

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

All right, so we're in Matthew 5, we've been going through this JESUS IS KING series and learning about the Kingdom, learning about Jesus. If you remember last week, Pastor John opened up Matthew 5 and Jesus is talking to a whole bunch of people who are His followers now, there's crowds coming in to listen to Him. And the first half of Chapter 5 talked about all the blessings—blessed are you... blessed are you... blessed are you—and wouldn't you figure, Pastor John got to talk about how you're blessed. I actually today get to talk about the Law. Isn't that fun what they do to me right here? Give me the Law to talk about. Let's see if we can make it lively.

But, uh, yeah, we're gonna talk about the Law and I say that but the Law, it's a funny thing, having a correct posture towards the Law means everything. Could



have complete misconceptions about what the Law is all about, and when you hear about the Law, if you're anything like me, the first thing you want to do is, "I don't want any more Laws. I don't want any more standards. Life is hard enough already.

Don't give me anything else to live up to." There's so many misconceptions about who Christ is and what Christianity is all about that revolve around the Law. And so when we look at the second half of Matthew 5, I'm going to specifically look at [verses] 17-20, this is a time when Jesus gives one of the most exhaustive explanations of what the Law is all about.

And there's so many misunderstandings and He says do not think, do not think, we're going to go after a few things not to think, ways not to think about the Law because it's really confusing and it actually pushes a lot of people away from Christ because they think Christianity is all about Laws and all about rules. And I'm here to tell you it's not that, but there is a place, there's a very valuable place for the Law in our life. So this is what we're going to get to, it's the big idea; the big idea is that the Law isn't there to overwhelm you and make you feel guilty. Sure the Law is there and it gives us ways to live and healthy ways to live and points us in the right direction, the way that we were designed to live, it's good, but that's not the main point. The main point is that the Law points us to Jesus and that's where we're going to get to.

THE MAIN POINT OF THE LAW IS TO POINT US TO

JESUS

Let me start off by telling you a story. Is anyone here – let me see hands out there – has anyone here needed somebody else to save them, like physically save them? Has anyone here had a near-death experience and you've actually needed somebody to, like, intervene otherwise you'd be dead right now? A couple people. I have. I was a dumb kid actually, but this is a little bit later on in my adulthood when this happened. My wife and I had just gotten married so this was 20, uh, 1997, so what's that – 23 years ago we're coming on? And so 1997 we've just been married and we're packing up our U-Haul trailer with all of our possessions in the entire world and we're moving from New York, where my parents were, down to West Virginia. Okay. So you're with me now. And so this was back before there were cell phones, so this was pre-cell phone, so "pre-cp." Does anyone remember pre-cp? Like, that's like, that's crazy, like ages ago, ice ages ago.

And so my wife and I are traveling in two separate cars and we're on walkie-talkies, we didn't have cell phones at this time, we're on walkie-talkies, and I was in front with the Jeep and I had the U-Haul trailer with the two wheels on the back, the "dualies", surge brakes, it's a good trailer. And actually U-Haul put

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020



it on there for me and they're like, "Don't take it off, just pack it and we'll take it off for you when you get to Morgantown."

So, we pack up early, me and my dad pack up the trailer, we get on the road, my wife is following behind me and she's in her white Suzuki Sidekick with a tire cover that says "Jesus' Sidekick" on the back. So now you're getting a picture, a little bit of a color commentary on who me and Tammy are. And so we're



starting to go down the road and we're on the back road, and at first as I'm driving I feel the trailer do a little bit of this [GESTURES SWAYING BACK AND FORTH] as I'm going down the road. I was like, *Huh, interesting.* It's like, *Oh, let me just keep on driving, no problem, no problem.* I get on the highway just right by my parents' house, and it's New York state so it's really mountainous; mountainous highway.

I get on the highway and as I'm cresting the first mountain with a scenic overlook along the edge, the trailer starts doing this behind me [GESTURES WIDER SWAYING] and my wife is following behind me watching this. She had just, get this ladies, she had just married the love of her life [LAUGHTER] and she's watching the trailer doing this in front of her. And I forget what we're saying on the CB or whatever, but I'm like, *Okay, wait a second. I've driven cars enough and trailers and messed around with things, like, I know I'm not supposed to hit the brakes immediately because that'll jackknife.* So I tried to just like speed up just a touch to try to pull out of it to gain control of it again. And now \ni chirp \ni [GESTURES SWAYING EVEN WIDER] \ni chirp \ni – it gets worse and the back end of my car is going back and forth and my wife is watching this happen. And I'm going like 65 miles an hour down the highway with the back end chirping and there's a scenic overlook with just a guard wire along the edge, not even like metal, just like a little piece of thread going along the edge of the cliff.

And so now my car is chirping and I'm like, *Oh, my gosh! Okay, what do I do here? I gotta hit the brakes.* And so I touch the brakes and now the whole back end starts coming around going down the highway. And I say to myself, *Okay, if I turn this way I'm going to jackknife, if I turn this way I'll let the trailer lead me. I'll let the trailer lead me.* And so now I'm going down the highway backwards towards the cliff looking at my wife and a row of cars there looking at me and they're all like and I'm like [NERVOUS LAUGHTER], laying on the brakes, smoke coming up all around me, heading right for the cliff. Death. No way I'm not going to die. I'm going way too fast to slow down.



"a row of cars there looking at me and they're all like and I'm like..."

There was a parked tractor trailer on the side of the road with a guy sleeping in it and I ran into the tractor-trailer feet from the edge of the cliff. This guy utterly saved my life because he happened to be sleeping in his tractor trailer along the road. And he said just a beautiful thing to me, he gets out of the tractor trailer, semi, whatever you want to call it, and as I get out I'm almost shaking out of the car and I'm like, *Oh, my gosh! What, I just – oh, my gosh! Look at that cliff!* Looking over the edge, you know, and the guy walks out of it and he says a beautiful thing, I'll never forget it, he goes, "You stupid 'blippity-bleep!'" He said to me, he swears at me [HE LAUGHS], but I wish it was something more beautiful than that [HE LAUGHS], but the reality is this guy I am forever, forever, forever indebted to and I will remember his face for the rest of my life.

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

He forever has saved me and right now there would be no Mittuch family, there would be no kids, it would be over. I would have my wife who may likely would have remarried by now, but I would have been done. Forever indebted. I was completely out of control. Nothing I could do to save myself. That is what the Law is there for. We are all completely, utterly out of control and in need of a Savior every day.

Blessed are, blessed are, blessed are, blessed are those who meditate on the Law, Psalm 1:1. Let me read it for you, it's all over Scripture, the Law. The Law even in the New Testament, 200 times the Law is mentioned in the New Testament. In my Bible, not every Bible has the same amount of pages, but in my Bible there's 235 pages in the New Testament, so 200 of those pages reference the Law. Very important for us to have a correct posture and understanding toward it. Psalm 1:1, listen to what it says about those:

¹ Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ² but his delight is in the Law of the Lord, and on his Law he meditates day and night. ³ He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

– PSALM 1:1-3 (ESV)

Don't you want to be that tree? I do. Life, abundance, daily, understanding the Law is vitally important. So we jump into Matthew 5. If you want to turn with me, I'm going to stay in the Scripture. We're a church that values God's Word and allowing Him to speak to us. It says:

¹⁷ "Do not think that I have come to abolish the Law or the Prophets;

— this is going to be my main point for this first point, but let me read the entirety:

I have not come to abolish them but to fulfill them. ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

— "For truly, I say to you," is a Jesus phrase. This is Jesus saying, "Listen up." He says, "Amen, listen up." This is a very particularly Jesus, "not an iota, not a dot, will pass from the Law of the prophets." Law of the prophets is a general way of saying the Old Testament. Listen up, everybody, Jesus is saying, we don't get rid of the Old Testament, we don't get rid of the Law and the prophets, they're vitally important. It goes on to say:

¹⁹ Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

– MATTHEW 5:17-19 (ESV)

It's not just a conceptual thing. This is something that we as a church and we as a people are meant to teach and understand and embrace the Old Testament and the Scriptures and the Laws, we're not supposed to get rid of them. Jesus said back in [verse] 17, where we're going to sit, "Do not think that I have come to abolish the Law or the prophets. I have not come to abolish them but to fulfill them." There's two sides of the coin here and it's a great it's a gray coin, it's a gray area that even, like, Christian theologians, how much of the Old Testament Law was it that Jesus ended the Law of Moses and He began the Law of Christ? Non-continuity is that view.

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

The other view is continuity, which is what we're going to see here where Jesus says I did not come to abolish them, I came to fulfill them. You see, the point is that we're making here—what does fulfill mean about the Law and having a right perspective about the Old Testament and the Scriptures in general and the rules? Okay. So man's sin, you guys remember that. Right? You remember Adam fell, and right from then—the Scriptures actually weren't written yet at that point, physically—the Scriptures began to start getting written, all the Laws and the prophets, as a conduit that is actually beginning to progressively reveal, progressive revelation of all that the Kingdom is about and all that Jesus is about.

So over time God and Jesus through His Scriptures and through His prophets has continued to reveal who He is and who His character is, and the Old Testament is vital because it's a conduit that points to the climax that is Christ. So all of the Old Testament, all of the Scriptures is pointing towards Jesus, who has fulfilled it all. So the Old Testament Scriptures, it does two things here, vitally important. One, it gives us an eternal perspective on who God is—God is righteous and holy. You know, we're a church here that sings songs and we're very relational and we love the relationship with God and Jesus and we do, but we're also a church here that's reverent, we have reverence towards God. He is holy and beautiful and righteous and just.

The Old Testament also gives us a temporal understanding of who man is—we are broken and fallen and we can't reach that standard. So can we get rid of the Old Testament? No, we can't. There was actually even a sect back in 154 A.D., you know, after death, so First-Second Century, the sect of Marcian, and they said, "Oh, let's get rid of the Old Testament because that picture is of a wrathful, vengeful tribal deity called YAHWEH, and we now believe in the God of the New Testament who's of grace and truth." But how can you have grace and truth if you don't understand the justice, if you don't understand the character of who God is? So we don't erase the Old Testament. Think about it this way. In order for us to understand and have, you know, just reverence and know what we're being saved from, we need to understand who is that which saves us.



Coin depicting
Marcian

Think about it this way. Think about it being a big, distilled pool of water, think about God in Heaven, Jesus, being this big, distilled pool of water. What's so special about distilled water? No impurities, completely pure. Okay? So we need to understand just how pure God is because now we as a little human over here [WALKS A FEW STEPS TO HIS LEFT], if we want to jump into that water and be in His presence or go to Heaven, if we as a little human here have just a little bit of dirt on our foot, what's going to happen to that distilled water? It's going to get dirty. So really, we have to understand just how perfectly clean that water is, but we're dirty and so we need saving. If that water wasn't perfectly clear and clean and distilled, we could potentially get away with jumping into it and that not being a problem. But the Old Testament is pointing out just how perfect and pure and clean God is and His character, so we cannot wipe it away. We need the Old Testament because it builds context to why we need saving. Jesus came to fulfill the Law.

Next big misconception that we go to and this is a big one, a lot of people view Christianity this way, it has to do with following rules. Okay, Rob, this is a big question: Is Christianity about following rules or not? Okay. Are there – like, are we supposed to follow rules? How does that fit into Christianity? It's very easy to miss the forest because of the trees. So the moral law, the Law in Scripture, the Law written on our hearts, yes, that's good and God has created that for us to bless us and show us the right way to live. And, you know, we went through the whole book of Proverbs and these are like this is the greatest potential to have a blessed life by following these rules and morals, but don't miss the point—

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

that is not the point. The point is that these Laws point to Jesus, that's the point. And He has to drill it in here as we look at verse 20, so counterintuitive for us to think this way:

20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

– MATTHEW 5:20 (ESV)

This is the difference between a philosophy and a relationship. Every other religion in the world says the way that you answer this question of getting into that pool of water is by cleaning yourself up, everyone else says that. Follow the rules, do this and that for penitence, you know, like, do whatever you can, you need to clean yourself up. Christianity is about grace, it's about yes, you're broken, but that's why Jesus comes in.

It says the Pharisees and the Sadducees here, the answer to this and we gotta get ourselves into the heads of a Jewish person, *"For I tell you, unless your righteousness succeeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven."* The regular Jewish person who knew these Pharisees and Sadducees, they looked at them as the example of righteousness. We don't even have that sort of example, you know, Lee? Do we look at Lee and he's our example of righteousness? We're not supposed to do that.

But like a Jewish person, this was their example: If we could be just as righteous as the Pharisees and Sadducees, we'll be able to clean ourselves up enough to get into that distilled water. Most people just were overwhelmed with guilt and burden because of it, and the Pharisees and Sadducees misused their power. And what the Pharisees and Sadducees mistakenly did was they took the point of the Law, which is to show how broken we were on a heart level, and they brought the Law down to their level, something that they with a lot of work could fulfill on their own. And so what Jesus is saying about that is hey, listen, you're looking at these Pharisees who are beyond even, like, what you think you could accomplish by hard work because they really do a lot in order to try to be good and holy. He says no, the standard is even higher, they don't even come close. The standard is higher than that.

And what I don't want you to hear me say here, listen, very clearly, I want you—and if you're listening online, I want you to hear me say this very clearly: This is a misunderstanding, a misconception that I don't want you to fall into. I'm not saying that to add burdens onto your life. We're not saying this that the more we understand that, like, how profoundly the Law, like, impacts us is not meant to be an addition of burdens, it's meant to, like, warm our hearts. It's meant to warm our hearts to our need for being saved.

Okay. Think about it this way. Picture you're at the Grand Canyon. So you've got the Grand Canyon here and it's a huge, like, hole in the ground, canyon, and the other side is where God is. He's so far away. He's so perfect we understand. He's so holy and so different from us and we want to get over to Him, and we know it's foolishness for us to try to jump, it doesn't matter how good of a jumper you are. One of the young guys might make it 20 feet, I might make it 10 feet, it doesn't matter, no one can jump across the Grand Canyon. God says I know there's a problem. And you guys might have heard it said He creates a bridge, let's picture it more like a



Grand Canyon, Arizona

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

tightrope; a bridge creates a little bit more self-like sense of security that you could walk across the bridge on your own. Let's picture it being a tightrope across the Canyon and this is life.

So imagine you're at the Grand Canyon and you see this tightrope set up there, and you see this crazy little dude out on the tightrope. Okay, let's just hypothetically call this crazy little dude Pastor John, I just made that up out of my head. So this little guy named Pastor John is out on the tightrope and he's walking across the Grand Canyon on it. He's out there and now a crowd is starting to gather like, "Oh, my gosh, what's this guy doing?" And he starts having fun out there and bouncing up and down, you know, and he's totally like dancing on the tightrope, and now a whole crowd is watching Pastor John on this tightrope.



Tightrope across the Grand Canyon

Pastor John comes back over the crowd, now I'm standing there, I'm like, I'm amazed by him, like, oh my gosh, look at this dude on the tightrope! And he says to me, "Hey, how much do you weigh?" I said, "Uh, okay, uh, it's kind of personal but, uh, I weigh 180 pounds. Why?" He says, "Watch this." He picks up 180 pounds of dirt and he puts it in a sack on his back and he says, "Hey, Rob, do you think I can walk across the canyon with 180 pounds of sand on my back?" I'm like, "I don't, but I think you're going to try." And so he does it anyway. He does it again. Now he's out on the tightrope walking across the Canyon jumping around, complete control, utter control. Now he comes back to me and I'm standing there again. "So you saw me do it once, do you think I could do it again?" I'm like, "Yeah, I do now." He says, "Well, if you really believe that, jump on my back and I'll carry you across." That's the sort of experience we ought to be having on a daily basis with Jesus our Savior. We need saving every day, every day, to delight in the Law.

The Law and the standard is so great and we utterly fail, and if we realized that Jesus was saving us every day, He was carrying us every day, it would completely revolutionize who we are and how we act. You know, I'm in ministry and I gave up engineering, not because I'm trying to work my way and jump myself across the Canyon, it's because I'm so thankful for how Jesus has saved me. There's a different posture towards the Law and the moral Law when it's based on love and grace. And I know, I know it's a good Law, but I also know there's no way for me to get there and I need somebody to save me. The standard of the Pharisees and Sadducees was not even high enough, they valued righteousness but they didn't even value it enough. Jesus in verse 48 goes on to say, and then we're going to come back and give some examples, this is the climax:

⁴⁸ You therefore must be perfect, as your heavenly Father is perfect.

– MATTHEW 5:48 (ESV)

The standard, the standard He gives us is perfection. Perfection. If we want to get to Heaven on our own, you must be perfect. And again, don't hear me throwing standards on you because we're missing the point. It's so easy to have misconceptions. If you're if you're watching online here and I'd like to – there's no coincidence, it's not a coincidence that God has you watching to this right now because you might be sitting there saying, "Hey, I don't want to have anything to do with Christianity because of all the rules." Misconception. We as Christians, all we know is that Jesus is the One who saved us, that we can't live up to the standard. All it means to be a Christian—all it means, it doesn't mean that you have to go to church every Sunday even though that's good, it doesn't mean you have to give your money to the church even though that's great; it doesn't mean don't say the f-word which you're not supposed to; or

help little, old ladies across the street all the time, that's not how you get to Heaven—all it means to be a Christian is that you realize that you need Jesus, and now the reason you start living your life this other way is from a posture of thankfulness, a posture of delight. It's a different way of living. It's a different way of living.

Perfectionism

So we go and we look at this and, actually, another way that people have tried to answer this in 548 A.D., this actually, another heresy came from this. *"You therefore must be perfect, as your heavenly Father is perfect"* — it's called perfectionism. You maybe have met somebody like this. It's a little bit overly spiritual, it's not true, but their answer to this question of, you know, can I work hard enough or, uh, you know, do I love the Laws, following Laws, or am I not about following Laws. Their answer is no, I was saved by Jesus, but since I was saved, Jesus, I'm actually perfected now and I am now living without sin because the Holy Spirit is so in control of my life and now I can live life completely perfect. You see, that's a lie, it's not true, it's not backed up by Scripture. And I would guess most of us in here don't think that way, would not agree with that statement that after I became a Christian I've now become perfect. But I would say that we live that way, we practically live that way on a day-to-day basis.

The picture of perfectionism is this, and it's also like an appealing thought in some ways, where it's like a father helping his little child to learn how to ride the bike and he's running next to him and then he lets the bike go and the kid rides the bike on their own and they're all wonderful and happy. It's kind of like thinking it this way, okay, Jesus is with us holding onto the bike and now you get saved, oh, and now we're happy and we ride the bike on our own. That's actually not how it works. How it works is Jesus gets you saved and stays with you the whole time. So really, when we're not really concerned what the Law does for us and Jesus is drilling this in with His perfection, you have to be perfect, He's drilling it in because it's so counterintuitive. Something in our hearts is drawn to following rules, something in us says, *Oh, yes, this is the way*, because philosophies in the world are telling us there's a level of control that you can have.



So you might say, "Oh, it makes me feel good to follow Laws, follow the rules, because that that means I'm going to be blessed, that means I have a level of control over my life." Or you might be the person who says, "Oh, I don't like the rules. I only follow them unless they make sense to me because I don't want somebody to have control over me." You see, the issue is both of them are issues of control. And so the Law isn't there to give you life, so if you think Laws are there to, like, provide life for you—incorrect—the life comes from Jesus. So Jesus is the One that's holding onto the bike the entire way. Don't fall into that trap of perfectionism where we forget on a daily basis just how terribly desperate we are in needing of saving.

And so Jesus pulls out some—I want to give you some examples here—He talks about anger. He's making the point here that it's not just when He says 'Raca'.¹ If you look down in – if you have a little title over there, "Anger"² starts in [verse] 21. Raca was just a very normal word to call somebody, like, "You're a fool, I can't believe you voted for that person. You're a fool." It's something that you can't really, you're not going to bring somebody to the court of law for, where they were using the law as a physical thing and they said it's really only— you're only breaking the law if you go to court and you go to jail. But this idea of Raca, it starts pointing to the heart issue because there's no court out there that could actually justifiably send you to jail because of an issue in your heart.

¹ The term "Raca" appears in the NIV translation of Matthew 5:22: [Jesus speaking] *"Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell."*

² "Anger" is the passage title in the ESV, "Murder" is the passage title in the NIV for Matthew 5:21-26.

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

He goes on with lust and He's like lust—and the Hebrews what they believe, what these Pharisees and Sadducees thought about lust they associated with theft. And they said you're only breaking the rules if you physically commit adultery with a woman because you are stealing her from her husband. And Jesus says no, this is what the Pharisees' standard is [RAISES HIS ARM HEAD-HIGH TO INDICATE THE STANDARD], the standard is much higher [RAISES HIS ARM WAY ABOVE HIS HEAD]. Man, anytime you look at a woman lustfully you're breaking the rules and you're missing the standard. And again, let me tell you something. I'm not saying this to make you feel guilty. I'm saying this because I want you to know you need to be saved. That's the main point of the Law. The main point of the Law is to point us that we need saving.

²⁷ "You have heard that it was said, 'You shall not commit adultery.'²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart."

– MATTHEW 5:27-28 (ESV)

THE MAIN POINT OF THE LAW IS TO POINT US THAT WE NEED SAVING.

The other one that's very real here and I'm almost amazed that it's in this passage, it's very, uh, conspicuous that it is—retaliation in [verses] 38-42. The main gist of this is when you're living in a government that's overbearing. And so it's talking about a Roman soldier who comes and they can conscript your labor, any Roman soldier could come and say, "Hey, for the next mile you're carrying all my gear," and there's nothing you could do about it. And what Jesus said is no, carry it for two miles then. Even when you're being treated unjustly respond in love, respond in grace.

All these other examples in the retaliation—eye for an eye, tooth for a tooth, that's Hammurabi's rule. He said that's not even good enough. If you're in an unjust system, even if you're being treated completely unjustly, the standard is you're supposed to submit and you're supposed to love them and give everything that you have. If they ask for your tunic, which in the court of law they could take your tunic, they couldn't take your cloak, it was illegal to take your cloak. And He said if they take your tunic the standard is give them your cloak, give them everything you have.

³⁸ "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

³⁹ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.

⁴⁰ And if anyone would sue you and take your tunic, let him have your cloak as well.

⁴¹ And if anyone forces you to go one mile, go with him two miles."

– MATTHEW 5:38-41 (ESV)

Let me repeat this. Again, I'm not saying this because I'm putting guilt on you. That is the misconception, people think Christianity is about guilt. Christianity is about freedom. It's realizing I can't do it. It's realizing the standard is so high I could never fulfill it. Yes, they are good and I'm going to strive toward it from a posture of thankfulness, but every time you fall short on a day—today, when you go home and you're mad about what's going on in the world or you yell at your child or anything, don't deny it, don't relativize it and say, "Well, at least I'm better than my neighbor." Don't do that. What you do is say, "O Jesus, thank You for carrying me across this canyon. I delight in your Law. I want to know your Law because I want to know how perfect and beautiful You are. Jesus, I need You, every day I need You."

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

That's why we don't shy away from the Law, that's why we don't shy away from it because we want to know how perfect God is, we want to know. It, like, does our heart good when we just know we're crippled, every day, the standard is so great you can never do it on your own. That's all it means to be a Christian. We need Jesus. We need Jesus.

On the other side of it, let me tell you another story. So one time I saved somebody. I was on the other side of the conversation. Me and my buddies we used to go cliff jumping all the time, like, jumping off of cliffs in the water. And we went to this place called Action Park, has anyone heard of Action Park Upstate Jersey? There was like even—some of you Jersey people may have heard of it—and they even made like a documentary about it because it was such, like, a terribly dangerous place, and so we loved going there as kids. And a buddy of mine used to jump cliffs out in other places and we're standing at the top of this 30-foot cliff and he says to me, "Hey, I'll do a flip if you do a dive." He was a gymnast. I was like, "Okay." "Okay." And so we go, "Okay, 1-2-3, go." And we go and I dive, go into the water, he does this flip, we hit the water, and I hit my head I remember, I didn't like do one of these [GESTURES SWIMMING STROKE] well enough, came up out of the water, a little sore head, and I look at him and I'm like, "Oh, yay, we did it. Great, great." And this was really deep water and he goes, "Oh, I hit my chest a little bit." As I came over I was like, "Oh, okay. Let's go swim back." We start swimming back, I do maybe two or three paddles and I look over my shoulder to say something, his name is Bill, "Hey, Bill. Bill? Where's Bill?" Bill wasn't there.



"World's most dangerous theme park" – Action Park, NJ

I was looking around for Bill, did he go somewhere? I wait and the water settles and I look down and there's Bill lying on the bottom of the 30 feet of water, just lying deep down. Look up at the lifeguard, "Lifeguard!" Yell for the lifeguard, I don't know, I dive down and I swim as fast as I can down to reach Bill and I grab him by the wrist and I feel his arm go like this [GESTURES LIMP]—it's amazing how I remember this, this was like 30 years ago—and pull him up out of the water. And I remember I was so out of breath, it's 30 feet down, pull him up, I barely get to the surface and I see the lifeguard is there, and I kind of even let go before I even get to the surface because I was so dead. Lifeguard pulls him up, gets him out of the water, saves him.

And so just a few days ago, a couple weeks ago, I hadn't talked to Bill in a while, gave Bill a call and, uh, still, 30 years later Bill goes, "Rob Mittuch, the man who saved my life," the way that he remembered me. From then on when me and my buddies would do something dumb like go spelunking or something like that, all of them are like, "Is Rob coming? Rob better come. I'll go if Rob comes."

When we delight in the Law, when we realize that our trailer is hanging off the edge of the cliff, it didn't just hang off the edge of the cliff when we were first saved, but every day our trailer is actually hanging off the edge of the cliff. When we realize that and we see the standard that we don't reach, just like Bill would want to take Rob with him wherever he went, we would want to take Jesus with us wherever we go. We'd never leave home without Jesus—day by day by day.

It's a Kingdom of Law, a Kingdom of standards, but don't miss the point—it's not there to create guilt or shame, they're good Laws, they help us live rightly—but the main point is that these Laws were fulfilled in our good Savior, Jesus Christ.



"every day our trailer is actually hanging off the edge"

ARE WE STILL UNDER THE LAW?

SERIES: JESUS IS KING | WEEK 5 | 11.15.2020

I invite anybody watching, I invite anybody in the audience right now, it's changed my life, I'd be in a gutter someplace if it weren't for Jesus. If you've never made that personal decision in your life, all it is saying, "Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open up the door of the throne of my life and I give you everything." That's all it means to be a Christian. That's all it is—just need to do it once, ask Jesus into your life once and He'll be with you forever. I invite you to do that. Come tell me, too. Write me online if you're watching, I'd love to hear it, love to have another conversation with you. Let me pray for everybody.



Lord,

Thank You so much for your Scripture. Thank You so much for your Laws. Thank You so much, Jesus, that You're full and complete. I thank You that You didn't just set us riding on the bike by ourselves, that You're not a God who just lets us go but You're with us every day. There's no coincidences, Jesus, You're with us.

I pray Lord that we would *daily* and be a church that reveres You and just is thankful for You seeing that you save us every day after day after day after day and we can't make it without You. I know that's true. Lord, fill us, use us, give us your peace. Amen. Amen.

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