

THE TEN COMMANDMENTS

“Should Christians Observe Them?”

by Ray L. Straub

^I
Thou shalt have no other gods before me.

^{II}
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

^{III}
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

^{IV}
Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

^V
Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

^{VI}
Thou shalt not kill.

^{VII}
Thou shalt not commit adultery.

^{VIII}
Thou shalt not steal.

^{IX}
Thou shalt not bear false witness against thy neighbour.

^X
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

This is the first in a series of articles on the Ten Commandments. Basically, they are a transcript of the messages Elder Straub has been delivering over the *Faith For Our Time* radio program. While each message is a sermon in itself, we believe our readers will not want to miss any of the series.

If ye love me, keep my commandments

space declaring the Bible's opposition to sin?

It matters not whether this truth is considered to be profound. It matters whether it is believed at all.

"My little children, these things write I unto you, *that ye sin not*. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:1-4).

Along with these verses consider the passage found in I John 3:4-6, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."

The simple statement that the Bible is against sin carries surprisingly great impact! Don't take it lightly. The same Bible identifies sin as transgression of God's law. The same Bible says that if we know Him we keep His commandments. The same Bible says that those who have the Son abiding in them do not sin. They do not transgress God's law.

What does this have to do with the sagging morals all over the world? Everything. Decline in good morals and increased sinning are two sides of the same coin. Righteous living is obeying God's laws. Loose morals come from a disregard for God's commands.

What the people of any country need—is a newly awakened regard for God's commandments. I speak of the Ten Commandments. They form the cornerstone of any well-regulated and well-disciplined society. They deserve our attention.

It was a sad day when the inventions of man decided that the

Ten Commandments are no longer enjoined. They are firmly and incontrovertibly based on God's Word. Their observance is still mandatory. It was indeed a sad day when the Ten Commandments were declared passé; that they are part of some Old Testament, some old, expired Covenant; that they were nailed to the cross.

The Ten Commandments are still God's moral and spiritual law. Some understand that the ministry and death of Jesus did away with the need to observe the Ten Commandments. If that is your belief, I refer you to Matthew 5:17. Jesus declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Jesus cautions us not to even *think* that He came to destroy the law. In spite of these words, some think that Jesus came to destroy the law! I think that He DID NOT destroy the law.

Continuing with verses 18-20, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Undue adherence to tradition caused the Pharisees to break the Ten Commandments. For an example of this, note Matthew 15:1-9. "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (verse 3). If we allow our traditions to cause transgression of the commandments of God, how can our righteousness exceed that of the scribes and Pharisees? Jesus said that unless it does, there is no way that we

I join millions of fellow-Americans in expressing concern over the sagging moral climate. Galatians 6:7 warns, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Some try to sow devilish seeds and reap happiness. It doesn't work. It never has. It never will. Man's ignorance and greed prod him to look for a miracle. He ends up becoming unstrung.

Intense disappointment over moral corruption is an oft repeated experience. Those found guilty of sin against God and society are compared to practitioners of the past who held the same rank. We like to think that as an enlightened people we have progressed beyond being so base. The fact is that transgressors are still at it, from corruption in high places in the world's capitals, to drug involvement in our grade schools.

II Corinthians 4:4 speaks of a god of this world who has blinded the minds of unbelievers. Ephesians 2:2 refers to a prince of the power of the air whose spirit works in the disobedient. These two passages tell us that Satan is both god and prince of this world. He directs the minds of those who are not alert to the righteous ways of God.

To the righteous, Peter has an urgent word of caution, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith..." (I Peter 5: 8, 9).

Christians must be sober. Let's shake ourselves out of our drowsiness. Let's be awake. Let's be wise. Let's be children of light; children of obedience. While Satan may be god of this earth, we have been converted from servitude to the devil to the service of God.

The Bible's teachings forbid sinning. How is that for basics? A statement as elementary as this may be laughable. Why waste

can enter the kingdom of heaven. As you continue your study of the remainder of Matthew 5, please note verses 21, 22, 27-32. These passages contain direct quotes from the Ten Commandments. By no means is Jesus suggesting they expired. To the contrary, He amplifies and magnifies them by insisting that not only must our deeds be free of transgression, but our very thoughts must carry out the spirit of the Ten Commandments.

These teachings of Jesus are in perfect harmony with the terms of the New Covenant, described in II Corinthians 3 and Hebrews 8: 9, 10. God's laws, formerly written

on tables of stone, are now written on our minds and hearts.

Those who have God's Ten Commandments written on their minds and hearts will not lie, steal, bear false witness, commit adultery, or any such sins. Instead, their minds and hearts move them to obey the wishes of a concerned and loving God.

These are days in which every Christian needs to know where he stands. It is not a good witness to uphold a command one day and transgress it the next. Let's make a clear and distinct sound so that our God and our neighbors will know what tune we are playing.

Peace in the Mideast?

The world watches with interest the steps toward peace that have been taken by Egypt and Israel through the efforts of the Secretary of State of the United States. This turn of events is certainly most unusual when we consider the tension and war-like conditions that have existed between these nations ever since the nation of Israel was established.

Whether or not this move will result in a bonafide atmosphere of peace remains to be seen. It could, for Ezekiel speaks of a peaceful condition for the people of Israel before the great battle of Armageddon takes place. He says, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?" (Ezekiel 38:14).

Opposition to peace by the Arab nations is still very strong, and there are powerful forces within Egypt who do not favor the present turn of events, but President Anwar Sadat of Egypt is making a bold attempt to effect an atmosphere of peace. We wish to quote a portion of a news item from the WUP news agency, located in the United Nations, regarding President Sadat's new role and some of the problems he faces.

"Something very strange is hap-

pening in the ancient land of the Pharaohs—something tantamount to a 'bloodless' revolution which has brought President Sadat greater prestige and added strength in the face of pro-Libyan, pro-Israel and pro-Syrian elements within the country.

"According to a reliable source here at the UN, it was the disengagement pact with Israel through Mr. Kissinger's mediation that led to a climax of a 'power struggle' in the Egyptian ruling hierarchy resulting in Sadat's determination to rid himself of those elements who, in their fanatical zeal not to have any dealings with Israel at all, sought to set up 'a state within a state' in a sort of clandestine opposition to Sadat.

"Among those in the 'opposition' were a number of strongly pro-Soviet leaders in both the government and in the press. To them, there was only one answer to the Middle East dilemma, a battle-cry heard in Lybia, Iraq and Syria, namely, 'death for Israel.'

"President Sadat, fully recognizing the peril facing him and the efforts he had exerted with Secretary of State Kissinger in bringing about a first-step settlement with the Jewish State, lost no time in doing what he must do. Simultaneously with his announcement of the decision to initiate a liberalization program on the

home front—the clearing of the Suez, the re-building of the cities along the Canal and the revival of the country's economic life with the view to improving the lot of the poor and their educational possibilities—Sadat released from prison a number of pro-Western Egyptians, including the noted publisher Mustapha Amin, and at the same time ousted one of the most powerful figures in Egyptian life, the famed editor of Al Ahram, *Mohammed Hassanein Haykal*.

"From all this it becomes clear that President Sadat has successfully overcome a 'bloodless revolution' and as a result, has gained in both prestige and power both at home and in most of the countries abroad.

"The big question before us now is: will Sadat rise to the occasion and not allow himself to be influenced by the fanatical feudal rulers of the other Arab states? The coming months will give us the answer to this question."

In another release from WUP, David Horowitz, the UN correspondent, had this to say about the situation:

"Although the Egyptians, in the main, are Moslems, they are, in actuality, not Arabs despite the fact that they consider themselves part of the so-called "Arab Nations." And, even as Moslems, there are very few fanatics among them. Hence most Egyptians' view with disdain such leaders as Qaddafi of Libya and Faisal of Saudi Arabia, both of whom—along with the Syrians and Iraqis—want to see the utter destruction of Israel.

"King Faisal's hatred of Israel goes far beyond the political. It is an innate enmity such as was vented in Bible days by Esau for Jacob, or by Amalak for Moses and the Israelites. In both cases murder was in the heart of the enemy. In a recent statement, Faisal bared his dark soul when he charged that the Jews had 'been accursed by God' and for this reason they 'have no right to Jerusalem.'"

Yassir Arafat, leader of the Palestine guerillas, seems to approve of President Sadat's policy of peace. This has led to a split in the Arab guerrilla movement, one faction of which has asked that Arafat be removed from power.

Mideast leaders are obviously not in accord on policy. Therefore, no one can accurately predict the next moves, but we may be assured the hand of God is evident, and His plan will be carried out.

Put God First

(Second in a Series on the Ten Commandments)

"Thou shalt have no other gods before me."

Few people seem to know the precise Biblical definition of sin. This definition of sin is found in I John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." There it is! It's not difficult to remember. Every Christian ought to be able to give this answer in immediate response to an inquiry about the Bible's definition of sin. **SIN IS THE TRANSGRESSION OF THE LAW.**

What law? It doesn't matter. When one transgresses any valid law, he commits an infraction against that law. A sin against God would be a transgression of God's law.

God gave man Ten Commandments. These are a moral and spiritual law by which godly men guide their lives. They are good and effective. If respected, they produce a well-ordered people.

The first of the Ten Commandments says, "Thou shalt have no other gods before me." It commands that God's children properly arrange their priorities.

This commandment does not seek to persuade anyone that God exists. It speaks to those who al-

ready know He is. While this observation hardly staggers the intellect, I assure you that it represents a challenge!

Since the commandment speaks to those who are already aware of the existence of God Almighty, the dramatic truth surfaces that **TO KNOW GOD IS NOT ENOUGH.** God must occupy first place in our loves and lives. **He** must have the pre-eminence. **He** must be Ruler. His Word must be first and last.

You say you believe in God? That's good. But, it's not good enough. The devils also believe. They do more. They tremble! That's more than some church attenders do. That's because the devil is more aware of the consequences of sin than many men seem to be.

God doesn't *hope* He'll have first place in our lives. He *demand*s it. If you claim to be godly, you must give His Will priority—or you are not godly.

The first commandment calls attention to our list of priorities. Who comes first in our lives? The answer should be "God." If that is an honest answer, the first com-

mandment is being obeyed. If God is not first, your list of priorities needs amending.

I Corinthians 10 lists some of the weaknesses that showed through the spiritual character of the nation, Israel. They lusted after evil things. They were idolaters. They were preoccupied with satisfying their appetites, wanting only to eat, drink and play. They were immoral. They grumbled constantly.

Without justice, there is no righteousness. Since God is righteous, He is also just. When justice was administered Israel suffered sorely.

This nation's experiences are given as an example. Man is fickle. He has a way of loving God with abandon one day and hardly acknowledging His existence the next. Giving God priority is a way of life; not an impulse. Discipline must be built on a persuasion. To have a happy flash over a fleeting spiritual inspiration is not enough. Serving God is a vocation; not a lark.

Is man still fickle with his devotion today? Yes, he is. He still manages to find an altar at church upon which he verbally places "his all" in service to his God. Then he leaves church and never thinks about his "dedication" until all distractions have subsided.

How many worship the god of pleasure? Does the God of heav-

en, the Creator of heaven and earth, receive as much of our devotion as does the god of pleasure? Which comes first, pleasure or worship? We may not have the courage to answer honestly, but God knows.

One wonders whether to be hurt or amused at how much church programs suffer during the summer. I recognize that hard-working people need a vacation, and those who have opportunity to go deserve the privilege. How many hard-working people also need to have every week-end off to go camping, or to indulge in some other pleasure. To indulge, they miss church.

Hard-working people may need pleasure, but hard-working people also need to worship and give thanks to God. They need the God of heaven more than they need the pleasure god. If one can enjoy both worship and pleasure, why not? But, if a choice must be made it will be made on the basis of which god has priority.

We are so pleasure oriented that the morals of this country are sagging terribly. Homes are broken, lives ruined, fortunes lost, and health is fading because we are thirsting without satisfaction for pleasure.

How about the god of materialism? We enjoy our beautiful homes, nice automobiles, gorgeous furniture, fashionable clothing and sparkling jewelry. Hardly can we get along without them. To secure and hold these possessions we work two jobs, extend our working hours; run more, rest less — and hardly get to church.

The only laughing some people get is when they go to the bank. Their lives are dedicated to securing a paycheck. They need more; they earn more; they buy more; then they need more! How often do you miss church because you are too tired to go? If that happens at all, it happens too often! You need God more than goods.

We enjoy more material possessions than ever. Despite this, the very structure of our culture is

more fragile than we have known it to be in decades. No one trusts anyone. Little wonder, few seem to deserve it. Shortages threaten. We can't have everything we want, when we want it, or in as much quantity as we want. We discover that our god of materialism has feet of clay. He is not all-powerful. He is not all-wise. He cannot save, even though we thought he could. He is weak. The god of materialism will fail and die among his worshipers.

God help us to look beyond dedication to accumulation. There is a God in heaven who deserves and demands our first allegiance. "Turn your eyes upon Jesus. Look full in His wonderful face, and the things of earth will grow strangely dim in the light of His glory and grace."

Another god who gets more attention than he deserves is the god of self. This is a self-serving age. The question right at the top of many a criterion is "what's in it for me?" If *we* like it, count us in. Nothing could hold us back. If we don't like it, count us out. We don't care to hear about it.

In giving our worship and adoration to the god of self, we have lost our self-worth. Service to the god of self has brought on ugly dispositions, moodiness, discourtesies, and other indignities.

How many people are staggering about trying to "find themselves?" Doesn't that sound like an intelligent activity—to look for oneself; to try to discover oneself? All of this kind of verbiage by pseudo-intellectuals, pseudo-

Soul Vision

by Roy Z. Kemp

*God's loving arm encircles me,
And all that I am meant to be
Will be accomplished and fulfilled;
And knowing this, my heart is
thrilled.*

*The spark divine within my being
Permits a vision that's far-seeing.
My life's complete and free and
whole;*

I have a vision of the soul.

philosophers, pseudo-psychologists, and writers of soap operas are the vain babblings of the god of self.

Wise people don't look for themselves. They look for something *good* to *do* with themselves. That's where worth is. We are a kind of creature who functions best when we function in behalf of something or someone. This is why people find peace and joy when they find God. He gives them purpose, and that is the essence of life — to have purpose, to live in harmony with time, people and God.

Those who serve the god of self, serve an unwise, weak, and unrewarding god. He can do nothing about anything for anyone, but he has many followers.

The god of self craves attention. To get it, he sends his followers through all kinds of obnoxious behavior. They are loud. They are brash. They are demanding. They cannot survive unnoticed. What a cruel and unwise god is this god of self. He has a way of drawing out the worst in people.

There is the god of the status quo. Some people can see no difference between change and sin. They think that what has always been will always be right. They want everything the same always, because to change is to sin.

They contend that with God there is no variableness nor shadow of turning. There is such a text, but such application is out of context. The almighty God is not found in the staid. He relates. He is more than history. He lives, loves, and bestows today. He is not sameness; He is Personality.

How do we give God priority? We do this by obeying Him; by doing what He says. "To obey is better than sacrifice." Some are religious, but they don't worship God. They are beholden to traditions, to history, to extra-Biblical beliefs. They do not know the word, attitude and personality of God.

Read the Bible. It's God's Word. Give God first place in your life, and sanction this dedication through Bible study.

Ours is a Jealous God

(Third in a Series on the Ten Commandments)

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments” (Exodus 20: 4-6).

The second of the Ten Commandments forbids that we make an image or likeness of anything for purposes of worship. The first commandment establishes God's priority. The second demands *exclusivism*.

This commandment gives an important characteristic of God. He is jealous. Quite openly, this is the reason given for the commandment.

While one could hardly equate this aspect of God's personality to the “green monster” experienced by insecure humans, there are likenesses. The word “jealousy” here implies an intense, possessive concern.

Among others, one reason we resent jealousy is because we don't like to feel owned by another.

Man wants to be independent; free to make his own choices and to run his own course. This is why we feel intimidated by the suggestion that we are the possession of another.

No matter how undesirable the circumstance of one person being owned by another, it is true that the Christian is owned by his Father in heaven. “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price...” Paul stated this in I Corinthians 6:19 and 20. He continued, “Therefore glorify God in your body and in your spirit, which are God's.” There is no doubt about the meaning of this passage. We belong to

God. He bought us. He owns us and is possessively concerned about us. He is a jealous God. He does not share His children with other gods.

That's reasonable. Our God is without comparison. There is none like Him. Those who know Him refute the possibility that there could be any other god worthy of worship or adoration.

Paul described Him to philosophers on Mars' hill. “God... made the world and all things therein, seeing that he is Lord of heaven and earth, [He] dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and bounds of their habitation...”

“For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device” (Acts 17:24). How could such a God allow His worshipers to share Him with gods that are the product of man? He will not.

It is considered by some that

this second commandment is a prohibition against having any kind of likeness in the home, church or elsewhere. For this reason they will not have photographs or paintings hanging in their homes, nor will they carry them in wallets, purses, or albums.

This belief is not new. There was also a time in the history of Israel when any likeness was disallowed. Israel had her fill of idolatry under the oppression of Antiochus Epiphanes. They reacted strongly; hence, the regulation that they were to have no likenesses.

Pictures are not the only kind of likenesses in existence. Likenesses are provided by verbal descriptions, sounds, dramatizations. Jesus, Himself, introduced many of His parables by saying, "The kingdom of heaven is LIKE UNTO..."

In the decoration of the tabernacle and in the construction of the magnificent temple in Jerusalem, there were images engraven. Oxen were made to hold a basin. Cherubims spread wings over the mercy seat, and quite a lengthy list of other likenesses adorned both the temple and the clothing of the priests. Since they were commanded by God through Moses, they could hardly be considered a violation of the second commandment.

Here the commandment is specific. We should not make graven images nor likenesses for use as objects of worship. In fact, the commandment forbids that we bow down to them.

The second commandment speaks out against the occult. This involves a worship of the created instead of the Creator. God repudiated belief in or involvement with any such practice. There is nothing innocent about placing faith in witchcraft, including attempts to tell fortunes by reading the stars, as with astrology.

I hear people justifying their giving attention and consideration to astrological formations for these purposes. These are part of God's creation, and the discovery of cer-

tain formations in the skies with their effects in the affairs of men is supposedly mere discovery of the ways and laws of God. Not true! Astrology is among ancient practices that have always been opposed to the ways of God. They remain so. God is not pleased when we share worship with other "gods," even though they may be part of His creation.

When Moses and Aaron appeared before Pharaoh on an early visit, Aaron threw down his rod and it became a serpent. Pharaoh commanded that his magicians do the same. Theirs also turned into serpents. The serpent transformed from Aaron's rod swallowed up all of the others. When taking the snake by the tail it turned back into a rod.

This episode is symbolic of the lack of tolerance God has for devotion to the occult. God is displeased when we attempt to look to other sources for superhuman powers.

Acts 19, verses 12-30 report an interesting incident involving a man and his sons who practiced exorcism. For variety, apparently, these sons of Sceva called some who were possessed of devils, and they commanded the devils to leave in the name of "Jesus whom Paul preacheth."

The devils responded by saying, "Jesus I know, and Paul I know; but who are ye?" These devils immediately jumped upon the exorcists, and outbattled them. The injured were seen fleeing the house naked and wounded. What a disgrace!

The reaction to this was interesting. A great many of the townspeople went home to get their books dealing with magic arts and built a sizeable, impressive bonfire with them. The flames digested several thousand dollars worth of books.

God will not be shared. When He is claimed, other gods must go!

The second commandment is concerned about our attitude in worship. The first commandment speaks directly about whom we worship. The second has interest in *how* we worship.

There are those who in their worship lean heavily on ritual—some of it real ancient. Members of a church in Scotland were known to bow before a certain spot on the wall of their church building. None could explain why. It was a matter of having always done it, and they were continuing to do it. Later they had reason to give the wall a good

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Had Christ Not Come

*Had Christ not come, The world would have no Saviour;
Had Christ not come, The heart would have no song;
Had Christ not come, The soul of man would perish;
Praise God, He came! Do you to Him belong?*

*Had Christ not come, God's promise would be broken;
Had Christ not come, His Word would be untrue;
Had Christ not come, Man would be lost forever;
But, friend, He came! He came and died for you!*

*Because He came, For sin there is forgiveness;
Because He came, You may be born anew;
Because He came, Your soul may live forever;
Trust Him who came—He gave His life for you.*

—Ella J. Kincaid, Selected.

Jerome himself held that the books not included in the Hebrew Bible were to be classified as apocryphal. The Church of England regards their use as helpful to the spiritual life, but are not to be used to prove any point of doctrine.

The Palestinian Jews held that to be canonical a book must have been written in Hebrew, and within a certain time limit. This time limit was from the time of Moses to the time of Artaxerxes Longimanus of Persia, the Ahasuerus of the Book of Esther.

The Apocryphal books were not quoted by Jesus nor the Apostles. The Jewish Canon was not finally settled till near the end of the first century of the Christian Era, and this was done at the Rabbinical Council of Jamnia in 90 A.D. in Palestine.

OURS IS A JEALOUS GOD

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cleaning. On that spot they discovered a Roman Catholic Madonna. This explained why traditionally the people always knelt before this certain spot. The worshippers had been following the strange habit for no reason known to anyone there, and even though the madonna was not part of their liturgy.

Many of our church rituals have about as much justification. We do things that have always been done. We don't understand why other than it has always been done.

One hears the remark, "The old ways are the best." Anyone with thinking capacity will recognize this generalization to be untrue and unpracticed. The last man I heard quote this drove a recent-model, fancy automobile. In this respect, his ways weren't as old as mine! Why didn't his preference for older ways find him demanding that we exchange cars! Mine was older. It should have been better! Obviously, he didn't believe his own generalization. I suppose he liked older-style hair-

dos on young men, but not older cars. The old ways are not the best. The better ways are best, whether old or new.

There are those who piously pronounce post mortems over some dying church. They are impressed with and devoted to a certain ritual of the church. When they imagine this activity or influence is leaving, their church is dying.

Jesus told a Samaritan woman that she and her people worshiped they knew not what (John 4:22). This comment would probably be appropriate for many today. We worship at length, with sacrifice and dedication, but we don't know what.

In our worship, God should be felt. It is He Whose goodness we extol. It is His Presence we want. It is in the name of God that we come. The service should have a feeling of His Presence, His love, His Power, His goodness.

Bowing down to man-made gods brings nothing of value. Bowing down in conformity to ritual and little else, brings us as much—nothing. Bowing our heads in submission to a God Who owns us, loves us, is concerned about us, and cares for us is worth everything.

ANTICHRISTS AND DECEPTION

(Continued from page 7)

come in the flesh. This is a deceiver and an antichrist" (II John 7).

Man's search for himself will end in disaster if we don't stop laughing and get busy! If man is failing to get answers in his own way where can we turn? Jeremiah 17:10 says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing." The Lord searches! Not man! We can do nothing, but will fail unless God is allowed to do the conquering.

How about you? Are you conquered? Or, are you still a problem to God? We must allow God to fully reign in our lives if we

are going to reach others. This "religious awakening" is very evident and is growing. This deception through "religion" is dragging thousands to their death. Awake, Church of God (7th Day), and start conquering men for Christ!

DAD, MOM, AND THE CHILDREN

(Continued from page 4)

wisdom: but a child left to himself bringeth his mother to shame."

Fathers, must more be said concerning the proper punishment of your child? But also be discreet in the wisdom of God by knowing the proper use of such discipline. The Bible does warn fathers not to provoke their children to wrath in Ephesians 6:4. In other words, have a purpose, and a valid one at that, for the corrective measures you take.

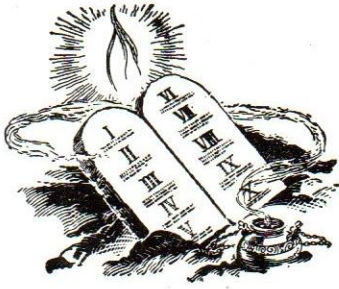
Now there are many things that could be mentioned here concerning proper punishment as to the time, place, and mode and for what reasons, but time and space would not allow for it.

Do keep these precepts and commandments in mind that have been mentioned, and remember that your relationship with your wife and children is to be the same as God's relationship with Christ and the church. You have precious souls within your control. "For whom the Lord loveth He correcteth; even as a father the son in whom he delighteth" (Proverbs 3:12).

The Energetic Father

A good father will be interested in his children both in their spiritual lives and in their physical well-being. When they are young read them Bible stories, tell them about Christ's love, speak to them of their responsibility in God's church, and show them the proper example.

He will also be interested in their school work, in their play (whether or not he likes doll houses, baseball, or badminton),



Reverence for God's Name

(Fourth in a Series on the Ten Commandments)

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

The rebirth of a strong moral sense is a crucial worldwide need.

From many pulpits strong voices proclaim it is impossible to keep the Ten Commandments. If this were true, why does the Bible teach that baptism symbolizes the burial of the man of sin? If it is impossible to keep the Ten Commandments, how can man live righteously? If it is impossible to keep the Ten Commandments, how can one overcome the world? Why are we warned that we will be judged by this law of liberty?

Only the sinful nature cannot observe the Ten Commandments. The carnal mind cannot subject itself to the law of God.

When we are born again, we become a spiritual creature. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Those who are born of the Spirit have spiritual discernment. In Romans 7:14, Paul identifies the law of God to be spiritual. The person who experiences a spiritual birth develops spiritual discernment. He is

qualified to observe a spiritual law.

The observation that it is impossible to keep the Ten Commandments is true of the carnal man. It is not true of the Spiritual man. The sinner is governed by the law of sin and death. He cannot keep the commandments. The child of God is free of this law of sin and death. He lives righteously.

The third commandment says, "Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh His name in vain."

This commandment directly prohibits perjury. When offering legal testimony, the name of God is often invoked to vouch for the truthfulness of the testimony. When one speaks, having sworn by the name of God that he is telling the truth, he is, in a sense, stating that God Himself will corroborate the testimony. It offers God as a silent, unseen witness. In this circumstance, speaking an untruth identifies God with falsehood. God will not countenance such a

desecration of His name. None can be held guiltless who invokes the name of God as a witness to truth and then falsifies. This is a grievous sin.

In Matthew 5:34, Jesus advised that we should not swear at all. He said our communication should be yea, yea, and nay, nay, "... for whatsoever is more than these cometh of evil."

Christians must speak responsibly. Our words must ring true. God's children observe accurately, report truthfully, speak deliberately, communicate honestly, and reflect consistently.

A legal contract assures enforcement by a third party in the event that one of the two principals defaults. It was the attitude of Jesus that among Christians there should be no necessity for protection by third party intervention to enforce an agreement. Ideally, in the fellowship of believers, contracts should be unnecessary. Unfortunately, we often lack what it takes to abide by ideals.

The third commandment is also prohibition of profanity. It commands that we must not pronounce the names of deity, except in a respectful and sacred sense. Many use names of God and Jesus as curse words.

Cursing used to be the shameful domain of men, carried on out of earshot of women and children. Today humans of all ages and sex-

es indulge in this unclean, dim-witted talk.

Blue language shows up on movie screens and flows right into the living room through television. Some curse to enact strength and toughness. There is something strong about a garbage truck, too!

The use of profanity betrays a lack of strength or a lack of intelligence—likely both. It doesn't matter how accomplished the speaker may fancy himself to be, his use of profanity is undignified, vulgar, dim-witted and undisciplined. Whether in a college classroom, an airplane, a ditch or a garbage dump, profanity betrays a lack of good breeding that can in no sense be reconciled to maturity, mannerliness, polish, or regard for your fellow-man or your God.

The Bible says out of the abundance of the heart the mouth speaks. Our words divulge what is in our hearts. Some hearts could use a transplant!

The third commandment invokes reverence. There is something awesome about the presence of God. One who knows God recognizes this. When God spoke to Moses at the burning bush, Moses was asked to take off his shoes. He stood on holy ground. When the splendid temple built by King Solomon was dedicated the glory of the Lord filled the building. None could minister due to this imposing Presence. This is the nature of God. When He is present it is awe-inspiring.

Appropriately, our invocation prayers request the presence of the heavenly Father in our worship and study. This prayer is offered in faith. It will be answered if we are ready by attitude and action to recognize and honor that Presence. He is invited with appropriate behavior.

Children need to be taught this. Failing to discipline our young to react properly to the presence of God is to fail to acquaint them with His nature.

There is a word here for adults, too. Too often members of the older set carry on conversation during

worship. How consistent is it to bow our heads and say "amen" to the invocation prayer, beseeching God's Presence, only to misbehave during the services? Rigidly disallowing any kind of communication or expression is unnecessary. God is not a grouch, but He is certainly worthy of profound respect.

Sleeping in church fails to reflect an acceptable degree of reverence. Sleep in church does not come from lack of rest. It is habitual. Those who sleep in church do so constantly. Such persons are inattentive—crudely displaying disinterest and spiritual anemia.

Psalms 46:10 says, "Be still, and know that I am God: I will be exalted among the brethren, I will be exalted in the earth." Ah, yes. That's our Almighty God, and that's how we approach Him.

The third commandment is a warning against the self-defeating practice of hypocrisy. To experi-

ence salvation is to become part of the family of God. As a church, we use the name, "Church of God," a practice we consider consistent with that of the early church. Paul wrote to "churches of God." He advised the elders at Ephesus to feed the "church of God." He counseled the Corinthians not to offend Jew, Gentile, or the "church of God." Certain churches listed in the Revelation were commended because they held fast God's name.

The third commandment tells us not to take His name in vain. If we testify to having established a relationship with God, we must react responsibly. God deserves our dedication, allegiance, consecration. The Christian is a serious fellow. He is a convert. His personal sacrifice must be acceptable to God. His mind is renewed. He proves what is that good and acceptable and perfect will of God. He studies to shew himself approved.

Light is Life

Light is not appreciated until one is left in complete darkness; the ability to see is taken for granted but when a person is blinded he realizes the greatness of vision.

Solomon said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many..." (Ecclesiastes 11:7, 8).

Light has many meanings to us. Literally, light is necessary that we may be able to know where we are going. Light is necessary to our health, and is necessary to make the vegetation of the earth grow. We might well say, "Light is life."

Light is life in the spiritual sense as well. Speaking of Jesus, it was said, "In him was life; and the life was the light of men" (John 1:4). Jesus said of himself, "... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Everyone has experienced literal darkness and its frustrations; and the same truth is evident concerning spiritual darkness. Often we do not know where to go, nor do we know how to find the way to better things. The answer can only be found in letting Jesus be the light to guide us. His light means as much to us as the light of the sun means to our physical needs.

Plato said, "Light is the shadow of God."

The Sabbath of God

(Fifth in a series on the Ten Commandments)

*“Remember the Sabbath Day to Keep it Holy”
(Exodus 20:8).*

People appear confused about where they stand regarding their obligation to observe the Ten Commandments. On one hand they hear these commandments were part of the Old Covenant; that they are now passé. On the other hand, they hear the Bible quoted to warn against cursing, idolatry, stealing, killing, lying, committing adultery, and envying.

They hear the Ten Commandments were for the Jews, but they are told that they must respect another man's life, wife, name, and possessions.

This is a paradox. When all of the high-sounding theological verbiage and the ecclesiastical platitudes clear away, one finds himself having hatched a contradiction.

Preaching against the Ten Commandments is not really aimed at doing away with the Ten Commandments. Teachings against *all* of the commandments intend to

do away with but *one* of them. It's a drastic approach, but there is no alternative. The commandment that seems so distasteful is the fourth.

The fourth commandment is unique. It opens with the word "Remember." This word offers strong prophetic implications. God seems to have known this would be the commandment that men would forget. It has turned out exactly that way.

God said, "Remember." Remember what?

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rest-

ed the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8-11).

This commandment gives the reason why God wants us to observe the Sabbath. We keep the Sabbath holy because this is the day upon which God rested after completing the creation. Observing the Sabbath is recognizing God's creative power and work.

God created all things. The universe is not the product of unexplainable circumstance or some kind of slow moving accident. The earth, and all things therein; the heaven, and all things therein reflect the handiwork of God. We who believe in God as the Creator, observe the Sabbath in response to, and as an expression of, this belief.

Some suggest God is satisfied if we rest one day in seven; that it matters little which of the seven we regard as our day of rest. The seventh-day Sabbath was set apart in honor of God's creative power, because He rested then. It was that seventh day upon which God rested that He sanctified, and that should now be kept holy—according to the terms of the commandment.

God sanctified no other day of the week. He sanctified only the seventh. This point is made obvious by noting that this is the day the Israelites continued to regard as their day of worship—the same day that this ancient culture observes today.

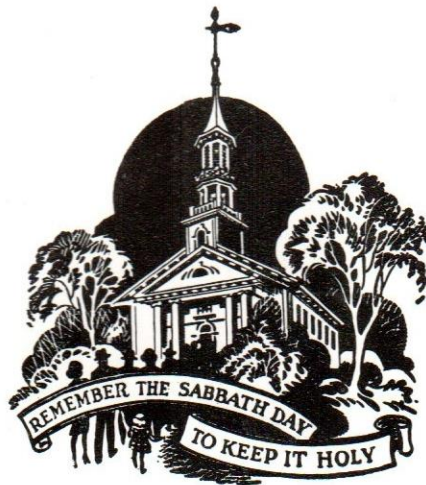
Observances of the seventh-day Sabbath did not begin when the Ten Commandments were given at Mt. Sinai. The Ten Commandments confirmed the practice of sabbath observance, but they did not initiate it.

God demanded respect for the Sabbath when He provided manna from heaven in the wilderness. During the week, God offered one day's supply at a time. Surplus amounts spoiled. On the sixth day the Israelites were to gather enough manna for two days. There would be none available on the seventh day. Those who failed to heed instructions found themselves

without manna on the Sabbath. God observed His own law.

The Book of Nehemiah reports the return of Israel and Judah from captivity. The temple was reconstructed and Jerusalem was rebuilt.

Nehemiah noted there was much trading going on in Jerusalem on Sabbath. Work continued as usual. He put a stop to it, warning that such behavior would only lead to repeated reprisals from God. Business activity within the city on Sabbath was stopped. Merchants were then seen outside the city walls, waiting for the Sabbath to pass and for business activity to resume. The loiterers were cleared



away on the Sabbath. Observance of the fourth commandment was fully restored.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13, 14).

On the Sabbath we should lay aside our own interests, pursuits, recreation, and turn our attention to the Lord—to delight in Him. God will respond to this move by

uplifting us and causing us to experience His incomparable goodness. He said so. We can depend on it.

So far comment has been offered on passages of the Old Testament. This does not satisfy those who want a New Testament position concerning the Sabbath.

In Matthew 12:1-13, Jesus and His disciples were involved in activities on the Sabbath which drew criticism from the Pharisees. Please note carefully the manner by which Jesus vindicated His disciples. Going through a field, they took corn and ate it. Jesus justified this—not by suggesting He was bringing in a new order—but by referring to similar Old Testament circumstances.

He insisted that the activity fell within the boundaries of what was allowable by law. Jesus did not acknowledge He was breaking the law regarding Sabbath observance. To the contrary, He insisted that the activities were proper and met the law's requirements. Note His words in verse 12, the latter part, "Wherefore IT IS LAWFUL to do well on the sabbath days."

In Matthew 19:16-22, we read about one who came to Jesus, asking the most important of all questions, "What good thing shall I do, that I may have eternal life?"

Please reflect on the impact of this question. What kind of inquiry could be more profound? How would Jesus, the Son of God answer this crucial inquiry?

Jesus said, "If thou wilt enter into life, keep the commandments." He quoted from the Ten Commandments. He referred to half of them. While He did not specifically quote the fourth, there is no question but what the command to observe the Sabbath was part of the law Jesus asked this man to observe. He made no exceptions. His respect for this law of God was intact without change or compromise.

Jesus customarily entered the synagogue on the Sabbath day. Some suggest this was a matter of conforming to Jewish regula-

(Continued on page 21)

Is the desire for authority and power a human failing of today? It surely is! In fact, it is one of the most obvious of mankind's shortcomings! The desire to stand out as a leader or an officer in the community, in the social gatherings, or regular employment is very common.

Sometimes there may even be a desire for pre-eminence in the church. May all be careful to assure that his actions are motivated only by the call of God.

Leadership is not sinful, and some must be leaders. In fact, in one sense all of God's children are to exercise a spirit of leadership, for the Christian's life should be an example of leadership to bring others to Christ.

The temptation that is being warned against is the temptation of trying to gain predominance over others in order to satisfy one's own ego and gain a position of honor among fellow associates. True leadership is a service to those who need help and should be exercised with this thought in mind.

Jesus terminated His discussion with the tempter by saying, "... Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10).

Man's adversary is very crafty. In his efforts to beguile the Lord, he was very subtle—he even used Scriptures to prove his point.

Will he do less today? To be sure, Christians may be certain that he will attack with every possible means and in the way which is least expected.

Is it any wonder that Paul admonished the Corinthian church, "Watch ye, stand fast in the faith, quit you like men, be strong"?

Everyone admires a winner—a winner who triumphs honestly and humbly. All respect the person who holds to a worthy purpose, even in the face of the most trying opposition, and is successful in his endeavor.

God, too, is pleased with such people, and He gives special regard to the people who are the most faithful in carrying out His

will. It means much to be counted as His trusted co-worker!

"For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Corinthians 3:9).

STEADFAST IN THE FAITH

(Continued from page 5)

agement. The blood of Jesus Christ was long ago offered in our behalf. The Holy Spirit is pleading, tugging at our heart-strings.

But the decision must be our own. Having once decided, however, that come what may, we shall cut loose from sin to serve the living God, all powers of heaven are then placed at our disposal to assure us a glorious victory.

Jesus is coming soon to gather unto Himself all who have entrusted themselves to Him, and to His Father. Today, while He lingers, why not avail yourself of God's infinite mercy? It is dangerous to delay.

Satan is watching for your soul to destroy it, but God is also watching out for you that you might be saved. Turn from the devil

and all his evil ways unto the God Who loves you and gave His only begotten Son for you.

Cast your lot with Him and let Him help you overcome. Let Him establish you in the ways of righteousness. Take your place by the side of others in the army of the Lord. There is a crown of life to be won.

THE SABBATH OF GOD

(Continued from page 9)

tions. Perhaps. But, do you read where Jesus did any sacrificing? any presenting of gifts at the altar of the temple? taking any vows peculiar to Jewish religion?

Note the pattern of worship by the leaders of the early church. Worship and preaching of God's Word took place on Sabbath in Acts, chapters 13, 16, 17, 18. Observe that these instances of worship involved both Jews and Gentiles. Evidence of worship on no other day compares to the frequency with which the gospel was preached and men of God worshiped on the Sabbath, in accordance with the fourth of the Ten Commandments.

Don't Forget to Pray

by Nancy C. Logan

When you are tired and weary
At the end of the closing day,
Don't be in such a hurry
That you forget to pray.

Don't forget to always pray
At evening, morn, and midday,
Be true as Daniel in every way
And kneel down on your knees to pray.

Think of the joy Paul and Silas found
While singing praises in prison bound.
We all should sing to God each day
And kneel down on our knees to pray.

The Commandment With Promise

Ray L. Straub

With tongue-in-cheek, the fifth commandment has been labeled the boldest of all commandments. "How dare anyone address Junior that way!"

This commandment says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

It is noteworthy that the fifth commandment, opening the segment of the decalogue which deals with interpersonal relationship is directed toward the family. What is it that begins at home?

Lots of things! They say charity begins at home. So does patience, self-control, a sense of respect and appreciation, courtesy, and a religious sense—just to list a few. Healthy attitudes, spirits and bodies are built in good homes.

Ephesians 6:2 identifies this as the "first commandment with promise." Therein lies its importance. If this fifth commandment is obeyed, it will go well with us, and we will live long on the earth. Paul pronounces an important and logical truth here.

Those who know most should have the most to say. Their words should be authoritative. Learning is a valuable, strengthening, life-giving experience. This is why a knowledge of history is meaningful. Through learning there is a chance that past mistakes will not be repeated. There is possibility of building on the information gathered by previous generations.

Parents should be honored because they are older. They have had more opportunity to learn practical and meaningful lessons. They are more visionary and less impulsive.

Honoring parents is honoring knowledge and experience. Honoring parents is honoring love and concern for ourselves because that is what parents have for us. In a normal, God-

directed home, there are none who love and care for us more than our parents.

It is interesting to note certain agreement among behavior-watchers that the greater maturity is expressed by the child who finds his home situation comfortable and prefers it to getting out on his own. It is the more immature youth who feels that he must leave the shadows of his parents to exert his own individuality, who has to make it on his own.

How strange! We had always thought the opposite. We thought that the younger a person was when he left home, the more maturity he reflected. Not so! The



mature youth respects the greater experience of his parents. His self-assurance allows him to remain in surroundings that breed learning, love and respect.

Middle-aged children who find it difficult to untie mama's apron strings are not referred to here. Some parents obviously find it difficult to distinguish between loving and doting.

Much has been said in recent years about the twisted priorities of the establishment. Because our people have such overly developed appetites to accumulate and surpass, many youth have chosen to drop out of intense competition and retreat to more simple living.

Our values and priorities are questionable. Stupid things are done to try to get ahead. When we think we are getting somewhere, we find that we are more miserable than ever. We can't give our youth a sense of direction, because we get nowhere ourselves. I must admit that in many, many ways one can't blame the young for not wanting what we have. What good has it done us?

On the other hand, a rejection of wrong attitudes must be responsible. Otherwise, it quickly adds to the problem instead of providing solutions. Nothing is accomplished by withdrawal. Nothing is helped by dirt and stink. Running away is not getting anywhere. If life is wasted, what does it matter how? What good can come through provoking fear? Fear incapacitates. The fearful are of no help to anyone.

Wrong attitudes must be corrected by the exercise of responsibility. A man who is sick should seek healing as the better alternative to finding a place to die in agony. I am critical of the society who worships possessions, but I certainly find no comfort in those who have nothing more to offer than their eyesight and mutterings.

Those who think that values can be regained through political pressure are engaging in fantasy. The politician is the product of evolving attitude. He's not a thermostat, he's a thermometer. He's not a hammer, he's the anvil. He's not a

salmon who swims upstream; he's a cork that floats wherever existing forces take him. He doesn't change anything, he reflects change.

Improvements are made in the home. If we want to move into a better direction, we will have to make that move at home, fashioning attitudes, priorities and loves there. What we lost, we lost at home. It will be found through the respect of children for their parents.

Some parents are honored more easily than others, but a parent must be worthy of honor. How may this be done?

One way is to recognize the dignity of the persons living with us. They have a right to be treated with love and respect. The master-slave relationship is not impressive nor does it deserve respect. Some children know their homes to be the place where their parents eat, sleep, and do battle.

Some justify the infighting before their children by suggesting that offspring need to be exposed to the realities of life. But love and patience, kindness and understanding, tenderness and compassion are realities, too. These are what they need to see in the home. Other "realities" can be seen elsewhere. The world is rough and non-caring. The home ought to be a sanctuary from the bumps and strains experienced on the outside.

The Bible tells fathers they should not provoke their children to anger. This has to do with teasing—the kind that is emotionally harmful. There are parents who tantalize their children to the brink of hysteria. This is senseless, wasteful and ungodly.

Children have a right to expect discipline in the home. They are testy. They want to know the limits of parental toleration. The wise parents will explain limits carefully and enforce conscientiously. It is the parent's responsibility to control his offspring. Children who are not controlled in the home never develop much self-control.

Home is the place to learn good habits, make good friends, be exposed to good influences. There should be guidance there. A parent should be open-minded, but not empty-headed. He ought to listen. At the same time, he should realize he is being talked to because a wise and studied reaction is sought and expected.

Parents need to give their children time. You may have plenty of funds and may be providing your children with the best of possessions and tutors. It is good to have qualified teachers and material comfort. It is necessary to have parents. A parent cannot delegate the responsibility of giving of himself to his children.

If members of a family honor each other, God is there, and so are His promises.

GIVING

A little boy as he started for Sabbath school one morning was given two nickels. He was told to put one nickel in the Sabbath school collection and he could have the other nickel for himself to buy some gum or candy.

Part of the way took him on a board walk where there were some cracks between the boards. As he was going along and playing with the coins, he dropped one and it went rolling down the crack where it was hopelessly irretrievable. When he realized he could not recover it, he stood up and sighed and said: "Well, there goes the Lord's nickel!"

Are we sometimes like that little fellow? Do we satisfy ourselves first and give the Lord what is left? Or possibly forget Him altogether? We who really love the Lord should heed the injunction in I Corinthians 16:2, "Let everyone of you lay by him in store, as God hath prospered him."—Now.

Life Is Precious

(Seventh in a Series on the Ten Commandments.)

The sixth commandment affirms the value of human life. In John 10:10 Jesus said, "...I am come that they might have life, and that they might have it more abundantly."

The value of life was demonstrated at the beginning of man's history. It was offered as a reward for obedience to God. The punishment for disobedience was loss of life. Way back then, man lacked sufficient awareness to fully appreciate the most precious of all godly gifts—the privilege to live.

After their expulsion from the Garden of Eden, the first family ran into conflict. The older son murdered the younger. God asked Cain what happened to his brother. Cain denied that he was responsible for his brother's welfare. God said that Abel's blood was crying to Him from the ground. Life-blood had been spilled, and God was displeased.

Noah found grace in the eyes of the Lord. He and his family escaped the destructive flood. When the waters receded and Noah left the ark, God gave him several important principles to sustain life and order. "Whoso sheddeth man's blood, by man shall his blood be

shed: for in the image of God made he man" (Genesis 9:6).

The nation, Israel, lived by the principle of an eye for an eye and a tooth for a tooth. Those who deliberately took a life lost their own. In the event of accidental homicide, one could escape to a city of refuge where the circumstances surrounding the accident were reviewed. If guilt was apparent, the fugitive would be returned for execution. If evidence determined that the loss of life was accidental, the defendant was allowed to remain in the city of refuge until the death of the high priest, after which he was allowed to go back to his own home without fear of punishment.

A strict interpretation of the commandment against killing is used to establish the principle of pacificism—the refusal to participate in warfare by being part of the military. This is a misapplication. The sixth commandment does not offer commentary on the principle of pacificism. God allowed man to eat flesh, which necessitates killing, and He commanded devastating destruction of human life during the warfare between the Jews and their enemies. In neither case did God command a trans-

gression of one of the Ten Commandments.

There is no mistaking the truth that Jesus taught pacificism. Nothing is taught more clearly in the Sermon on the Mount than the practice of passive resistance.

While there may be a clear line drawn between the killing of humans while engaged in warfare, and the outright murder of a neighbor, this line is certainly less clear when we grasp the spiritual implications of the commandment that prohibits murder.

Under the Old Covenant, these laws were studied, and men were disciplined to obey them. If a man obeyed the law he was not punished. If he was caught in transgression, he suffered reprisal.

Under the New Covenant, these laws are written onto our minds and hearts. Now discipline is not the product of external enforcement. Rather, our inner motivation prompts righteousness. Before, men were *made* to keep the Ten Commandments. Now born-again saints find commandment-keeping is part of the godly nature.

Here is Jesus' commentary on this matter, found in Matthew 5: 21, 22. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judg-

ment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

The word "raca" has to do with vanity or emptiness. A modern substitute would be the word "stupid."

Jesus' warning was severe. He suggested that if we are angry at our brother for no good reason; if we call him "stupid" or a "fool," we will be found seriously wanting in judgment. Was Jesus just presenting unrealistic, super-human goals here? The goals are super-human, but not unrealistic.

Jesus is citing a basic change inherent in the New Covenant. Unreasonable resentment and the labeling of a person as "fool" spring from feelings of aggression. Present in enough intensity, they may lead to bodily assault. Jesus is attacking the passion behind the crime of murder. In a spiritual dispensation, the sinful spirit is as wrong as the sinful deed.

While the writings of the law necessarily differentiate between murder and killing, when it comes to interpersonal relationships, the law of the spirit finds little difference. The passions behind both deeds are much the same. When one becomes a partaker of the Divine nature, he shares Divine appreciation for the sacredness of life.

The Christian must speak out in defense of life. The abortion mill transgresses the principles of God that uphold life's sacredness. Conception may result from carelessness or immorality. The gift of life is not arbitrarily nor foolishly granted. Man may devalue the gift of the acquisition of life to the level of his own morality, but such sloppy attitudes result in cultural suicide. This is only the beginning of further arbitrary decisions that permit one man to snuff out the life of another. God has not given man that option.

I confess to having at one time considered abortion to be solely

a medical problem. This half-truth was an evasion of the responsibility to defend the sacredness of life that produced the commandment which prohibits killing. One would have to question either the intelligence or integrity of a society that is conscience-stricken about employing warfare as a means to reduce population, but then turns to smothering life in the wombs of its women.

A happy people enjoys life. It protects itself from those who treat it carelessly. Lack of regard for life brings agony and sorrow.

Give thought to how large a segment of our people are entertained and amused by the slaying of others. For relaxation we watch violence. Our heroes kill the killers. We go to bed and sleep well because some movie has angered us and then has given revenge by

proxy. There is something wrong with those who find their heroes in men who handle weapons of destruction like we handle dinnerware at the table.

It is the nature of a Christian people—of a happy people, to love life and to love others. It is their nature to be forgiving, gentle, patient, tenderhearted. It is the nature of a Christian to use feelings of anger to bring about wholesome change. He never uses his anger to harm or destroy others.

The Christian avoids hatred as he avoids the spilling of blood. He avoids emotional clashes like he avoids physical confrontation. He controls situations instead of being controlled by destructive forces. Life comes to those who know where they can find it, and it is retained by those who know how to appreciate and keep it.

No Time for God

*I have no time to give my Lord today,
There are a multitude of things to do —
I have no time to read His Word or pray,
I am so busy. Is it thus with you?*

*When you are called upon to help or serve
Or work or worship or be found in prayer,
Are you too busy for the house of God,
But you find time for many things elsewhere?*

*Perhaps you have observed—though pressed for time,
That those things which you really want to do,
Are given favored place in all your plans,
But God finds not the time, which is His due.*

*There is not time for everything 'tis true,
And you and I must therefore make a choice
Between the things the world calls us to do
And those in which we hear the Spirit's voice.*

*If there be first a willing heart to do
Whate'er the Holy Spirit has to say,
Then first things will come first, and there will be
Sufficient time to work, to read, to pray.*

Robert E. Nicholas in *Now*.



Marriage

by Ray L. Straub

The seventh commandment says, "Thou shalt not commit adultery." It upholds the sacredness of marriage. A good marriage is structured on and held together by trust. The act of adultery attacks that trust.

When God created man, He observed that man needed a mate. From Adam's rib He fashioned a woman and presented her to man. Adam observed, "This is now bone of my bones, and flesh of my flesh."

We have a description of marriage in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

This message makes it clear that marriage is part of God's plan for mankind. It is appropriate that a man and a woman establish a home and help each other.

Marriage is the highest of hu-

man relationships. When two people join together, their first allegiance belongs to each other. It takes precedence over all others.

There are couples who cohabit without the commitment of marriage. They think they have been liberated from obsolete principles dictating that one live with his marriage partner for life. Without marriage they feel free to go as they please. "After all," they say, "isn't marriage more than just a piece of paper?"

Yes, marriage is more than a piece of paper. It is AN HONORABLE COMMITMENT recorded on a piece of paper. It puts into the record the choice of a mate for life. It gives public testimony of a determination to demonstrate mutual faithfulness through every time and circumstance as long as both partners live. That piece of paper is for the responsible.

Pity the immature, the misguided, the irresponsible who cannot put honorable intentions on paper. Selfishly, they enter a relationship that belongs to the unselfish, the caring, the concerned. Blindly, they demand that others risk emotional hurt and scarring to satisfy base appetites and desires of emotional

weaklings. They timidly approach adult responsibility by leaving a back door open for cowardly escape.

Marriage brings about a union of mind and spirit. The Bible calls it "one flesh." Ephesians 5:28 advises, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church." The language is plain. We must treat our mates as well as we treat our own flesh.

In line with this, the Bible teaches that illicit sexual activity is an assault on our own bodies. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Corinthians 6:18).

Jesus told us what it means for two people to become one flesh. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matthew 19:6). The message here is clear and uncomplicated.

The only way to enter marriage honorably is to enter it with no

Demands Responsibility

other thought in mind but that it is to last a lifetime. To marry under any other pretense is fraud. That's no way to treat someone you are supposed to love! When one marries, he should resolve that this marriage will last as long as both partners live.

They become one flesh by the design of God. Man has no authority to separate what in God's eyes belongs together.

While the seventh commandment expressly forbids committing adultery, it also speaks out against the act of fornication. Some believe the commandment does not expressly forbid such, but it does.

Good marriages are based upon a mutual trust between partners in a marriage. When that faith is lost, the marriage is in jeopardy. Pre-marital sex undermines this trust. It demonstrates compromise, even though engaged in between prospective marriage partners. Indulgence in sex is reserved for the married; to those who are completely committed to each other for better or for worse.

The reason is obvious. Children are produced by sexual activity. While we may not seek and respect high standards, our children deserve better. They deserve to have a mother, father, and home. They deserve an example in responsibility, the experience of parental love, the security that cannot be given by the flighty. The use of the pill and other birth preventives do not nullify this concern.

Look out, young lady, for the line, "If you love me you'll go all the way..." Be sure to put some distance between yourself and such hypocrisy. Your good company is being invaded by a charlatan who knows nothing about love. He is hungrily finding someone who will satisfy his own appetite. He's not in love with you.

Here is what love is. Love suffers long. It's kind. It does not behave itself unseemly. It does not seek its own gratification. It thinks no evil; does not rejoice in iniquity. Love bears all things; endures all things. Is that self-indulgent, sex-minded boyfriend of yours really talking about love? You know better!

Most young people have strong ideas about what constitutes good behavior for youth. They know how they would like their own teen-age son or daughter to act—how they should respond when compromise threatens. It is good to think about how we would like for our children to behave when we evaluate our own behavior.

The seventh commandment sounds out a stern warning against a sex-oriented society. Physical attraction is given as motive for buying milk, soft drinks, tooth paste, cars, shaving materials, clothing, cigars, and breath fresheners—to name a few.

It seems that everyone watching television is supposed to be anxious to start kissing and keep progressing! The dull-witted watcher may

not remember that these aggressive clinging, squeezing models are putting on an act for some money and not at all because the product is even worth mentioning.

Too many movies, novels, magazines, television programs, advertisements promote lust. Jesus told us in Matthew 5:27 and 28 to get it out of our minds!

People speak out with increasing freedom about the activities of couples who are swingers. This term suggests a type of party where couples exchange mates and have sex.

Recently, a local newspaper carried rather detailed information about the life and activity of those who engage in such activity. The consensus of those involved was that it neither helped nor hurt a marriage. Some thought it strengthened theirs, but there seemed to be no real basis upon which to definitely conclude such.

What nonsense! How can you hurt or help something that isn't? People who have to wander outside the home to find sexual gratification through philandering have no marriage.

One who had previously been swinging divorced her husband, remarried, and was hoping that her new husband would never find out about her previous loose morals. Why? Some expressed fear that they might meet other members of their church at one of their orgies. How embarrassing!

(Continued on page 27)

DEATH AND THE RESURRECTION

(Continued from page 24)

more, Amen; and have the keys of hell [hades, the grave] and of death" (Revelation 1:18). He shall yet use those keys and all that are in their graves shall hear His voice and come forth to inherit the Kingdom prepared for them from the foundation of the world.

—Reprinted from a tract.

MARRIAGE DEMANDS RESPONSIBILITY

(Continued from page 9)

God gave us the seventh commandment which says, "Thou shalt not commit adultery." Sexual relations are to be engaged in by people who are married to each other and NO ONE ELSE.

Do you suppose we can retain any kind of good relationship with God when we attempt to do away with this commandment by disobeying it? Never! Do you suppose that we can retain any kind of good relationship with God when we choose to promiscuously please our sexual appetites instead of Him? Never!

Children of God need to affirm the truth that cleanliness is desirable. We need to forget the notion that chastity and faithfulness mean bondage, as some warped minds would have us believe. Sin is not liberation; it's suicide.

Children of God need to affirm that cleanliness is possible. We need to develop and retain habits that demonstrate our principles. Our language needs to be clean; our thoughts and actions need to be disciplined. God makes such living worthwhile. He makes His presence felt in a good marriage; with Him there is no emptiness.

RADIO LOG

FAITH FOR OUR TIME—Speaker: Ray L. Straub

ARKANSAS, Ft. Smith
KWHN (1320 kHz)—9:30 a.m. Sun.

Springdale
KSPR (1590 kHz)—9:30 a.m. Sun.

CALIFORNIA, Delano
KCHJ (1010 kHz)—7:30 a.m. Mon.-Fri.

Glendale
KIEV (870 kHz)—4:45 p.m.

Ontario
KSOM-fm (93.5 MHz)—8:30 a.m. Sun.
KSOM (1510 kHz)—8:30 a.m. Sun.

Sacramento
KRAK (1140 kHz)—8:45-9:00 p.m. Sun.
KRAK (1140 kHz)—10:15-10:30 p.m. Mon.-Fri.

GEORGIA, Summerville
WGTA (950 kHz)—Sun.

IDAHO, Boise
KGEM (1140 kHz)—8:45 a.m. Sun.

Caldwell
KBGN (910 kHz)—9:45 a.m. Sun.

INDIANA, Boonville
WBNL (1540 kHz and 107.1 MHz)
7:45 a.m. Sun.

IOWA, Cedar Rapids
KTOF-fm (104.5 MHz)—1:00 p.m. and 10:30 p.m. Sab.

KANSAS, Leavenworth
KCLO (1410 kHz)—9:00 a.m. Sab.
4:00 p.m. Tues. & Thurs.

MICHIGAN, Bay City
WGER-fm (102.5 MHz)—7:15 a.m. Sun.

Saginaw
WKNX (1210 kHz)—8:45 a.m. Sun.

South Haven
WJOR (940 kHz)—9:45 a.m. Sun.

Traverse City
WCCW (1310 kHz)—8:50-8:55 a.m. Sun.
WCCW-fm (92.1 MHz)—8:50-8:55 a.m. Sun.

Zeeland
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Stillwater
WAVN (1220 kHz)—4:00 p.m. Sun.

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KTTR (1490 kHz)—8:15-8:30 a.m. Sun.

St. Joseph
KFEG (680 kHz)—10:30 a.m. Sun.

NORTH DAKOTA, Jamestown
KSJB (600 kHz)—6:45 p.m. Mon.-Fri.

OHIO, Oberlin
WOBL (1570 kHz)—8:00 a.m. Sun.

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Spokane
KUDY (1280 kHz)—9:45 a.m. Sun.
Walla Walla
KTEL (1490 kHz)—8:45 a.m. Sun.

WISCONSIN
WAXX (1150 kHz)—7:15 a.m. Sun.

HOPE FOR TODAY

Speaker, K. C. Walker

TEXAS, Dallas
KSKY (660 kHz)—9:30 a.m. Sat.

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by Ray L. Straub

The Right to Possess and Manage

(Ninth in a series on the Ten Commandments)

The Ten Commandments offer protection of man's basic rights. The sixth commandment enjoins a respect for life; the seventh forbids outside influence to tamper with marriages; and the eighth affirms a man's right to accumulate, retain and manage his possessions.

It has always been a challenge for man to hold and distribute his holdings. He tends to be greedy and insatiable when it comes to accumulating possessions. No economic system is ideal. Because man is faulty, so his systems are faulty.

Material wealth was once mostly controlled by the royal families. On the other hand, cultures have attempted to distribute their wealth to all the people. The state assumed responsibility for its distribution. Both approaches are laden with problems.

The early church began with

the latter economic arrangement. As converts were won to the Gospel, those with holdings sold them and presented the proceeds to the apostles, and later to the seven deacons. Distribution was made as fairly as possible. At first it seemed to work.

It wasn't long, though, before there was complaint about inequalities. Few people want AS MUCH AS their neighbor. They cannot feel satisfied until they have just a bit more. The practice of having all things in common didn't work.

It seems apparent that the best economic system is to reward in proportion to the amount of value a man has to offer. If he provides what many others do, his offering is not in as much demand, and his value diminishes. If he is skilled, such as few men are, or if he is inventive, filling certain needs, his

greater value receives greater compensation.

This is a simplification of the concept of supply and demand. We call it free enterprise. What one has, whether knowledge, skill, possessions, or labor, he places it onto the market and is rewarded in accordance with its demand.

While this is undoubtedly among the best of economic systems, it falls considerably short of being perfect. Man's weaknesses cause restrictions to be imposed by the state. Each restriction, while protecting the masses, takes away a degree of freedom. Little by little our liberties erode. It is not the fault of the state that this happens. The greediness of man provokes it.

Certain problems plague the free enterprise system. One involves the amount of profit-sharing that management owes its workers. The

employee certainly is worthy of his hire. The employer must respect the worker's dignity and compensate fairly. Abuses lead to unionizing. Abuses on the part of demagogues in unions threaten, rather than assure, the earning power and security of the worker. Were conscientious value rewarded for labor given, many problems would not exist. Because one man does not adequately regard the possessions of another, abuses and restrictions come. We need to obey God's command not to steal.

Another form of stealing is through misleading advertising. An open market invites promotion of products. Because of unwarranted exaggerations and misrepresentations by advertisers in promoting their products, few of us take advertisers seriously.

It is too bad we have come to take for granted that claims made by promoters are hardly to be taken seriously. To misrepresent a product is to lack respect for others. God wants us to honestly respect the rights of others to correctly manage their possessions. To be dishonest is to steal, and God will deal with such behavior.

The free enterprise system tempts lawmakers to legislate restrictions and allowances favorable to them. It is often reported that officials receive bribes, and otherwise turn their backs on activity that is directly or indirectly self-serving and self-rewarding.

These abuses are not new. It was years ago when a man observed that if you steal \$200.00 you go to jail, but if you steal a railroad you go to Congress! Whether the observation is accurate leaves grave doubt, but it comments on the temptation of public officials to serve their own interests in regulating commerce.

The eighth commandment insists that we retain a respect for the right of another to have what is his. For too many, stealing has become a way of life. There are areas of this country where it is impossible to purchase theft insurance because the probability of having possessions stolen is too apparent.

Hardly would it be accurate to conclude that poverty is the sole motive for stealing. People steal because they have not learned that another man's right to retain his possessions deserves respect.

The greatest value a parent can give his child is the ability to do without. Because of other preoccupations, parents often indulge their children by giving them anything they want. Rather than contend with the nagging and the temper tantrums, father or mother simply gives in. Some of these children run through life thinking that by some method or another, they may have whatever they set their hearts to get. They would have been so much better off if somewhere along the line they had learned to do without.

This is an age when we need a new appreciation for honesty. Too often we have to be on guard against those who persist in accumulating no matter how illegitimate the means to do so. It sounds strange, but it would be preferable to lose in a shady business deal than to perpetrate one. It is better to be cheated than to cheat others. We lose much in these "good deals" where we *think* we have dealt shrewdly.

Christians pay their bills. Naturally, many have financial shortages. Perhaps they cannot be as prompt as their creditors would wish. Some have means to pay a legitimate bill, but either they choose to retain their money, or they spend it lavishly in other areas while their creditors are left waiting. Where we owe a legitimate bill, we should be paying it with consistency and honesty.

While I offer commentary on the command that says, "Thou shalt not steal," it is appropriate that a few remarks be directed toward our relationship with God.

In Job 1:21, we read Job's observation that, "... the Lord gave and the Lord hath taken away ..." This came after Job, a once wealthy man with an excellent family, suddenly found that he was without holdings and alone. Was he correct in his observation? that the Lord gives, and the Lord takes away? We think so. It is in line with the truth mentioned in Psalms that the cattle on 1,000 hills are the Lord's.

Recognizing this principle, Jacob enunciated an agreement with God that is found in Genesis 28:16-22. It was this: if God would take care of Jacob, the latter would return a tenth of his income. While this hardly sounds like overflowing generosity on the part of Jacob, it does establish the concept behind the principle of tithing.

This gives basis for the question asked in Malachi 3:8, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

If one agrees that the return of tithe is acknowledgment of God's ownership, it follows quite logically that failing to tithe is failure to recognize that ownership. Whether we recognize it or not, it is God's. To insist it is ours with no need to acknowledge God's ownership is tantamount to stealing from God.

When Ananias and Sapphira professed to give all of the proceeds from the sale of their holdings to God, that made them God's. When they held back that which they declared was God's, they died immediately. While this story presents a severe retribution not always taken by God, it reminds us that we need to carefully remember that these two people had to give account for misrepresentation of ownership.

OBEDIENCE REQUIRED

God's promises are conditional: "... If thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee ..." (I Kings 6:12). This message was given to King Solomon, but the same advice applies to everyone. God's standards remain the same.

The Unruly Member

The ninth commandment says, "Thou shalt not bear false witness against thy neighbor" (Exodus 20:16). Many can remember its wording. Few seem to remember what it means.

The command protects one of man's most precious possessions—his reputation. Some spend nearly a lifetime amassing a fortune, only to have most of it taken by fraud, embezzlement or some other method of theft. Similarly, men spend a lifetime building a good reputation only to have some irresponsible tongue maliciously shatter it.

The sixth commandment seeks to protect a man's life.

The seventh seeks to hold trustworthy the relationship between husband and wife.

The eighth seeks respect for a man's possessions.

The proverb tells us that a good name is rather to be chosen than great riches. That good name is more easily *taken away* than a man's great riches, or his wife, or his life.

How often Christians give shallow, meaningless reassurances that *their* gossip is really not gossip. Too often we hear someone preface a remark by suggesting, "I really shouldn't say this, but..." and then they proceed to prove they shouldn't have! Their opening line was probably the only truth spoken.

Justice is structured on truth. When one is dealt with unfairly it hurts. The Christian's life is structured on the Golden Rule, which has them treating others the way they wish to be treated. One who appreciates fair treatment, realizes that others do, too. Fairness is established on truth, and

to keep things fair, only the truth must be spoken.

Gossip is defined as idle talk or rumors about others. Some suggest that gossip is synonymous with slander, serious defamation of character, determined vilification of another's reputation. They feel that as long as they keep their talk short of this, their chatter may be adverse, but neither harmful nor sinful. That's wrong.

When the name of a neighbor hits the tongue, a reputation is in the speaker's hands. He does something with it. Before it is laid aside, it may be changed in the esteem of listeners. If one has indulged in idle talk or rumor, he may *think* he has burned up a paper tissue, but he may actually have burned down a carefully constructed building!

Why do we need this command prohibiting false witness? What is so hard about refraining from gossip?

Man has certain basic needs. His carnality suggests some of these can be satiated by assaulting another's reputation.

Man seeks attention. In almost any crowd some person makes a spectacle of himself. He is loud, brash, impetuous, unpredictable. He loves it because it makes others notice him. He may be resentful, but he can tolerate resentment more easily than being ignored.

Not all reflect the need for attention so graphically. However, some don't mind holding the attention of others when it comes to visitation. If descriptions of the activities of others receive a few extra "oohs" and "ahh's" through coloration and exaggeration, one is usually willing to continue for

by Ray L. Straub

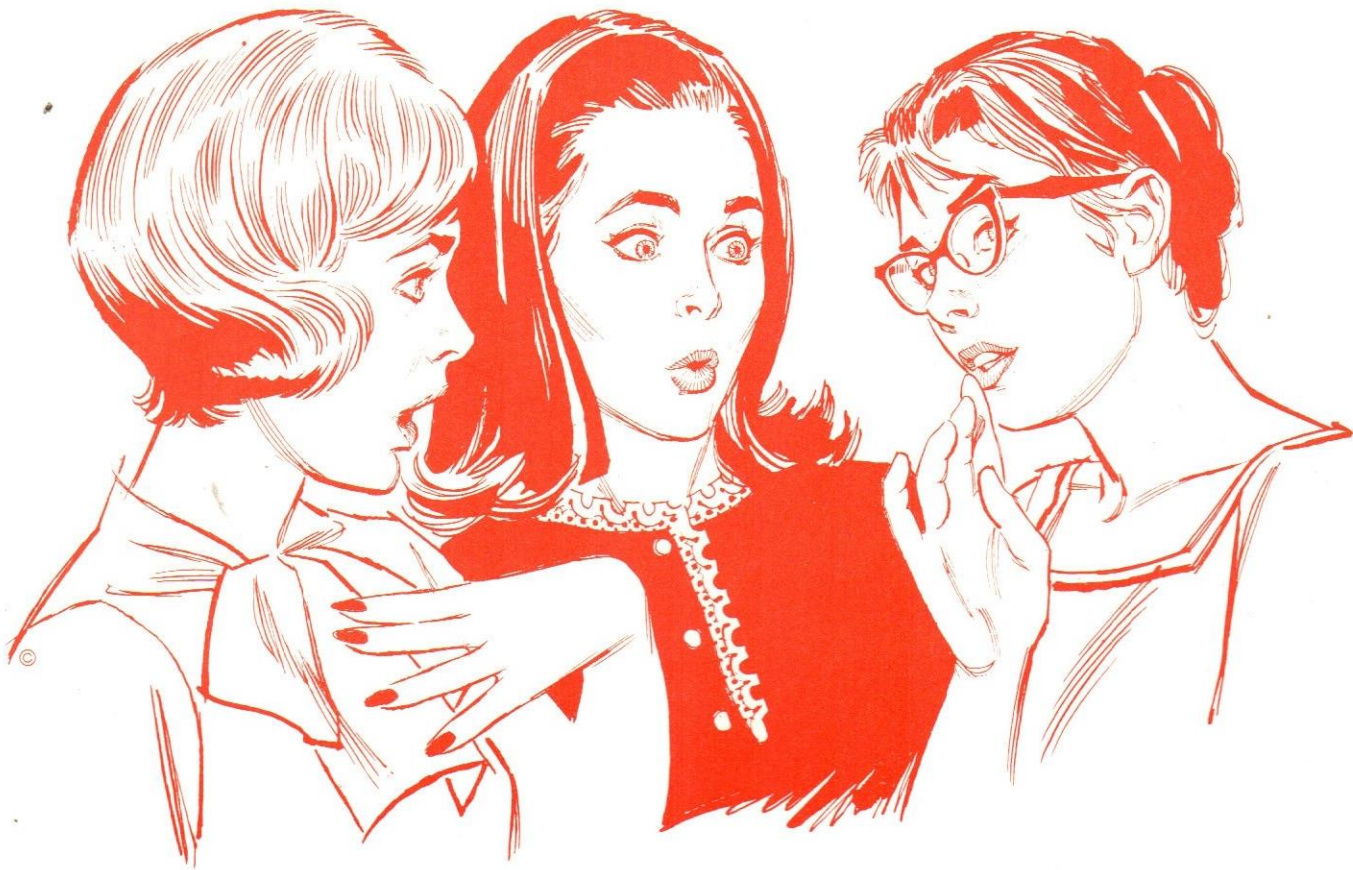
the reward of extra attention. These overstatements make good listening. They keep us stage center, but not in the center of God's will.

Man appreciates the exercise of power. Promotions often bring increased authority. Financial success means economic strength. Man enjoys it.

Some will never be in positions of authority, will never enjoy economic strength, will never have bulging muscles, will never develop a proficiency, but they possess a power. That power lies in the tongue.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things, Behold, how great a matter a little fire kindleth!

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is



tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3: 2-8).

The tongue does a better job at slashing than it does at putting things together. It burns more easily than it builds. As a destructive force it is powerful, and too many cannot resist using such power.

Another basic need of man is acceptance. He is subject to the agony of loneliness. He suffers terribly when rejected. Man is social. He needs to need and be needed. No healing power known to man surpasses the effective balm of love.

But, some cannot easily love, which usually means they are not easily loved. They feel they can win acceptance by eliminating competition. Competitors can be disposed of through ruining reputations, hoping that the listener will brush away undesirables, leaving only the gossipier there to be accepted. Some feel they can grow tall by walking over others.

It is hard to keep our tongues under control. Many don't try. God knows how hard it is to guard our words, but He insists that we do it. There are practices that may help us gain control of the mouth's principal and unruly occupant.

First, it helps to cut down on the volume of our talk. When one says nothing at all, he gives the impression he may be unpolished. When he talks too much, he proves he is!

Commenting on a scatter-gun tongue, a man observed, "There just isn't that much truth going!" The more the talk, the greater the danger of inaccuracies.

Learn how to listen. The ears of some are sensitized only to conversational lags that will allow them to resume their own babblings. They rattle on even though someone else is talking. We do best when we get others to talk. They are more interesting. We become better acquainted, like them better, and live with ourselves and others more lovingly.

It is an excellent goal to offer complimentary observations about

our partner in conversation, about others, about events, about as much as we can. Good people reflect goodness.

We need to mature beyond childish, compulsive criticism. It is easy to criticize, and too many people always do what is easy. Anyone can complain. Growth in intellect will enable us to criticize constructively where appropriate, to give credit where due, and to remain silent most often.

Our talk should reflect our attitude and all circumstances accurately. We must learn to stay with the facts. It is good to remember that we will probably be quoted.

Periodically, occasion indicates that I interview people. I am intrigued at the responses to the question, "Do you mind if I quote you?" A few give immediate and full permission. Some would rather not be quoted. Others immediately begin amending the quotation. If we learn to speak as one who will be quoted, we will develop a renewed appreciation for accurate reporting.

(Continued on page 27)

Textbook Controversy Rages in West Virginia Schools

A controversy over the content of school textbooks has resulted in violence in southern West Virginia. Two ministers were arrested, one of them twice, and 14 others have also been taken to court. Thousands of coal miners stayed off their jobs to picket in protest to the use of these books.

One of the readings in the texts that stirred controversy was a poem by Roger McGough, titled, "Mother, There's a Strange Man Waiting at the Door." It reads:

*Mother, there's a strange man waiting at the door
With the familiar sort of face you feel you've seen before.
Says his name is Jesus and can we give 'im 'alf a crown says 'e's run out of miracles and now 'is luck is down.
Yes, I think 'e is a foreigner; Egyptian or a Jew.*

The school board has consented to have an 18-member citizens' committee review the textbooks to decide whether they should be used.

THE UNRULY MEMBER

(Continued from page 13)

The wise Christian always remembers how difficult it is to control the tongue. He assumes responsibility for this obligation. He never gives up. He knows what problems result when people are treated unfairly due to false witness. He knows what a problem it is to keep people from saying bad things about others. The Christian seeks diligently not to be part of these problems. He wants and seeks solutions.

With the help of God, through Bible study, prayer, cheerfulness and compassion, he uses his tongue to bring glory to his God, his family, his community, his church, his brethren; and thereby, to himself.

RADIO LOG

FAITH FOR OUR TIME—Speaker: Ray L. Straub

ARKANSAS, Ft. Smith KWHN (1320 kHz)—9:30 a.m. Sun.	Zealand WZND-fm (99.3 mHz)—12:45 p.m. Sab.
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Sacramento KRAK (1140 kHz)—8:45-9:00 p.m. Sun. KRAK (1140 kHz)—10:15-10:30 p.m. Mon.-Fri.	NORTH DAKOTA, Jamestown KJSB (600 kHz)—6:45 p.m. Mon.-Fri.
GEORGIA, Summerville WGTA (950 kHz)—6:00 p.m. Sun.	OHIO, Oberlin WOBL (1570 kHz)—8:00 a.m. Sun.
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Caldwell KBGN (910 kHz)—9:45 a.m. Sun.	OREGON, Eugene KPNW (1120 kHz)—7:30 a.m. Sun.
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South Haven WJOR (940 kHz)—9:45 a.m. Sun.	WISCONSIN, Chippewa Falls WAXX (1150 kHz)—8:15 a.m. Sun.
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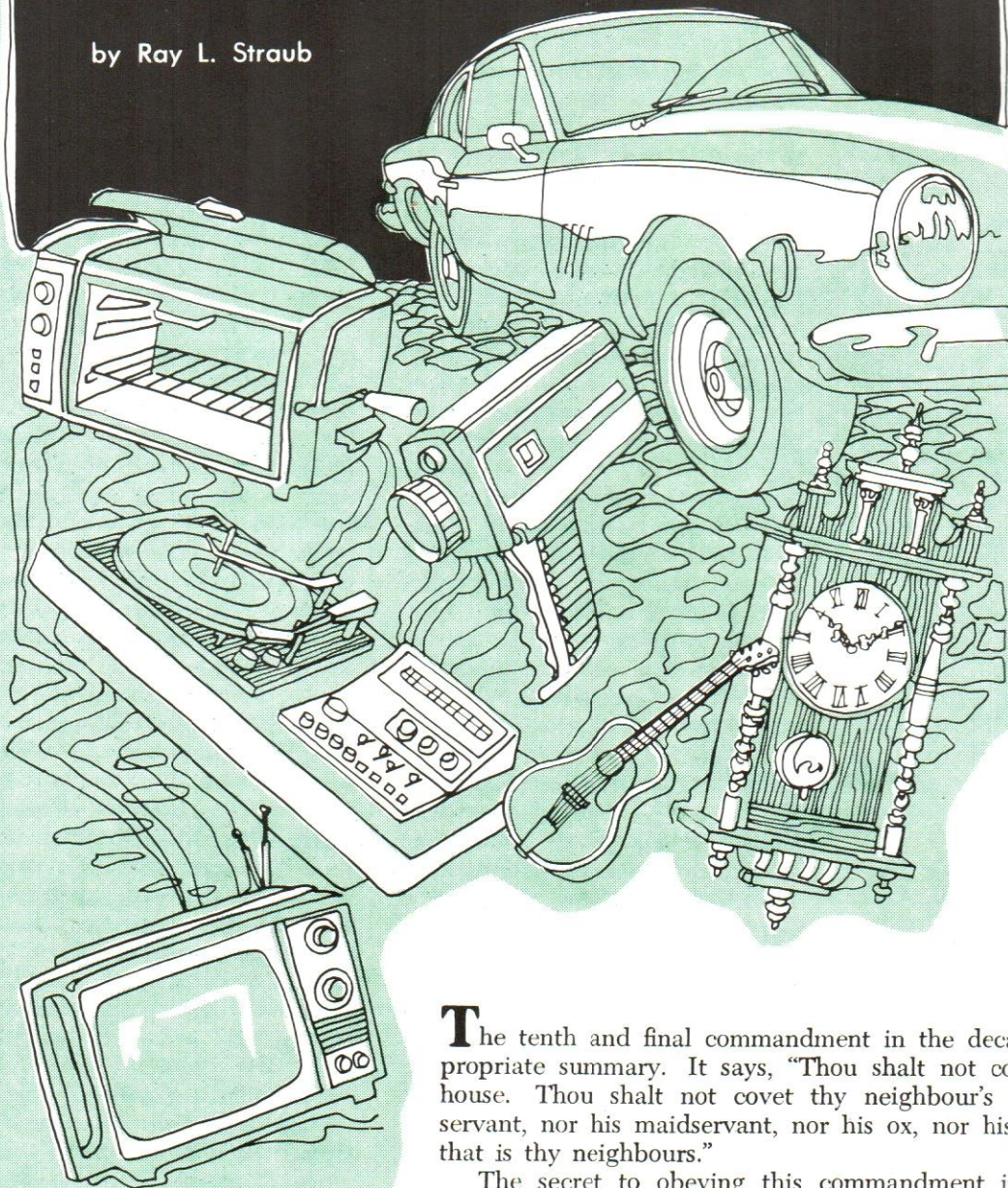
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Happiness is Knowing What to Want

(Last in a series on the Ten Commandments)

by Ray L. Straub



The tenth and final commandment in the decalogue offers an appropriate summary. It says, "Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbours."

The secret to obeying this commandment is knowing what to want. The man who disciplines his desires is in control. He is God's man. He enjoys happy and fulfilled living. What agony many

bring upon themselves because they don't know what is worth wanting!

To covet is to wish for enviously. It is desiring what belongs to another inordinately. When our desires are excessive and unregulated, we covet. This displeases God.

The New English Bible gives this version of Psalm 10:3, "The wicked man is obsessed with his own desires, and in his greed gives wickedness his blessing."

Some want so badly they don't care how they get. They will lie, steal, break up homes, or murder to satisfy their uncontrolled desires.

Well-selected goals are good. They provide proper motivation. They allow us to experience accomplishment and self-worth. It is God's will that we prosper. We get into difficulty when ill feelings grow against others because we consider them to be more advantaged.

Jesus illustrated this in His parable of the workers in the vineyard (Matthew 20:1-16). A vineyardist needed some help. Early in the morning he hired workers, offering them an amount satisfactory to the workers. They began work at 6 a.m.

At about the third hour, or 9 a.m., the owner decided he needed more help. He engaged others agreeing to pay whatever was fair. At noon he recognized a need for more help. The third group was also offered whatever was fair. He hired more at mid-afternoon, and the final group he hired at 5 p.m.—one hour before quitting time. With each of these he agreed to pay what was fair.

Six o'clock was quitting time. Payment was made first to those who came the latest. Each group received a penny—the amount that was promised to those hired earliest in the morning. When those first hired saw that their wages were the same as all of the others, they complained. They wanted to know why those who had worked but one hour should be made equal to those who had worked under the stress and heat of the entire day.

There seems to be a certain jus-

tification in this protest. They had done more work.

The response from the owner was that he had fulfilled the agreement made at the beginning of the day. They were paid in accordance to these terms. Beyond that, the owner felt that his possessions were his to use as he wished. If he liked being more gracious to some than to others it was his choice. He was not accountable to the first group beyond paying what they had agreed upon.

This parable deals with the basic emotion that provoked dissatisfaction. Had the first group not *known* what the others were paid, they would not have complained. It was the comparison in wages that was offensive. When they saw that the others were better off than they, complaints flooded in. Envy, or covetousness ruined their day.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Timothy 6:10). In our image-conscious day, we scramble to outrun, outdo, and outsmart. We are irritated by our competition, wounded by our backsets, and destroyed by unfulfilled fantasies. We love money, but money cannot return our love. This kind of affection always leaves us empty, hurt, and blind.

Jesus suggested that we should ". . . beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). That's too restrictive for most aggressive, progressive, imaginative, enterprising executives. Some are determined to prove that life is what you have! We push, press, plunder so *we* can eventually be envied.

Too many are saying, "I'm sorry, Jesus, I can't accept your philosophy. I will be okay when I have a better home, a better car, a better education, better furniture, a better wife, and a greater bank account."

We're telling Jesus that, but we're wrong. A ledger can be pulled to the breast and loving-

ly squeezed, but the harder the book is squeezed, the more it hurts. Disdain for this truth doesn't compromise its validity. A man's life does not—indeed it does not—consist of the abundance of the things he possesses. Jesus was right. If we disagree, we are wrong. When we learn to want what is good, we will learn to do good.

The commandment is specific. It states that we should not covet our neighbor's house. That's hard. Our friends live in such beautiful homes. Until we have one, we can't have friends over. We can't entertain. We can't think about the benefits that we have. We can't enjoy ourselves in the better homes of our acquaintances. We are resentful and unhappy.

I find warmth and humanity in humble homes. Be assured a home is good where good people reside. It matters not how elaborate the structure or furnishing, where goodness is lacking, the home is unimpressive.

If God has given you the privilege to sit on a chair, and swing your feet under a table with food on it; if you are close enough to hold the hands of your mate and children; if you can bow your head and humbly give God thanks, you are wealthy! You have no reason to covet the possessions of others. What you have, wealthy people want. God has been good to you, and you should know it.

The Commandment says we should not covet our neighbor's wife. King David looked out across the top of the house next door and watched his neighbor's wife bathe. She was beautiful. David wanted her. As commander-in-chief, he sent this woman's husband to the front lines in battle. He fell a casualty. David claimed his widow.

Prophet Nathan came calling. He told of a wealthy man who had an abundance of livestock. This rich man's neighbor had one lamb—a family pet. The lamb was fed by hand, and it would lie warmly on the laps of children and snooze.

The rich man had guests. In preparing a meal, his excessive possessions remained untouched,

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established in Deuteronomy 24 and from the manner in which these principles are used that a divorce dissolves a marriage.

Now we understand the terms "fornication" and "divorce." We understand that a divorce dissolves a marriage. After a "divorce" neither party has a husband or wife until either one or both enter into a new marriage covenant. We understand "fornication" (porneia) to mean any or all illicit sex—unchastity.

This leads us to the necessity of answering the next question: Can a divorced person remarry?

The nature of divorce—the dissolution of the marital relationship for this one cause—suggests that the divorced party is eligible to marry again. In Deuteronomy 24:2, the Bible plainly states that the divorced wife "... may go and be another man's wife."

Jesus' statement in Matthew 5:32 and 19:9 sustains the right of remarriage after a divorce. He does not in either of these two references suggest that a divorce prevents the possibility of a remarriage.

An analysis of Matthew 19:9 will support this claim. "... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery ..." (Matthew 19:9). This statement indicates that it was common for remarriage to follow a divorce.

In addition, it clearly states that a divorce obtained for the reason of fornication exempts the innocent party from the sin of adultery when he/she remarries. The exception clause applies to the remarriage portion of Jesus' statement in the same manner as it does to the divorce clause.

No sin is committed when remarriage follows a divorce obtained for the reason of fornication—unchastity.

Across the centuries the Bible and God's people have stressed the permanency of marriage. It is the primary will of God. But at the same time the discussion of divorce in the Bible and the rights it extends to those unfortunate

enough to have the experience cannot be denied. It is there, not to encourage divorce or the failure of marriage, but to identify God's attitude and will in the matter.

The fact that Jesus accepted the principle of divorce as stated by Moses and set the record straight regarding an acceptable reason for such an action should in no way be construed as permissiveness. The opposite is true. It in reality places a greater burden upon every married couple to remember that they have covenanted together in marriage to become one flesh and that relationship may be destroyed, or at best threatened, by infidelity. Therefore, the vow, "... until death do us part," has to be taken serious. It is God's will!

HAPPINESS IS KNOWING WHAT TO WANT

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and he took his poor neighbor's one pet lamb and prepared it for the feast.

David was enraged. He declared that such a man had to die. Before doing so, he would pay back four times what he had taken so pitilessly. Nathan told David, that he, himself—King David—was the villain of the parable.

Because of the sin David committed in having Uriah killed so that he could have his wife, Bathsheba, the first baby born to David and Bathsheba died. David coveted, wanted, took, then suffered misery for the remainder of his life. We need to know what is worth wanting.

"... Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Proverbs 30:8, 9).

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5).

How abundantly wealthy, how fulfilled, how beautifully well-off is

the man who is content with such as he has! As he approached the beggar at the gate called Beautiful, Peter said, "Silver and gold have I none, but such as I have give I thee, in the name of Jesus Christ of Nazareth, rise up and walk." Silver and gold would have left the man crippled. The gift of healing changed his life. He was well. He jumped and rejoiced all over the place!

God gives us a chance for release from the pressures of getting ahead and accumulating. He says, "Don't covet." That's a simple formula, but it works miracles!

THE MESSAGE OF COLOSSIANS 2

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her devotees pray to Mary instead. Paul warned against such a practice in his day, and would be as eloquent against Maryolotry today were he here in person.

Summarizing, we find that Paul warned against anything which would cause the believer and follower of Jesus Christ to turn his eyes and his thoughts elsewhere. Only Jesus can intercede for us before the throne of His Father in heaven. Let us beware of false teachers and the traditions of men, neither of which can do us other than harm. Fix your eyes upon Jesus for there is salvation in NO OTHER.

WHY CELEBRATE CHRISTMAS?

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the right means are used to do so; but when it involves lying to them, it is wrong."

Throughout the year, parents try to instill into their children the virtue of truthfulness and even punish them for telling lies. Then Christmas time with its Christmas spirit comes along, and parents begin telling their children the infamous lie about Santa Claus. Is it any wonder that many of them, when they grow up and learn the truth about this myth, begin to believe God is a myth, too? →