

08 HLH Laws of God 770108p3

It's me to be on tap and he decided this morning not to come.

The reason I was a bit late is that someone called who is a needy individual with two little children, she is not a member of our parish as she said.

We have helped her on another occasion and so I'm mentioning it to you because in fact it is the fund to which many of you do make contributions sometimes since we are known as an institution individuals who find no assistance among themselves or for some reason do not want to be known among their own people or needing assistance do come to us.

And of course our biggest help is to be able to give advice so that mistakes that are made in terms of handling matters of welfare can be adjudicated properly and successfully.

It's more important that we point the way of how others may be helped in welfare than that our own funds alone be made available.

So probably we'll have a little meeting with this individual this next week to see if we can help her acquire more funding.

There's no reason why she shouldn't be able to under certain circumstances her husband had left her and I do think it is one of those things you should know that sometimes you help individuals, sometimes the church does and since Mr. DeKoch didn't have a check I felt it advisable to go over there because sometimes we don't have that kind of cash immediately available and we have to write it check out and get it cashed for compensation so I wanted to be sure he had enough and he did to take care of her needs to buy some food stamps.

We also sometimes meet other occasions there is a lady here who has had to leave her alcoholic and abusive husband in another state and when this particular individual came to a neighboring state they tried to get her out of there and give her as much static as possible in order that she could come to the great welfare state of California.

This individual has eight children our problem is how do you find a home for a woman with eight children so that she can stay on welfare at the same time if any of you happen to have one house like that let me know.

We're still looking and the relative of this person is it's not always an easy task I must say that the children are marvelously behaved despite the circumstances sufficiently that I and Mr. Guy Ames took the eight children out once to have dinner and the littlest one stayed with the mother for about two-thirds of the time but the interesting thing is without the mother the children were all very nicely behaved in a restaurant such that I wouldn't be embarrassed with any of those children any more than hopefully I would be embarrassed with yours.

The children are interesting in the sense that they didn't know about goats being cleaned to eat I'm sure they have the average opinion of goats you know we had a little discussion of some of the simpler things of life as distinct from the esoteric verses of the Bible that even give you trouble but it is interesting to see the interest of the children in what we do teach they in a sense identify with the church there is nothing else for them to identify with so we have situations of that nature that come to our attention probably every week when I was in Chicago as I mentioned I was a guest feast of

trumpets of Mr. George Meeker and I left him a copy of the book I mentioned to you here and then last night at the Bible study Mr. Chris French and I had it I reintroduced the book because I obtained another copy and I know Mr. Miranda wanted to see it I don't know where he is today there he is anyway this is Mussolini's Roman Empire and I'll give him first choice to read it he doesn't mark it up too much and any of you otherwise who are interested in the book of which I had brought your attention some months ago now certainly are free to be aware of it or take a look at it here it is a thorough work on a subject highly readable and also reliable that takes the point of view of what it was really like not the point of view of either the enemy or the supporter and I think it is a careful analysis even recognized by Italians of many points of view as a quality work and the reason I mentioned it of course is that so many have looked for evidence that Mussolini thought of his empire as a Roman empire and if any of you have any doubts or as one Italian said to me last night for those who only read book titles the answer is already here what I would like to do today since in a sense we're filling I'm filling in for Mr. Tkach he will fill in for Mr. Barr and when my turn was on the schedule to come is on the schedule to come up next I will try to have Mr. Tom Hall he agreed to that this morning so we'll sort of keep the thing as we had intended it Mr. Hall got some kind of chill in the rain Mr. Tkach isn't that badly off he was up and around and accept that he took the option he could have taken it this morning if he had to but there's no use putting a strain on himself I would like to therefore take a different approach to the topic I did last night which I think is fundamental to why so many jumped the track and why some still have doubts within the church sometimes even in the ministry and Mr. Berg giving some prelude to it that is we should like to look at the Bible in terms of how do we how do we handle the laws of God how do we study them how do we put them to practice we have individuals who somewhere along the line as I have mentioned before assumed that somehow Mr. Armstrong thought that we ought to keep the holy days he recognized we wouldn't get too far if there weren't tithing so for personal motivation on behalf of the work he imposed that and then of course we adopted son Sabbath as one of the fundamental points of the Ten Commandments however many of the others we don't emphasize I mean this is the point of view some let's face it who have left and we did notice it would be interesting to be a little different in what we eat so we decided that we would enforce clean and unclean meats and beyond that one or two other little things we might have picked on and emphasized such as maybe circumcision or the sabbatical year but the rest of the laws of God were regarded by too many as having no real force or effect and so there were some who said that we just picked and chose now many of you may not ever have heard of the view but this underlies why some left why some gave up certain of these things why unclean meats are eaten by those who have left why some have abandoned the holy days or all have abandoned I can't say that is true of just everybody there is a reason why this approach was taken just because it was emphasized and we dwelt on it in sermons because holy days come around the year and every time you would go out to eat with anybody you were confronted with whether you openly ate unclean meats or not you know people tended to conform and then there were one or two other little things about voting in birthdays it seemed to be blown out of proportion but the rest of the Bible in the law of God was somehow in the minds of too many being neglected or was supposed to have no meaning for us now we made an arbitrary decision it was thought to doubt the rituals that is they were something that must not be done because somehow it was sin to do it and then we decided we weren't going to administer punishments as they are administered in the Old Testament let's say for Sabbath breaking for murder so we made these arbitrary decisions and judgments this is the view that no small number of people had and some even in the Church of God are confused about the majority probably just drift along and try to be as much like Jesus as possible and the Jesus that you think you're copying of course as much as what you've read in Reader's Digest and other works every bit as the much in the Bible what we need to recognize of course is that some of the things Mr. Berg was reading this morning about conduct unbecoming a Jew and unbecoming a

Christian in Malachi and in Paul's epistles illustrate the extent to which we have a general consensus of what's proper behavior but we never stop to look that Paul is just giving a summary overview and doesn't even begin to touch on the many statements in the Bible that do guide and direct first of all what we need to understand is what all these laws are and what they reflect and how we should look at them when God established the congregation of Israel at Sinai in the days of Moses he made a proposal that he would do certain things in return for which the congregation of Israel would become his people his nation and since it was a congregation therefore his church it is usually called the Church of Israel or the congregation of Israel to use the Hebrew term once or twice when you come to Ezra it's called the congregation of God or the Church of God if you want to use church and congregations interchangeably so that the name is not new to use the term Church of God as only a New Testament word it's not in this relationship God is the one in supreme authority God makes a general proposal expressed in the Ten Commandments and the Book of the Covenant Exodus 21 to 23 that basically outline human responsibility and conduct this being outlined for the children of Israel they agreed and their children but necessarily God had to reveal quite a bit more later as a husband who makes decisions as a family has things to encounter so I mentioned last night that God revealed himself further in the book of Exodus most certainly in the book of Leviticus and then wandering away from Sinai in the book of Numbers and then when east of Jordan just before crossing west Moses spoke a number of orations recorded in the book of Deuteronomy that in a sense constitute a book of the law within the total law which is made up of five books Genesis through Deuteronomy the prophets constantly address the fact that if you don't examine what former prophets have said and what the law says if there is something contradictory then there is no light in whatever message comes Jesus Christ came later and began to propose a new covenant not in a prophetic sense as Jeremiah spoke of it in 31 verse 31 but to propose a new covenant in specific terms this I have also covered in Matthew chapter 5 on a number of occasions both here and in the auditorium where Jesus outlined seven fundamental areas of reconsideration plus giving examples both in the woman taken adultery which illustrates the administration and how to keep the Sabbath which indicates how you handle one point at the law which is better defined by way of example than by way of further amplification in words so Jesus proposed a covenant and said that there are those who could have the world to which he was there if they would lend themselves to him to be imbued with the spirit that imbued him to acknowledge that he pays the penalty for their sin and to submit to him and to begin to have him live his life in them at which point when the resurrection comes they could be heirs of eternal life and of the world the same as Christ already is and he proposed a relationship in which the church plays the role of a wife and Christ himself plays the role of the husband Paul addresses this question on a number of occasions now thus far you probably would have no difficulty in following the general understanding that I am presenting it may even be repetitive if you are alert to these broad principles but the question is where do you go from here how many stopped short when we have church members Mr. Tkach and I were driving Thursday and he was explaining one of the problems that he had before we were working together on this matter we are trying in a number of the case occasions to find houses for people and in more than one case the church in the name of Mr. Tkach for instance because he's asked to handle this matter actually leases a property and sub leases it for the same amount of money there's no monetary value passing to the church but we're responsible because we are known and the people who are church members or otherwise are not known they're from outside of state they have no credit so the church establishes the credit in the sense that they pay us and we make payments to the property owner and the individual finally has a home which you could not rent by himself you don't realize how often this is the case if you've never had a problem and if you've had credit and a job then after eight or twelve months whatever the length of time when the lease is renewed we leave it to the individual to renew it whose record of payment is with us and our record of payment of course with the

landlord but we have to go through this anyway Mr. Tkach mentioned that over a number of years we have had near members and members whose children have had rather riotous parties brought in drugs very great noise damage was done to property and in almost every instance that he can recall it was not the parent the mother or the father who would damage the property it was the children now that puzzled me at first until we realized that almost all of these cases were individual families with great difficulty in child rearing now it speaks reasonably well for those who are converted and those who are near conversion or friends of the church let's say but it speaks very poorly of either members or non-members in terms of the rearing of some children now we could understand that because sometimes parents are converted at the time the children are already old enough to have formed bad habits but what is most distressing is the fact that in every one of the cases that he was recalling to me the parent took the side of the children and not that of the landlord and the church had to pay the difference in property damage now when you have this kind of situation it reflects very strongly on the spiritual state of people and you must have to ask yourself in the ministry or administering the third tithe or emergency fund or welfare fund whatever we like to call it it makes us really seriously question the state of conversion of people who not only don't care about their own reputation but are not concerned about the landlord and further would even dump the responsibility of compensating the landlord on the basis of the contract we signed to the money that many of you through hard effort have contributed to the fund and that's why I say that we don't have to act as policemen going around in a police state but when the church comes to the place that we don't rebuke a brother who does sin we suffer him to sin we allow him to go on in the mistakes that he makes in child rearing it does not speak or auger well for the future of our relationship with the world and most certainly of our relationship with God himself now there is a time to know how to deal with others and how to present and admonish by way of your own example maybe you do it by becoming friends with someone instead of turning your back on responsibility I know that it is a pleasure Mr. Ames, Mr.

Tkach and I specifically work out of an office this would be true of any of the rest of you meet similar individuals to see some whose father is missing where there are great family difficulties where alcohol has been a distressing factor in the home and yet children who are comparatively disciplined who are happy to even to have a roof over their heads in the rain and then contrast this to sometimes the attitude of some members whose children behave in this other fashion and then the parent defend the child's behavior so what we really ought to examine is how we take a look at much of the bible and what we do with it there are different approaches that we need to take I have written on the subject in years past but I'll go through some areas and try to emphasize other things that we did not last night where I limited myself for instance to the book of Leviticus which was the assigned responsibility but we take a broader look at law and example and we see how much of the bible we may be neglecting for instance we'll pick up at one thing that clearly is of an individual nature I'll turn back to the book of Leviticus and we'll take a look at some of the things that we could hardly avoid recognizing as our responsibility we started last night of course in the chapter when analyzing the book of Leviticus with the remarkable verse the last section of verse 18 of chapter 19 you shall love your neighbor as yourself what I want to do is to take a look at some things in this 19th chapter wherein we are told that the people shall be holy that means your conduct shall reflect God's conduct for the Lord is holy now holy of course is a word we commonly use but it really has reference to perfection of character and attitude now it starts out with you shall fear every man his mother and his father and keep my Sabbath so we want to take a closer look at some of the things and why today now it says in the commandment you shall honor your father and your mother that your days may belong in the earth to honor means to pay respect to now what is interesting here is it starts out at some of the most fundamental roots of child rearing and family and national

responsibility you shall fear every man his mother and his father now the word mother is put first for a reason because prior to school age every individual every individual is overwhelmingly influenced by the mother assuming that there is a mother and not motherless children and the greatest defect any woman can allow in children's character is to postpone all responsibility of discipline to the time when father comes home and the most important thing every woman must learn if she is going to succeed as a mother in the housewife is that the child as it starts to grow up respects her during the time she is solely in charge and yet this is where too many women fail Mr. Armstrong has dwelt on this at no small length pointing up the seriousness when a mother says to you know the father when he comes home the children haven't been behaving I want you to spank them or you do whatever is necessary and should he start to spank then if she takes the side of the children and decides it's already enough Mr. Armstrong has addressed this question in years past now you can read over this verse and do nothing about it and see nothing in it and that's exactly why people who have child problems are unable to solve them because they have a blind spot when it comes to the obvious in scripture probably never encountering this scripture because they don't bother reading Leviticus they never see the impact now when you fear every man is mother and father that's the way it starts there has to be a certain fear you are told that you fear God and then later on John tells you that perfect love casts out fear that reaction disappears as there is perfect obedience children need to have a certain fear of parents the mother in particular as the child first grows up and the father also and the more the child obeys the more that fear becomes love now I know there is a foot of course a great movement to in the world to emphasize the problem of child abuse which is a very serious problem but in so doing the indication is that we're sparing the rod and spoiling the child there is a time to know when to discipline when to instruct and there is always a time to know not to abuse usually child abuse is the result of children who themselves were abused now with respect to your relationship to parents this should be reasonably clear and then the next thing is and keep my Sabbaths now it's interesting that God should tie two things together because in reality these are fundamental a child's upbringing in his home with respect to mother first and father and father secondarily who only plays a secondary role in terms of time and I think this is often neglected is one part of the relationship that lasts for six days roughly speaking and then every seventh day the family acts as a unit and so you're told to keep my Sabbaths I am the Lord your God now this is very interesting because it implies that the two areas of great responsibility and discipline are in proper child rearing at home and in attending the Sabbath services and in learning to keep the Sabbath which draws your attention to God now children who are reared in a church family should never have the problem of idolatry that's why the question of the Sabbath comes first but necessarily there is always at least the temptation to make yourself the God of nobody else anyway Moses goes on with a number of other aspects he dwells on that question briefly and I'm not going to go through just verse by verse that's not my point I'm going to pick certain things out to help illustrate don't get involved in idolatry of whatever form verse 4 addresses and there's a reason and there's a reason for the order here because most people don't realize that when you begin to make your own decisions and decide that you're going to do your own thing you become a law to yourself and anyone who's a law to himself is playing a role of God who is law giver now in verse 5 and if you offer a sacrifice of peace offerings you shall do it at your own will that is if you as you mature and grow up decide that there are certain things that you are you know going to make available to God or present to him do it of your own free will don't claim and persuade yourself that it is a matter of requirement Paul said in the New Testament and he certainly had in mind this verse 5 of Leviticus 19 that when we give we should give voluntarily to use a translation or to give freely and not of compulsion I think we wonder how come Paul or how come Jesus on occasion say these things that are not necessarily discernible in the Ten Commandments the answer of course is that they're scattered all through these laws that God spoke after the covenant in order to deal with problems not referred to in the covenant so Paul's

statement about giving voluntarily is not new with Paul it was old if you please with the Lord himself who tells Moses what to tell the people that if you're going to give anything learn to give it freely or of your own will and then he devises certain means in which things are to be conducted properly at the altar and we have learned before of course that this responsibility at the altar pertained to Levi and if you made donations why that was fine you couldn't do it if you were uncircumcised there is no requirement for circumcision so we have plenty of scripture to illustrate whether the rituals under the law of Moses as it was given from God to Moses for the Levites to administer for the people is critical or important to date and Mr. Chris French went over it clearly last night illustrating that the rituals apart from just peace offering so to speak all of these were in a sense aspects of being reconciled to God and they were to teach certain things I do not think that has to be a difficulty here and if it is sometime we can talk individually uh in any case there is no altar there is no Levitical priesthood there is no tabernacle or temple and you're forbidden to get involved in any of this matter without the proper ritual and any Jew would recognize and answer that question for you if you had any doubt but it is not something that defines what sin is it is something that defines what you can do to express before others in a physical way your attitude in terms of reconciliation to God God asks you not for the blood of bulls and goats but concern for other people and awareness of God's own role in the universe and Moses now is addressing the people again on a matter when you reap the harvest of your land you shall not wholly reap the corners of your field neither shall you gather the gleanings of your harvest you shall not glean your vineyard that means take every last grape off neither shall you gather every grape of your vineyard you shall leave them for the poor and stranger I am the Lord your God now there is a letter of the law that's what it says so that if you had your plants your trees you could leave certain things on for the poor and the poor would never know where they are because they're not coming out the point is that when the world was set up in such a way that the poor were expected when they could to go find the food which is what some used to do in the depression and most have not been doing since you know there are many farmers who tried this very thing and discovered that people who are poor don't even come out to pick the fruit when it's free they expect you to do the picking first but what is important is to know what you were to do it for you leave them for the poor and stranger that means that there are some who are poor strangers who find it difficult to get rude in a society people who may or may not be members of the church it's irrelevant there is a time to help you don't have to follow this in the letter of the law what you do is to fulfill it this is one manner but if you have for instance like a vineyard and people don't come through why that doesn't hurt you to do the reaping and the gleanings for someone else the point is that it is important for us to be sure that we don't keep every last penny so to speak or item of production from our land or garden just for ourselves but that we share it for those with those who have need so we can analyze a verse like this and apply it in terms of the intent and purpose even if we don't own land now we're told you shall not steal nor deal falsely neither lie one to another now of course these two pertain to three of the commandments sometimes you can read over the commandments and you really don't see the implication I don't think you shall not steal as any difficulty but to deal falsely is a little bit different perhaps than you might realize from just reading the commandments there are individuals who are among us who in dealing on the job or even for that matter in dealing with the ministry don't deal truthfully now they may not call it falsely but the intent surely wasn't to give every bit of information we had individuals for years on the third tithe role and when we asked for an accounting of the sources of income it was amazing how many people dropped off who seemed to no longer suddenly have a need who were in fact for living off of the funds provided by people who struggled through life and made contributions perhaps even pressuring their own family budget and yet others who had resources were tapping this merely because they technically fell into a category of widow or divorcee who had no obvious obvious source of support now we have to realize how important it is I know of individuals that we deal with

from time to time whose approach to us in the ministry is quite different from the approach that we discover when you happen to be with them there are people whose language and I'm not talking about grammar I'm talking about profanity and vulgarity represents what is said in private quite distinct from what is said in public and we have to discern whether indeed every brother and every brother and every stranger deals falsely with us or truly when we handle the public fund when it says neither lie one to another do we really understand how often we may get involved and this is a temptation I'll move along to another here you shall not defraud your neighbor neither rob him now Paul addresses this question he said it is better to have your neighbor defraud you than to get into legal arguments before the court I think it is very unfortunate when we have let's say a businessman who would go the route as often in the world of taking advantage by giving some inferior product and yet charging as if it were some product of far greater quality a greater problem of course it exists in the church is the other way around where too often the employee defraud the employer it is much better that you go to the individual involved instead of going to the lawyers and the courts outside Paul addressed the question whether we deal with money whether we deal with injuries on the job all of these things would be very fine if we could take them up with one another and not have to go to some outside lawyer now here we're merely told not to defraud your neighbor Paul says that you ought to consider even going further not only avoiding the court situation which is going to cost money and lead to unfortunate circumstances quite often but you should even be willing to pay a little penalty rather than the demand that somebody else come square now that's an attitude Paul was not inventing this because he had an idea of what would please God Paul is explaining in first Corinthians when he addresses the question of the courts he's referring again to Leviticus chapter 13 as a premise I'm just going to turn to that in the book of Corinthians because we often overlook how many of these things are stated again and again in the New Testament never knowing where they come from chapter six dare any of you having a matter against another where you let's say perhaps short changed where you injured do you go before the unjust and not before the saints can't you in fact go to the individual who was involved in the first place brother goes to law with brother and that's before the unbelievers verse six now this is of course utterly a fault why do you not rather take wrong why do you not rather suffer yourselves to be defrauded but instead you're doing the wrong and defrauding and that's your own brethren now this can happen and you need to examine yourselves it can happen with respect to the individual and the work I think that there have been individuals who have been harmed who were brought out here who gave up their job as Mr. Ted Armstrong has said and discovered either upon their arrival or only weeks later that the job didn't exist anymore and there was not an appropriate evaluation of their future on the other hand there are individuals who can get into habits of putting themselves into situations where act where they can be the recipient of an accident and the employer compensates them they're people who kid themselves that their accident pro when in fact their accident seeking we have all sorts of people in the world we have them even in God's church the wages of him that is hired shall not abide with you all night till the morning is addressing the issue of a person who is hired day by day on a daily basis and that means that there should be an appropriate compensation this doesn't have to be a letter of the law statement for those who were hired by the week or by the month we're talking about not withholding payment that is due at an appropriate time now there's nothing wrong with these this is all to be found in the book of Leviticus and all reflects aspects that you sometimes can overlook now maybe you don't think that these are all applicable to you as individuals but there hasn't been a single verse that I have not read this morning but what we deal in the office with people who violate these principles and who are in the church it's because they're overlooking all these things given here to help us make decisions regulating our conduct those who are young or old it says you shall not curse the deaf mostly the deaf or elderly because they don't hear you can become frustrated and older people can become frustrating to younger and I will address the question simply the older you

get the more likely you have problems that frustrate other people and I think older people should be aware of that fact but you should try to grow old gracefully I hope I'm getting through to everybody without offending anybody and therefore there are people who curse or who get very angry at older people because they do have physical defects but at the same time sometimes older people can be quite demanding because they use the physical defect as an excuse to have their way if we all examine ourselves as Mr. Berg asked nor are you to put a stumbling block before the blind that is to do some dirty trick now on the other hand most of us wouldn't directly do that but what we're asked to do is something more not only not curse the deaf we should see it as Jesus would have done it to make it possible for the deaf to hear in some fashion by doing good providing some kind of reading material if need be where they can read what you are trying to say but they cannot hear and to put no stumbling block before the blind is to merely tell you what not to do now what to do is to go much further to help the blind be able to achieve what they could not achieve by themselves you're to fear the Lord your God who can deal with you in the same manner that you deal with others now we do have older people in the church who suffer from deafness and this is sometimes a disease that can be healed and it is sometimes merely a matter of age attacking in a weak or point in some person than another and blindness is a factor with age it does not mean that the blind in many cases cannot be healed we are not addressing that question there are cases of disease when it in fact ought to be now you're to do no unrighteousness in judgment this is a very important verse as I dwelt last night on it don't respect the person of the poor don't honor the person of the rich mostly in the world we have people who honor the person of the rich who get by because indeed they have prestige and power but the opposite also occurs there is a tendency also to take the part of the poor even when the poor would not be in the right situation and is contrary to the law it works both ways we're told not to be a respecter of persons there are some individuals who are poor because they want to be we call it a culture syndrome us knew some years ago and even months ago addressed the question that there are people who like the culture of poverty we have on one occasion in the past provided a lady with a nice bedroom with an indoor toilet in her own apartment and a place for her own stove and she couldn't stand it there because she always wanted the toilet down the end of the hall shared by everyone else in the community stone and there's nothing we could do to change it so there are poor who stay that way because they rather like it they just can't get out of a rut but in any case we should be very cognizant of the needs of the poor more often the bible speaks of not paying proper respect to the poor than to show the poor special respect I think our society in administering funds today has gone to an extreme where we are in many cases penalizing those who are providing the funds and we are allowing too often but not always please but too often in the world we're going so far as to provide the poor with the means to sin instead of the means to overcome their problem verse 16 mentions not to go up and down as a tail-bearer you know Paul referred to especially women but it includes men and women who go around bearing tales stories now Paul didn't just decide on his own what's in the new testament Paul in fact knew what the law said and he was applying this law that apparently many who not having access to the Greek bible in the Greek world didn't read all of these things because most Greeks in the new testament church would have had to go to some public library or the local keeper of the bible in the church and therefore he often summarizes these principles but it may seem strange to your ears if you've never for instance gone carefully through sections of the bible like this to discover how much of christian conduct is already laid out neither shall you stand against the blood of your neighbor i am the lord your god tail-bearing or standing idly by when somebody is being injured of course is here condemned now the world is making the latter is more and more of a mistake i would like to suggest here that there are two things we should know one not only should we not go around bearing tales but we should in fact spending our be spending our time to know sorry we should be spending our time doing what ought to be done in uplifting and benefiting people now there is a time to recognize that lying and telling

the truth when acting as a tail-bearer can have equally damaging results and i have dwelt and spent time on this before in a bible study some years ago you can bear a tale that is true and be equally guilty of harming someone as much as if it were a lie and you need to know when not to talk about other people i have a friend with respect to the last half of this verse john weidner who many of you do know about whom the book flee the captor was written who risked his life many times in the second world war to rescue people from vici france and other parts of europe across the swiss or spanish borders whereas many would stand idly by idly by and let someone shall i say be shot to death in our society are beaten up there is the time to know how to intervene there's a time not to grab a dog by the ear but there is a time to call on proper authority to take note of who was involved to be willing to speak up when necessary to defend someone who was being maligned that could lead to physical injury i don't know if that's a problem here at all i know that every so often in the news you have a situation where you have people stand by while accidents occur and nobody reports the injury this can't happen in school and it can't happen on our streets we live in a world in which all these things tell us something i recently stopped i saw one car slightly strike another and i stopped by the car that was at fault and my estimation was driven by a woman and the car that was not at fault was driven by a man from this one instance because i haven't finished the story i stopped by and when the man approached the woman after stopping she obviously began to go through the motions of indicating that she was rather an interesting person and he spotted that right away and asked me why i was there and told me to get out that neither of them had any reason for any witnesses and she did nothing about it well you sometimes learn there's a time to go away even if he insults you i was only there because i happened to have seen it he was an insulting character and she was interested in men that's just the way it turned out but it does pay to at least provide the opportunity if someone is in distress verse 17 says you shall not hate your brother in your heart you shall in any wise rebuke your neighbor and not suffer him to sin to rebuke someone has nothing to do with hate if you do it in the sense that you are concerned for his welfare it's difficult to know whether this is a major problem or not in the church i would leave you to be the judge i think we often associate hate with a certain something that is so far removed from our attitude that we don't always see our own attitudes in any case when you have to stand up and talk to your neighbor for his own good whether his problem is one thing or another maybe it's adultery maybe it's telling stories about someone else even if they're true you do it because you're loving and concerned about your neighbor or your brother and not because you want to get at him get even you shall not avenge nor bear any grudge against the children of your people that you shall love your neighbor as yourself i dwelt it on that at some length last night and most of you will perceive immediately that here Jesus is addressing a very fundamental commandment now in so doing i want you to note that he analyzes the question of vengeance and grudge now i doubt that most of us would get involved in vengeance it would seem to me when i listen to what people say very often that no small number bear a grudge against someone else you grudgingly admit you know these expressions indicate attitudes so it is very important that you analyze whether indeed the statements in the new testament about loving your neighbor as yourself going out of your way to help others or whether you bear a grudge against someone who got your job or whatever it may be you need to analyze whether those attitudes are there i'm going to skip the farming aspect number 19 which really has to do with carolus allowing of animals to breed and to alter the stock that you have whether it affects your garden whether it affects your garden where things can mingle for the next year we won't dwell on that that's a separate subject that's a little outside of the main theme of my thinking at the moment but the verse is a lot clearer than most people think moises didn't say something here that couldn't be understood and if people think they can't understand it that's probably true they can't understand it but have you seen how cattle have been in many countries allowed to gender with all sorts of varieties and kind and then wonder why it is that in the end the house of israel has to provide new stock you'll

understand but now it mentions you shall whoever lies carnally with a woman that is a bond made betrothed to a husband and not at all redeemed nor freedom given her she shall be scored she they shall not be put to death because she was not free now here we have an illustration could have picked any other but it happens to be in the sequence i'll just uh dwell on this for a moment you see you have sins it does not say there was no sin the implication is that in any other instance the penalty would have been exacted he is to bring in fact a trespass offering to the lord and the priest is to make a toltman for him for the sin which he has done verse 22 and it will be forgiven the implication being that the bondwoman was not free to resist the man and hence no penalty is visited on her because she was not free that should be clear this is talking about a state in society and god asked us of course to look at all things like this and to analyze the situation now how much more if a woman is free to make a decision and not in bondage to some man now in this case the penalty was not visited to the same extent on the man as it might have been because he could have been executed they shall not be put to death that she was beaten that is she was scourged but no further penalty is imposed on her and he had to have a public acknowledgement of his sin now this is the way god dealt with situations in that day this gets to what we call the administration of the law so you have some laws here which define sin you have some laws of rituals which are examples of man's relationship to god and what we should see in terms of the sacrifice of christ here now by contrast we have one of the many laws of administration and in these laws of administration we see how the levite and or a judge was to execute a matter today jesus asks us in a sense through paul in second Corinthians three which you should know thoroughly that our function is to convey a knowledge of what god's intent and purpose is in the law how we can obey it in the sense that the spirit of god is made available we are ministers of the spirit and not of the death penalty but it does not mean we should not recognize sin when it exists now there are other kinds of moral sins to use the term for this particular verse or action that jesus faced a question somewhat different from this but it involved the same basic problem when on the last great day a woman was brought before him this is rather the last day of the whole festive season of tabernacles the eighth day was a sabbath this woman was brought before him and the law of course would have required her to be executed because she was a free woman she was not a bond woman and the people wanted to trap jesus remember and said now should this woman be stoned to death as moises said now if he'd say yes that's what moises said and they could have accused him of of course being harsh as a judge and if he had said no it would have accused him of not following moises so he pointed up the christian attitude towards situations like this and that is that a woman could be a man who has been so involved should be forgiven upon repentance and warned not to sin again now i don't think that most people in the church are aware of how often a knowledge of this kind of sin occurs and individuals are afraid or unwilling to go to someone else about such a problem i was recently confronted with this situation where an individual i was told was involved in sexual misconduct and i was advised not to go to someone about it now i think i know how to go about it but the sad situation is that these things are often left unattended and instead of rebuking one's neighbor if you have information or asking the person who may be involved to be sure to consider going to certain people who have at least been informed things are neglected we cannot allow neglect to occur jesus didn't neglect when those women sorry when the men went away afterward he didn't neglect talking to the woman and telling her you shall sin no more like that again or a penalty of far greater worth is going to come on you he made it very clear even clearer in the greek than in most english translations so when i read something like this because we don't exercise the death penalty which is not our prerogative it belongs to the state and we're told to submit to the state in manners like this there is no altar no anything of this nature we encourage people to seek forgiveness of christ we have to cut them from our fellowship and that's the extent to which we exercise authority today appropriately i think we can read these things and not draw the conclusion that because we don't enforce the penalty

therefore there must be no law that is asked to be kept there are some people who have reason that if you're not going to penalize anyone for breaking the Sabbath this is the argument that has been presented in the church therefore there must be no law of the Sabbath because there can be no law without a penalty well the answer to the question there is a law and there is a penalty but it is not given now for you and me to execute that judgment that's coming and it's coming in the third resurrection if not before i won't go through some other things it should be clear and obvious for those who have gardens these are little things that came along that's not the main theme today that i want to dwell on verse 26 you shall not eat anything with the blood neither shall you use enchantments i won't go into an analysis here that is beyond the text merely stating that if the last section nor observed times you can look at any other translation than the king james and come up with a clearer meaning but i'm going to dwell on the first now you shall not eat anything with the blood after all eating something with the blood is physical but god asks you not to and he means it it's redefined and acts chapter 15 and repetitions of it elsewhere but if you do it's physical the penalty is physical if you do it knowingly and intend to because you lost then it is spiritual and the blood doesn't cause the spiritual damage your mind your heart causes the spiritual damage where you decide that you're going to do what god himself has forbidden we should learn in these things that if you ate a little bacon that you didn't see in your spinach i was in a restaurant some days ago with someone and i put this lovely fresh spinach salad on my plate and when i lifted some of the leaves there was bacon you never know well since i hadn't touched the plate i was only putting it on at a buffet i just put it back but sometimes you can and you don't know whether you have or not there's no spiritual sin involved when you're dealing with the physical matter until it comes to the matter of whether you covet or lust that for that which is forbidden now with respect to 27 i think you can look at pictures of some of the exotic peoples of the world and you will realize there's some unusual hairdos that we don't normally see in america but we'll go on from that certainly god asks us to be appropriate in how we do handle the question of our hair and if men wear beards they should wear them in appropriate fashion just as their hair should be cut in appropriate fashion the question of wearing beards is strictly an optional matter and pertains to how a society understands the situation you're not to make any cuttings in your flesh for the dead nor print any marks upon you that should be reasonably clear we normally don't involve ourselves in our society with the first part of this verse although i've seen and been among societies where that was done i was in 1957 in cashmere with the cult of muslims and dr c paul meredith where the men bare chested had the chains and the fragrance of iron and glass with which they beat themselves on what was their method of keeping the day of atonement and of course printing marks on you is a very common thing in among soldiers and sailors in america and around the world god asks you not to do all kinds of things to your body that really don't make very much sense verse 29 see all these things and yet i think we don't realize to what extent god has already addressed the question of tattooing in the bible we don't have to decide for ourselves and make our own decision god's already told us what his desire is now we're told don't prostitute your daughter to cause her to become a whore lest the land fall into hordom and the land become full of wickedness this is a serious situation when this happens and in some cases it has happened even among children of god's own people it isn't that it was done intentionally for money it was done through we're told to watch for all of these things it such does not occur i think it is unfortunate when things of this nature have been allowed as they have been in certain areas in the work of god i've made it very plain that this was a growing problem in imperial schools in big sandy and it was not properly dealt with as it should have been early and it spread to be a bad reputation even in the public school when some of these individuals only too late were bounced it doesn't pay to let sin take root and it's taken root in the church sufficiently that the church doesn't have the kind of reputation for purity that it ought to have i'm skipping the next two verses or three two verses and picking up in 32 you shall rise up before the hoary or white head that

is an aged person honor the face of the old man and fear your god i am the lord now this is in reference to showing deference and respect to the elderly for the remain or a woman and this reflects what our attitude should be i think it presumes that there must be a certain respect that needs to be inculcated into children normally parents who have taken good care of themselves in a rich old age should have the kind of attitude that merits this respect now verse 33 if a stranger sojourns with you in your land you vex him of course this is now a fundamental problem that has perhaps afflicted the american black more than any group to some extent the mexican american and or maybe the filipino the biggest problem of course is the inability in many cases to get credit to get a start i have worked with one of the brethren here in this congregation a man who was turned down before alone because there had been perhaps problems in the distant past that hadn't wholly been resolved despite the fact that there was now every reason to believe that the man had sound credit and the only real difficulties in the past pertain to the time when a job was not available but a good job is had but the individual was turned down with no sufficient grounds other than the fact that since there was a question at a point or two that became the excuse instead of taking a look at the whole thing now there are ways we can get around it i would suggest sometimes that if you know a responsible brother there is a time to extend your help not to the point where you cannot yourself extricate your finances from a situation but where you know you can handle it and i think in this case that i should mention at least what i was able to do because it may be good for you since i'm really putting no money out it's not a question of telling you the alms i have given because i haven't given any i've given an opportunity in this case they could extend me the credit and so what we're doing is the man to whom they did not extend the credit is paying the bill and i'm not paying it but i'm seeing that the bills are paid and we're doing it in such a way that he has a record of making those payments and an individual in the bank is taking note of it we want to try to use that to further establish credit possibilities now there are different ways of solving a problem and i believe that we should go out of our way because there are difficulties that the poor and some of you are you have no sufficient credit you come from another state out here maybe your ethnic or racial background militates against credit opportunities we should be careful that we take consideration for all these needs a stranger that's born with you who dwells with you shall be unto you as one who's born among you you shall love him as yourself that's another way of stating you shall love your neighbor as yourself here you shall love him as yourself that is what you would like to have someone do for you said jesus you should do for him that's how you express that love for him now moses only says you shall love him as yourself how you do it jesus defined in probably the most positive statement certainly neither the chinese nor the indian philosophers came up with that statement as clearly as jesus did whatever you would have someone do to you that's what you should do for the other person and if you'd like someone to help you in a situation you should go out of your way to help him in that situation remember that you were strangers in egypt he reminds him and if the egyptians didn't quite treat them right which they didn't remember they shouldn't turn around and do the same thing to others we therefore as brethren have a big responsibility to try to help one another get on our feet now again i say we need to be careful and judicious i don't go out of my way for someone who's being vexed who brings it on himself all the time there is a time to discern the difference between one who is responsible for his problems we cannot in handling god's fund and we cannot otherwise feed people's drug habits feed their alcohol habits feed their habits of laziness there is a time when paul took the other tack and said very plainly if a man will not work he shall not eat we have had to draw the line in some cases and the fund of god is not available until people begin to exercise their responsibility that's fulfilling the rebuke your neighbor and suffer him not the sin that is get him out of that habit until he wakes up now this is really a remarkable chapter in terms of the individual things we can be thinking about and dealing with from day to day and week to week you shall do no unrighteousness in judgment or in measuring in weighing or in whatever manner there

the local measuring and then there is the measurement of property you must have a just balance at just weight at just ifa at just him shall you have it doesn't mention the metric system but i guess god means the same thing there too doesn't he i wonder in the way we deal with people i don't know what our responsibility is i know some of our people are in business are we really being careful i think probably the greatest fault lies in the question of how many workers talk more than they perform because we're not dealing here just with business people across the counter in trading we're also dealing with exchanging your hourly salary so to speak for your work performed and the same principle that governs this should govern how you handle your relationship with an employer i do think that some in god's church who have worked for the college and the church have gone out of their way to do things far beyond the call of duty i am persuaded from my experience that others have gone out of their way to see how far they could run short of the call of duty and some are just plain careless we talk a great deal when we don't need to and ought to be about a particular work and that could be a problem for anyone but in whatever we do are we as fair and as honest as we should be now the law speaks of being just it doesn't say you shall give more it just says be just now joseph was just when he put away mary or thought to do so he was not extending mercy and accepting her he was being just jesus goes further than the law when he says that when you give to people give in such abundance that you fill it up full and not merely say well if we're going to have a glass we'll just do it this way now there is a distinction please when you work for somebody else in a restaurant and you are not the employer you're not asked to give the person who pays the money more than what he is expected you see when you're dealing in the world you're asked to be just because it's a relationship between employer and employee but if you are the restaurateur if you're the man making the decision god would ask you not to give as little for the money but to give as much as you can afford that is to out colonel sanders colonel sanders since he says he's cutting the price jesus didn't just follow every one of these statements and leave it at that he often went beyond now i've taken the time today in a follow-up of the study last night with Mr. Chris French to take a closer look at one of the most interesting chapters with many aspects that regulate our life from day to day this is an illustration of how much of the bible is in fact a reference to human conduct and how often the little things are recorded in scripture and are recorded here as the basis for paul's generalizations in the new testament i think it is time that we realize what has been neglected we can all be responsible for that neglect i suppose and i'm trying to avoid it at least from continuing to occur in this congregation that we can go through the bible on our own if we don't mention it from the pulpit and to find all the things that god asks us to do and here we have an illustration of the many areas that god spoke to the children of israel and we have an illustration of some things in which jesus gave an example of how to carry it out in a new covenant sense that is in terms of its full intent and purpose jesus came to magnify the law and make it honorable that's a way to translate isaia 42 21 now i think we have often just followed the idea that apart from picking out a few things like Sabbath and holy days and unclean meats that the rest of the law was not even magnified or made honorable it was forgotten and this is why we have in many cases the attitudes that have grown up among children because parents haven't taught them the attitudes of one another as older people who say things they shouldn't do about other people employers and employees what we say and what we do has not always been commensured with the word of god i hope that between now and the Passover you will take some time brethren and follow Mr. Berg's advice in the sermonette today to go through this material that is scattered through the bible and examples as well to see how jesus conducted himself and to analyze why paul said some of the generalizations that he did or john and you will discover that they are all rooted somewhere in the law our moral conduct our verbal conduct which is reprehensible in some cases you don't realize what some people say i have had Mr. Burk McNair tell me in no uncertain terms that some of our employees not excluding in the ministry say such off-color things in the sports area that the air is thick and he isn't going to stay around that

kind of situation now just you know a little off-color faded whatever you want to do but when we look at the things that are already said here and how we should conduct ourselves i think we can be far more careful in our words we can be far more careful in our deeds there is far more that could be done for the elderly than merely standing up in their presence when they're there and forgetting them when they're not there i know that there are elderly and handicapped and sick and i want to mention that Mr. Tkach felt that quite a number had in fact forgotten some of the service that Mrs. Wood has rendered over the years and she got very downcast i think physically that's a natural reaction in her body but i think it's certainly behooves as many of you as possible to go out of your way to help children to help the elderly and to help each other when you sense a problem now you can't do everything because you don't know everybody but where people have helped you and you can't help them in turn why don't you pass the responsibility to someone else i know of people who are going out of their way to fill the lives of some or handicapped and there are others as Mr. Tkach said i wonder if they've forgotten all that others have done for them now we don't go back and just because somebody be friended me i therefore feel i must be friend you it's my duty to be friend those who cannot return it to me i shouldn't be neglectful of those who have been courteous to us i'm saying it for myself so that you can put yourself in it in your own situation but we need to go out of our way and help others and i think this is the fulfillment of the law that we too often neglect it makes me wonder if a man like some who were in england who have left years ago if these men would have left if they had seen the real implication because the teaching on the outside now is that christ has broken down this wall of partition which is assumed to be all the things that god told israel to do that the Gentiles either wouldn't or couldn't and the breaking down of the wall of partition means to get rid of all this that god is asking us to do so that we can live like the Gentiles do now the wall of partition is of course those things that stood between the one in the church or congregation of israel and the one who was outside not getting involved with them the principal loving your neighbor hating your enemy which jesus redefined which of course is stated clearly in the old testament relationship about not seeking their peace in deuteronomy twenty three eight so jesus redefined that statement in deuteronomy twenty three eight sorry twenty three verse six that was my mistake twenty three six he redefined it