involvement in our lives.

(43:43) Divine intervention, providence, and preservation. (43:46) Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, (43:57) Vengeance is mine, I will repay, says the Lord. (44:01) But if your enemy is hungry, and this is another difficult thing.

(44:07) This is very difficult. (44:10) If your enemy is hungry, feed him. (44:13) If he is thirsty, give him a drink.

(44:17) For in so doing, you will heap burning coals on his head. (44:22) Do not be overcome by evil, but overcome evil with good. (44:28) You know, Jesus was saying, you know, pray for your enemies.

(44:38) And pray for those that harsh you and persecute you. (44:46) And here, you know, I was thinking that this was an idea that Jesus was bringing along. (44:57) But not so, because this, verse 20, it says, (45:05) If your enemy is hungry, feed him.

(45:08) If he is thirsty, give him a drink. (45:14) For in so doing, you will heap coals of fire on his head. (45:19) Do you know that that comes from Proverbs 25, verses 21 and 22? (45:31) This is quoted from that verse.

(45:36) Those two verses. (45:40) In Proverbs 25, 21 and 22, (45:49) It says, If your enemy is hungry, give him bread to eat. (45:56) If he is thirsty, give him water to drink.

(46:04) And for in so doing, you will heap coals of fire on his head. (46:10) And the Lord will reward you. (46:13) Okay? (46:15) So now, my time is up.

(46:20) But bear with me, because I heard this. (46:23) It's not original with me. (46:27) What is your concept of heaping coals of fire on his head? (46:31) What is your concept there? (46:33) Is it punishment? (46:36) Making him feel bad? (46:38) Making him, you know, want to apologize to you? (46:44) That's your concept? (46:48) The concept that I heard was, (46:51) That's you wanting to bring vengeance upon him yourself.

(46:57) And so, what is being advocated here is not vengeance, (47:03) but something of comfort. (47:06) And so the person that I was listening to, (47:10) and I buy this, hook, line, and sinker. (47:14) What he's really talking about is, it's a comfort level.

(47:20) In the days, and it's not too long ago, (47:23) because when I was dating my wife, Mary, (47:27) we would go to her house. (47:30) They had a two-story house, and they had a pot-bellied furnace. (47:34) And they had registered a grate in the center of the ceiling.

(47:39) And so the heat from the pot-bellied stove would rise to go up, (47:46) but it wasn't very effective, really. (47:49) It was cold in the cold days. (47:52) So back in the days, they used to have what they called, (47:58) I can't think of the term, but anyway, it was a cast-iron pot, (48:03) and they would put coals, burning coals from the pot (48:07) or from the furnace, from the fireplace, into that, (48:11) and they would take it up and put it on near the pillow.

(48:16) So when it was time for you to go to bed, you would go up there, get in bed. (48:22) Yes, your feet would be cold, your body would be cold, (48:25) but that old fire in that pot was keeping your head warm. (48:32) It's a comfort level.

(48:33) So he's saying, you will be providing comfort for your person. (48:39) So he's not stepping out of character. (48:42) He's not suggesting something different.

(48:45) He's suggesting that you provide comfort for your enemy, regardless. (48:53) So when we – yes. (48:57) Go ahead.

(48:58) Oh, no, that's fine. (49:01) The way I always thought of that was that your actions (49:07) would make him feel like he's being pulled out of bed. (49:14) And that's the event of shame.

(49:17) So if you show kindness and even a little water, (49:20) he's going to realize, wow, I really mistreated you. (49:24) I'm a person who's not in need, (49:27) and that shame is so pulled out of bed, (49:30) and it may actually be a burden to the return. (49:35) Yeah, that's the concept, (49:37) but it still bears with it the fact that you are punishing them.

(49:42) You are bringing about the shame that they should be experiencing (49:47) when it's God who brings in the action that brings shame to them. (49:57) And, yes, just like praying with them, rejoicing with them when they rejoice, (50:05) weeping with them when they – the same reaction is said there, too, (50:11) in that, hey, look at the way this person is reacting to me. (50:17) And so it will bring about shame, perhaps, sorrow.

(50:25) Look at the way I've been treating this guy, (50:27) and he's treating me still like a saint. (50:32) Right. (50:35) And the point there was, at the beginning of that, (50:40) was never take your own revenge.

(50:43) Right. (50:45) That's not that revenge shouldn't be taken, (50:48) but let God do exhibit some revenge. (50:52) In chapter 13, which this wasn't written with chapters, (50:57) so it's a continuation of this fact, (51:00) and the first few verses of chapter 13, as you presented, (51:07) God tells us how he takes vengeance, (51:10) vengeance is not just at the end of time.

(51:13) He also has a provision for taking vengeance now. (51:17) In time. (51:18) So that God takes vengeance, (51:21) and that's why vigilanteism, (51:27) when we take the law into our own hands, (51:31) is wrong, because that's where you're suing God.

(51:35) God has a provision for how he'll take vengeance on us. (51:40) And so, whether or not it's right or wrong, (51:44) this is the way that we're supposed to do it. (51:48) Ever how it's supposed to come out, (51:51) this is, are we second-guessing how God's working? (51:55) Yes, we are.

(51:58) God, divine intervention, providence, and preservation, (52:02) is either in time or at the end of time. (52:07) Or both. (52:10) Can't be both, yeah.

(52:12) So, our time is up. (52:13) Thank you so much for your attention. (52:15) And we'll go into chapter 13. (52:17)