

## The Beatitudes: Session 3

### By: David Johnson

David Johnson: He's really meek. She's really meek. If they were meek, would that mean you like them? Would you like him? Would you marry him? If they were meek. Would you follow them? You might like them if they're meek. Might marry? Would you follow them? Would you follow a meek person? Did you trust the meek person? How about this one? Would you go into battle with meek? I mean, our times in our lives when we need to go into battle over something, who would you call?

Who are you gonna call the meek guy, would you? No, I wouldn't. Not with my understanding of meekness. I don't go into battle with meek people. Not when things are tough because meek is weak. Meek is mousey. Meek is nice but isn't strong. My impression. Meekness doesn't take a stand. I would go fishing with meek. You know, I go on a nature hike with meek, but I'm not sure I'd want to go into battle where a situation is tough and courage is needed.

I don't know that I would think of calling a meek person with my understanding of what meek is. In fact, the dictionaries I went and look this word up affirms that perception that we have of weakness. It is defined this way, deficient in courage that's helpful.

Blessed are the deficient in courage. Blessed are the cowardly. Blessed are the spineless. Is that what it means? Well, if nothing else, that little trip in our minds trying to grapple with what we think ought to bring us up thinking something's missing about my understanding because this is given by Jesus as a virtue. And I don't think he's saying blessed are the mushy. So what does it

mean to be meek? I think this is one of those places where getting into the original language is very helpful. The Greek word for meek here is *práos*. The root meaning isn't terribly helpful.

It simply means gentle, mild or tender. There are certain places, though, when you're doing a word study, getting in the Kittle, for instance, where the definition itself doesn't help you, you got to get a little bit deeper and you start getting sometimes, not even into cross references where you see the word used somewhere else in scripture. But you get actually into how that word was used on the streets, classical Greek at the time of Christ or at the time this was written. And at that place I found some help.

There are two usages of the word at the time of Christ that would have helped me understand what meekness is. The word was used first of all to describe a soothing medicine and a gentle breeze. Blessed are those who are a soothing medicine and a gentle breeze. Kingdom people. True Kingdom people. He is describing characteristics of Kingdom people here. True Kingdom people are a soothing medicine and a general breeze. I'm settling down a little bit about this word. Now I'm thinking, okay, okay. I like that.

I'm repulsed at the beginning about meekness. Yeah, but now I'm soothing medicine. Gentle breeze. I could see that. And I would want that. In fact, the place I can enter into most of this being a positive characteristic is not what I'm looking for to be in me, but when I'm needing it to be in you, what are you talking about? Let's say I'm at a place where I've just hit the wall. I'm the Peter who just hit the wall and I'm not doing very well. Who do I want to run into when I'm bleeding all over the floor, spiritually or emotionally?

Who do I want to run and run into? I want to run to guaranteed I want to run into a soothing medicine and a gentle breeze. And Jesus said that's the characteristic of Kingdom people. They are soothing medicines and gentle breezes.

They are not the braces of sandpaper. They are not petty and self possessed. Which raises for me a question. I hope this isn't cynical or mean, but often in the Church, when we come up bleeding, we don't run into soothing medicine and gentle breeze. We run into pettiness, vindictiveness, self-righteousness.

It's very frightening to ever reveal what's going on in our lives and the pain in it. And one of the reasons that happens, one of the reasons not the only is I think we need to not be naive about what is in the Church, even in good evangelical churches. Jesus warned about it. The Kingdom, the Kingdom of God, the realm of the Kingdom. We expect the Kingdom. It to be at a very confusing place because there are weed and there are tears. There are those who are genuinely born of the spirit. There are those who are not.

One of the characteristics of Kingdom people is that they are soothing medicine and gentle breeze. So just let that one sit there. I'm warming up to meeting us a little bit more. The other usage is the one that really explodes it for me. It is a usage in classical Greek that has to do with the taming of wild animals. Picture a wild horse, if you will. The horse is uncontrollable. When the horse is broken, the horse becomes práos. This word, it becomes meek. It becomes controllable.

And when it is controllable, it is useful. When it is wild and it is uncontrollable, it is useless. Nobody can use it. When the horse is práos broken, it becomes práos. Now it's usable. There's two powerful truths that emerge from that understanding of the word. One is that meekness and gentleness, práos is a byproduct of brokenness. I don't think you just get gentle by trying to be gentle. You don't get meek.

It's the right thing let's be meek. Here's the way I say it. I've never met a broken person who wasn't gentle. Broken people are gentle. It just follows broken and a wild horse. When they are práos, there is a yielding of their will. There's a relinquishing of their control in a person. When brokenness comes, there's a yielding of the will. There's a relinquishing of control to the master.

So the first thing I want you to know about this brokenness is that this meekness. It is not this thing that you can try to attain. You can try to attain it. But I just think it's the natural result of brokenness. When you come to the end of yourself, you come up gentle. Peter did. The other thing about this word is this or this use of the word is this, the brokenness that creates gentleness is not spineless. Remember beginning with the definitions of meekness being mushiness, even using this metaphor of a horse that is broken. When the horse is broken, you don't have a pile of mush there. You still have a powerful animal.

How many of you ride horses, are you into that? Okay, good. Then you know what it feels like to be under the power of this animal. When that horse was broken, it wasn't destroyed. It didn't turn into this pile of mush lying on the floor. And by the way, that's a good thing to let in about what

brokenness does. Brokenness does not turn you into a pile of much. It does not destroy you. It makes you useful. And now this horse, instead of running like a maniac all around the coral, knocking over fences, kicking people in the head.

Now it's under control. You get on that horse, you tell it to move right, it goes right, it goes left, it goes straight, it stops, it runs. It does what it's designed by God to do. Meekness is power under control. It still has the power to pounce. It isn't a Hello. No, it's not meek. That's weak. Meek is power under control.

The best place I can give you to look at for what meekness looks like is Jesus. Jesus was meek. Matthew 11:29. He said of himself, I am meek and lowly of heart.

What kind of images do we get of that? Again, I have my image there. It looks like this to me. Hello.

That's what he looked like. Well, I don't know, away in a manger. No crib for his bed. The cattle are lowing, the poor baby wakes.

But little Lord Jesus. No crying he makes. He doesn't even cry. He's meek.

Jesus. Jesus. Meek and mild. The picture is quiet, listful, passive. I hope I'm not being irreverent here, but Solomon's, head of Christ. You know that one just kind of whatever. That's fine. That's good. And hurt broken failing people feel safe going to Jesus, meek. But that same Jesus when

he faced the pettiness, when he faced the superficiality, the superior religious attitude of the Pharisees.

That same Jesus, who was described as meek and lowly of heart, did what he roared like a lion. It was power under control. And when God's people were being violated, when God's truth was being violated, he roared like a lion. Greatest picture of that is when he confronts the Pharisees in Matthew 23, when he cleanses the temple. In Matthew, I believe it's Matthew 17.

I remember when I studied that it was an interesting thing because we've all heard that story again. And why did he cleanse a temple? What was he so angry about? And I've never had any deeper perception of that other than he was probably angry because they were selling tapes into foyer. That was kind of the application. Oh, my goodness. Get a little background. You know what's going on religiously. It was at the temple there the event of his turning over the tables happened in the courtyard of the temple. The courtyard of the Gentiles. The temple, by the way, was the place where people in Israel came when they wanted to meet with God.

Just think about that for a minute. When somebody decides that I wanna figure out who God is because I think I need them in my life. Where would you go? Well, you'd go to the temple. If you were doing that today, where would you go? Well, I think I'd go to Church. It's a reasonable expectation to think that's where I'll meet God. Well, you know what? Even the way the temple was structured communicated a message. You know what the message was? You can't get to God. There were six inner courtyards.

There was the courtyard of the Gentiles, the outer one where everybody could go. Men, women, animals, anybody, kids, Gentiles. Everybody court out of the Gentiles. Everybody could go inside that there was another one. Only men could go inside that only priests could go inside that, another exclusion of somebody till you got right to the middle. At the very top, the Holy of Holies were one time a year the high priest could go and he could meet with God. He could only go one time a year. The message, even in the structure of the temple, is this you can come to the temple, but you can't get to God.

The whole purpose of Jesus coming was to give what, access to God. So what he does, he goes into the courtyard of Gentiles, and he sees what is called specifically the bazaar of Annas, the bazaar of Annas and doing a study on it was very interesting in terms of what it was and made me understand why he was so angry. What it was was a scam. The high priest, Annas had set this deal up to earn money for merchants and merchants would literally come in and rent space all through this courtyard.

And what would happen was people would come from all over the country coming to meet with God at the Passover. And let's say they're bringing their family and their little kids. And maybe this is their first time to make the pilgrimage. And they've got this little lamb that they have decided to bring in. Very often it was the custom of families to on Passover sacrifice a pet of theirs. And the reason they would do that, it would because it would be a way to say, I really love God, and I'm gonna give him the best that I have.

I'm gonna give him something I love. So they would bring this family pet. And from the heart. It was an act of devotion in love. But they would get to the temple. And all of a sudden this activity. They're trying to meet with God. They get into the bazaar of Annas. And there's the scam going on. They have to go to what is called the booth of approval.

They bring their little lamb and the Pharisee goes, give me a break, this lamb, you really believe that this heart of love, this little lamb is worthy of the Holy God? No, not approved. But just today, especially for you. If you go to one of these booths here, you can get a lamb propria, pre-approved, pre-approved by the temple. And if you buy one of your lambs from them, then it's automatically approved. So they go to the booth, by the way, in the image in my mind, I see this courtyard, the Gentiles as all of Christianity and all the confusion of it just all the realm of Christianity, not necessarily the community of the redeemed, but just all churches everywhere. It's a confusion of the booths and are all saying, come to us, come and buy from us.

Come on, you can buy your little lamb from us and you're heart of devotion, give me a break, buy it from us, do our little thing, jump through our hoops and when they got to the booth, by the way, to buy the lamb, they had to spend ten times with that lamb was worth. So here's the picture that comes to Church looking for God coming with a heart that's all honest. They hear a different message. Oh, this isn't worthy.

Ah, I guess it isn't. So if you buy from us, okay, I'll buy from you and they start paying through the nose ten times what they're supposed to pay. And after they pay through the nose ten times what they needed to pay, they still don't get through to God. Guess why Jesus was mad because a

system that was set up to give access to God with keeping people from God and meek Jesus turned the tables over.

I don't want to be a creep, but I do think there here's the cliché that went through my mind. In Israel at the time of Christ, the last place you would meet with God would be in the temple. Does that bother you? That would be the place you would expect to meet with God. But in Israel, the last place you'd actually have a meeting with God.

You'd have a better chance of meeting God in the road on the way to Jerusalem. Just communing with nature and listening to God better chance there than in temple cause you get in a temple, you're gonna get lied to there and you're gonna get all sorts of stuff and you won't get Jesus. I think there are many churches that I drive from here to my hotel is I passed churches. I don't know what's going on in the but there are many churches that people could go into today. And as they would go in expecting to meet with God.

Maybe a heart that's hungry for something because life isn't working. They'll come into many churches and they won't get Jesus. They'll just get they'll get some denomination. And I think Jesus is as angry about that today as he was 2000 years ago end of speech. I gotta go on, by the way, that's what meekness looks like. Sometimes meekness pounces. Woe to you scribes and Pharisees, you hypocrites, [inaudible], but inwardly you're full of robbery and self indulgence.

You know, when I put my, if you read Matthew 23, he just goes on and on. Woe to you! Woe to you! Woe to you! Woe to you!

You're going to go to hell at the end of it. I kind of did this thing where I thought Jesus. Well, he kind of blew up there. What in the world was that? Maybe there's something that didn't get into text for later. He comes to the Pharisees and apologizes.

I blew up. Sorry. I had a bad day. No, Jesus, who is meek when reviled personally revile not again. When systems were set up that kept people who were trying to get to God from getting to God. He roar he roar, by the way, it was just days after in the temple he did all the woe to you's that they nailed him to a cross. You stand up in a system that has religious stuff laid all over it and you stand up and say, this is keeping people from God. Don't expect them to have a banquet for you. You might get nailed, that's another talk. I just want to give you that picture of meekness, meekness is power under control. The control now is coming from the spirit.

Sometimes meekness pounces. Happy are the hungry. Blessed are those verse six who hunger and thirst for righteousness. They shall be satisfied. This is as far as I'm gonna get this week, but I'm glad I did get this part. Okay. What does it feel like to be hungry now, as I've gone through some of these other Beatitudes, one of the struggles we've had with each one has been that it's hard, it's been hard to kind of enter into it. I don't even see brokenness as desirable until I understand it.

I don't even mourning and meekness. Yuck, but I can relate to hunger, what it feels like to be hungry for something. Defined, hungering and thirsting could be on one level, a driving force, a strong desire a single-minded ambition for something. It's something that I really want. I would

do anything to get to pay any price to keep, hungry people. Whatever it is they're hungry for are highly motivated. They are willing to sacrifice to get what it is they're hungry for. In the athletic arena I think it works. You know, we're here to talk about. That team is really hungry.

They really want what they want it so they're willing to get it. But as you kind of maybe are able to relate with this imagery of wanting something a lot. We need to be faithful to the text and hear him use a biological metaphor. Hunger and thirst. Hunger has to do with food.

If I do not eat, I what? Die. If I do not drink, I what? Die. That's a non-purpose metaphor.

Blessed are those who hunger and thirst for something and whatever it is that I hunger for, I have this belief system that says, if I don't get that, I will die. Whatever it is that I thirst for I have this belief system that says, if I don't get that, I will die. It's more than something I want a lot. I really believe that if I don't get him, her, that degree, that house, I will die. The biological imagery is on purpose. It's more than just something you want.

A lot of something you have to have to live to be okay. At least you've come to believe that it's something you have to have to be satisfied, to be fulfilled. It has become your source of life. And it is in your mind, even though you maybe haven't verbalized it this way. What keeps you alive? As long as I have this, I'll be okay.

And whatever it is that I'm hungering for, I have developed a mentality that says, if I don't get what I am hungering for, I will die. I have to have this. Therefore I will do anything to get it,

anything to keep it, anything to protect it and hold on to it. It has become life for me. Next question is this, what do you hunger for?

What are you feeding off of? What do you have to have as you sit in this gymnasium? What do you have to have to be okay? I have a theory as it relates to this. I think I'm right about this.

The theory is I believe that every human animal on the face of the Earth has a hunger in their soul. Everybody. I believe that every human animal on the face of this Earth has a thirst in their spirits. It is a hunger and thirst for meaning, a sense of value, a hunger and thirst to love and be loved, to be accepted, to hunger and thirst for happiness and fulfillment. It is common to man. It is one of the things that separates us from the animals. I don't think that animals have this deep desire for self actualization.

Everybody's hungry. In fact, think about it in a way you maybe don't normally. But it's true of the drunk on Skid Row and the corporate executive who's driving a BMW. Both those people living in extremes are both hungry people. What they're doing is feeding on different things. Okay. It's true of the rapist in a dark alley. And it's true of the housewife in a nice, cozy suburban house someplace. Both of those people are hungry. They're using different things to satisfy their hunger. They're both hungry.

Even people who do patently negative things, rape, murder, theft, don't in their minds, go, what can I do to now absolutely destroy my life. They don't do that, if they are raping somebody, stealing from somebody or murdering somebody in their mind again, that we're not thinking this

through. They are doing something that they think is going to make them feel better, make them get better. Now, this is a bad choice. A bad choice. It's worse than a bad choice. But that's their thing. This is gonna feed me. I got a hunger.

And this is the way I'm feeding my hunger. Or this or this is. Other people made choices. I know how to do it. I can become successful, that'll feed the hunger are both hungry. What separates people is not some are hungry and some aren't everybody's hungry. It isn't that some thirsty, and some aren't, everybody's thirsty. What separates people is what we choose to feed our hunger, what we choose to satisfy our thirst. And beloved, that's where the problem starts for most of us, because most of what we look to, most of what the world looks to, and it does indeed creep into the redeemed communities experience sometimes even what we look to to quench the thirst of our spirit and the hunger of our soul. Most of what we feed on doesn't satisfy us.

Amos the Prophet said it this way, as he was looking at the world, he said, what I noticed is this, that I see the world panting after the dust of the Earth. Panting as a metaphor is a synonym for hungry. I see the whole world hungry, and I see them, some of them trying riches, and some of them try and pleasure, and some of them trying to grab it for themselves. So they steal. And some of them are doing real negative things. And some of them are doing positive things. But I see all of them panting. What they don't know is even the ones who are getting rich and using pleasure to satisfy their hunger.

Is this it's all dust. Most of what I see people eating to satisfy their hunger is dust, even the good stuff, dust, they don't know it, but that's what I see. Prophets have insight like that why they

called prophets. Dust. Can you think of any dust? Well, there's some obvious negative dust give you murder, rape, and theft.

How about three bedroom car, two kids, two cars, a dog, a pop up trailer, and a boat. How about that? Anything wrong with that? There's nothing wrong with that unless you think that's going to satisfy your hunger. What you need to know is if you think that's going to satisfy your hunger, go for it.

Go for it. And after you got your house and your boat and your two cars, and ya da da da, you're gonna need a bigger one, you know why? Cause you've decided this is what's gonna feed your hunger. Guess what it's dust. Don't believe me? Keep going for it. Get a bigger one. Get another one. Don't believe me. Keep going.

When you get tired and you figure out your well dries up, or your well leaks, maybe you'll start coming up hungry for something else. Jesus met a woman at the well. You're familiar with this? He knew something about her. What he knew about her was not just that she had had five inappropriate sexual relationship to a different men. He knew something deeper about that than that. He knew that about the inappropriate sexuality. He knew something deeper about her. He knew this. He knew she was thirsty. Here's a thirsty lady. And what she has chosen to satisfy her thirst is a relationship with a man.

And while the Pharisees might have responded to this woman who had had five affairs, if you will. And that was on another. And she might have been on her fifth at this time. What the

Pharisees would have probably done with her is gone. Yo, scum. She was. That is a scummy thing to do. What Jesus did, among other things, was fundamentally say to her these words. You know what I know you're thirsty. And you know what else I know. You've tried some things to quench the thirst. You know what else? I know it hasn't worked. You know why? I know that you've had five.

If having an affair with a man, a relationship with a man or with a woman, a marriage. Marriage is good. Marriage is going to make me full complete. You believe that? You're gonna have a real hard marriage. Marriages are wonderful. If they're what you feed on to be okay. They are dust. And if a relationship with a man could make you okay, all you would have needed was one. But it didn't make you okay, did it.

So he tried it again. And he tried it again. And he tried it again. Now you're on your you fifth. You know what you're a prime candidate for what I've got to give. Because I don't think I'm gonna have to spend a long time convincing you that what you're drinking right now isn't working.

And he began to talk to her about the water of life. And I got some water for you that if you drink of this water, you'll never thirst again. That's what we have to give, by the way, that's what the Church has to offer. You know, it's not like, oh, you drug addicts. Stop it. Okay, stop it.

What I know about drug addicts. What I know about the alcohol, what I know about it is it dust. And if you got to have it, then I do not have the energy to talk to you out of your stuff. I do not

have the energy. I have the energy for the people who like it the woman at the well who they can say it's not working. And I'll give you you ready to admit your tired. Let's talk. I got some water for you. But you're going to have to go a different direction.

Several years ago, University of Oklahoma came through Minneapolis area, and it was a year after they'd won the National Championship and they played that incredible powerhouse with football, University of Minnesota. And they beat Minnesota that year, 84 to nothing. Something like, honest, it was humiliating. Well, there's a lot of press with Barry Switzer that year because he had just come off a National Championship. And in all the interviews, one of the things I'll never forget at the time, he was very revered.

He's gone through some things then that have revealed he's not all that worthy of praise, but at the time, he was like, the hottest coach going. And I'll never forget what he said at one point, as they were asking him something about, you know, how do you do this? How do you keep it going? You're so intentional. You just keep on going.

And he said, Well, he says, actually, there's only one day a year I enjoy. And that's the day after we win the National Championships. And all the sports writers are going, wow, what a guy, what a guy he's committed. What a man. That's what you ought to be. Just have one day a year you relax after you win at all.

And I thought, Honestly, I'm not this pious guy. But I looked at that and I thought, Boy, you outta listen to yourself talk. You got one day a year you enjoy and everything else the whole rest of the year, there's one day, there you go. And everything else is going, you are a hungry guy.

And I don't know, I don't know, Barry Switzer, but it's almost like I felt like if I could talk to you right now, I would say, Barry, maybe what you need to see is that all this stuff you're eating is dust. And there is something else that you can eat that would fill you. Because you have said on national TV, just don't fill me. So for one day a year, I got a good day. He said out loud, I'm a hungry guy. I am unsatisfied. So everybody who thinks you can get it from sports, you heard it from Barry. It don't work.

So the point is this, everybody's hungry. The key is, what do we look to to satisfy us? The text says, blessed are those who hunger and thirst for righteousness. I got a question right after that though. What kind of righteousness? What? What do you mean? What kind of righteousness are there varieties? Yep. You bet there is a variety when it comes to righteousness. What are you talking about? Okay, let me. Let me give you a kind of righteousness.

There is, according to the word of God, the righteousness of the conspiracy. That's a kind of righteousness. Does that righteousness satisfy? No way, Jose. Sorry. Their righteousness was just that it was theirs. What they fed off of wasn't BMWs and over here, evil behavior. What they fed off to try to satisfy the hunger in their soul was how much they did, how pious they acted, how many seminars they attended, how many verses they memorized. Pharisees. It was incredible to study the book of Matthew, Matthew six.

They prayed loud and long. They gave a 10th of everything they had. They gave alms to the poor. They did it in public so everybody could see it. But everybody did see it. And they did it a lot. And they memorize the scripture scribes. Some of them were able to give the entire New Testament from beginning to end without cheat sheets. They just could write the whole thing. So they knew the Bible. And what they fed off, what filled them was all that stuff. That's good stuff.

Here's a word that might sound like a weird word. That kind of righteousness is dust. Jesus said it out loud in Matthew five, verse 20. Before I say to you that unless you're righteousness surpasses that of the Scribes and of the Pharisees, you won't even enter the Kingdom. So whatever kind of righteousness the Pharisees have, it's not the right kind of righteousness to hunger for, because it's going to have to be greater than theirs to enter the Kingdom, to be satisfied.

I'm looking for a different kind of righteousness, not the kind that I can produce myself by being a good Pharisee, who polishes the outside of the cup. Well, then what is the kind of righteousness? The kind of water, the kind of food that satisfies my hunger and my thirst? Well, just a little piece of theology, and it may be cold theology, but maybe in this context it will start to warm your heart. The only kind of righteousness that can satisfy you is the kind of righteousness that Jesus gives by Grace.

That's the only kind that can satisfy. Blessed are those who are hungry and thirsting for righteousness. Get this that they have finally realized they cannot produce on their own, but are

finally coming to the point where they are hungry and thirsting for the righteousness that are given to us by faith. Second, Corinthians 5:21 says this, And he made Him, that is Jesus, who knew no sin to become sin so that we could be become, what the what, the righteousness of God in Christ.

That's the righteousness. That when you hunger for that kind of righteousness there comes satisfaction, there comes rest because it's not a righteousness that you cranked out. It's the righteousness that he has provided. And I look at that and I say the only way I could be made righteous is if you make me new, is if you recreate me on the inside. Blessed of those long for that, they will be satisfied.

When people start hungering for that righteousness instead of their own righteousness, they get grace and they get life and they get forgiven and they get satisfied. And in Jesus Christ, I am. You are rightly standing before him, Holy and blameless, not because of your performance but because of his. And when I believe that, I find rest, and now I don't have to have the pop up trailer. I'd like to have the pop up trailer, but top of trailers don't make it okay.

And boats don't make you okay. And making the varsity basketball team doesn't make. I'd like to make the varsity do basketball team, but I am Holy and I have right standing because of his performance, not mine. And I can rest in that I can enjoy the other things. I can enjoy some things, but suddenly, you know, the only person on the face of the Earth who I think is really free to enjoy, enjoy anything.

Is somebody who's getting their value and their hunger needs met from God. Because now I can look at all those other things I chase to try to get okay, and I can look at those and go I would like that, I would enjoy that, that would be a fun thing, but I don't have to have any of that. What I have to have is Jesus.

That's what I have to have. And then if I experience this wonderful thing, that's a fun thing, and I can really enjoy it and the reason you can enjoy it. You know what I'm saying? You've ever had to have something like you've been driven, you get it, and you don't even enjoy it. Maybe for a day because it doesn't give you what you thought it was.

I think redeemed people who are who have their identity settled because of Jesus are the ones who are free to even perform. Let me give it an athletic metaphor. A World Series is going on and Twins are getting killed. Anyway, I think about choking in an athletic context and all these guys to get all tight, he can't do it. And some of you have experienced that, maybe taking a test.

Yeah, I think one of the things that makes us choke is because we have to have it like you have to have it. You have to have. And one of the things that helps you relax is if somebody could go, you know what? My identity as a person in my value as a person isn't based on whether I can hit this ball or that's not a done deal. But I'd like to hit this ball.

I mean, there's a relaxedness. I had an opportunity a while ago to speak at a Chapel with the Twins, and they were having to play the California Angels, and they were in town. So I spoke at both chapels and Reggie Jackson was on the Angels at the time, and I did the Chapel and he was

there. And I was talking about something like this, about where you get your value and how we try to feed our hunger with things we can't give it. But if you get your hunger, the hunger of your soul needs by how far you hit the ball better hit the ball every time.

If you get your sense of identity and the thirst in your spirit, by how well you catch the ball, you better never miss it. And with that kind of pressure, people start to choke. You know, people are free when they don't. And Reggie was at a time in his life when he was with the Angels, he was kind of on a downside of his career. He wasn't popping them out.

It was quite the same regularity. I remember talking to him afterwards, and this went weighed on inside him about how he got his value absolutely from how hard he hit a ball and when he couldn't hit the ball anymore, he was absolutely desperate.

You get your hunger and needs met from out here. You better get a bigger one. You're going to need a bigger because one the one you have now won't satisfy. Time to look at different directions. Next question, where does the hunger and thirst for his righteousness come from?

And I just don't have time to develop this as much as I like. But I think one of the places are hungering and thirsting for his for his righteousness and walking away from me thinking I can produce my own comes from what I call a day or so I go in one of the general sessions, a proper working of the law. When the law does its lawful work in your heart, you start coming up hungry for something else. And you might remember the that I said there were three fundamental purposes of the law.

The law is not there for us to live up to so that we can look at it and go, AHA, I have finally attained it. The law is there to do exactly the opposite. To convince us that we can't do it. It is, first of all, to reveal sin. Romans 3:21 for through the law came the knowledge of sin. It made me aware. Oh, boy, I had sin. The second thing was not just to leave you aware that you had sinned that would leave you hopeless. The second thing is to produce brokenness. Not only do you have sin, there's nothing you can do about your sin. You think you can keep trying to do something when you get tired.

That means you're broken. Now we'll talk. But if I were just to leave you with that purpose of the law, leaving you broken, that would be a desperate situation as well. Some people do come up aware of the depravity of their lives, aware that there's nothing they can do about the depravity of their lives. And they come to that point.

You know what they do? They blow their brains out. There's another piece that has to come in after that. This is the third purpose of the law. And that is found in Galatians, chapter three, verse 23, I believe. And that is this to drive you to Christ. Where is Galatians anyway? Here you are. Okay. Therefore, the law has become our tutor to lead us to Christ, that we may be justified by faith.

I do want to sit on this real quickly. The tutor word. There. The image I have in my mind is of a tutor who sits down and explain to you to the purpose of the law to drive you to Christ. The word tutor there in the Greek is the Greek word paidagogós. And it conjures up an entirely different

image of what I think of as a tutor. Paidagogós, in that culture was a servant of the master of a plantation or a great something or other. Paidagogós is a servant of the master, and the master would have children. And the children had to go to school.

Now, I've told you a number of times I have four kids. And one of the things I notice about my kids when it comes to going to school is they had this incredible desire to learn. I'm going now to learn. He wants to go to school. How's this? No, they don't have that. They love it when they get a day off. All kids were like two thousand years ago, too. So they had paidagogós and the paidagogós job was to drive them to school to get them to school.

But driving, as in a herd of cattle driving. Okay. And they'd be walking, walking down the road. Just this pile of kids, you know, maybe he had five or ten kids and they kind of wander off here.

And the paidagogós job was with a switch to go wacko wacko... And he would drive them literally to school. The purpose of the law, the purpose of the law was to be paidagogós Bam, Bam, Bam. You ever feel that? Bam, you cannot do it. You. No, it's in your heart, Bam. To beat you up until you go I can't I'm broken not only do I have sin and am I aware, but I can't do anything about it. The purpose of the law has...Now you open your eyes. And hopefully there's a message about great someplace that says you're right. You do have standing you can't do anything about. And it the paidagogós has done his job. But its ultimate job is to drive you the Christ so that we may be justified by what trying hard by our faith.

Verse 25 but now that faith has come we are no longer under tutor. That's good news. Does anybody here know that when faith comes, you're no longer under the law? That means the law's job is no longer to beat you up as a redeemed person.

And I'm afraid in many churches, certainly not all. But many churches, having driven people to Jesus as their only hope, continue to keep people under the law, thinking that's the only thing that would produce good behaviors. I'm gonna tell you now, if you're redeemed person, the spirit's in you. I say walk by the spirit. That's what I'll do with you.

I'll tell you to look inside and listen to the spirit that has now been implanted in you. And if you walk by the spirit,[inaudible] teach people to walk in the spirit. Don't put them under the long bony [inaudible] Don't do that anymore. Now that you are sons of God whose faith you are no longer under...[break in recording]