

Discipleship:
An
Introduction to
Systematic Theology and
Apologetics

The Doctrines of Redemption: The Law

The Heights Church April 2, 2017

The Law – The Ten Commandments # 6 You shall not murder. (Exodus 20:13)

Now Abel was a keeper of sheep, and Cain a worker of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And **the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard.** So Cain was very angry, and his face fell. The LORD said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it." Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." Cain said to the LORD, "My punishment is greater than I can bear. Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him. (Genesis 4:2-15)

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- **Capital punishment was authorized in Genesis 9:6.** Whoever sheds the blood of man, **by man shall his blood** be shed, for God made man in his own image.

For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. (Romans 13:3-5)

The Law – The Ten Commandments # 6

You shall not murder. (Exodus 20:13)

- **Human life is sacred because we were created in God's image.** Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:26-27)
- **The Hebrew word (*ratsach*) translated as murder refers to taking a human life not sanctioned by God.**
- **Numbers 35:9-34 distinguishes between man slaughter and premeditated murder.**
- **The word is never applied to war.**

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- We should understand that the commandment extends to anything that harms ourselves as well as others. One of the Height's Church membership covenants is to *not do anything that brings unwarranted harm to the body.*
- Jesus extends it to thoughts as well as action. You have heard **that it was said** to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the **hell of fire.** (Matthew 5:21-22)

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"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. 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. 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. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.
(Matthew 5:17-20)

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- The kingdom of heaven occurs 32 Times in Matthew.
- Jews would not speak God's name (Yahweh, or Jehovah), and would often substitute *heaven* when referring to Him.
- The kingdom of God occurs 72 times in the NT (61 times in Mark and Luke) and is a synonym for the kingdom of heaven.

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Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the **kingdom of heaven**, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. (Matthew 13:10-13)

And he said to them, "To you has been given the secret of the **kingdom of God**, but for those outside everything is in parables, so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven." (Mark 4:11-12)

he said, "To you it has been given to know the secrets of the **kingdom of God**, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand. (Luke 8:10-11)

The Law – The Ten Commandments # 6 (The MacArthur NT Commentary)

- **Neither the kingdom of heaven or the kingdom of God are ever defined in the NT and the subject of much debate.**
- The kingdom has two aspects, the outer and the inner, both of which are spoken of in the gospels. In the broadest sense, the kingdom includes everyone who professes to acknowledge God. Jesus' parable of the sower represents the kingdom as including both genuine and superficial believers (Matthew 13:3-23) and in His following parable (vv. 24–30) as including both wheat (true believers) and tares (false believers). That is the outer kingdom, the one we can see but cannot accurately evaluate ourselves, because we cannot know people's hearts. The other kingdom is the inner, the kingdom that includes only true believers, only those who, as John the Baptist proclaimed, repent and are converted. God rules over both aspects of the kingdom, and He will one day finally separate the superficial from the real. Meanwhile He allows the pretenders to identify themselves outwardly with His kingdom.