



PREPARATION FOR A NEW MILLENNIUM (LOOKING BACK AND GROWING FORWARD) STUDIES IN THE BOOK OF DEUTERONOMY LESSON 3

The 10 Words

Every game has rules. In basketball, one of the rules is that you can't walk or run with the ball unless you are bouncing it on the ground at the same time. In football you can run with the ball but you may not bounce the ball. That's called a fumble. In baseball you can run until you're tagged with the ball. In golf, you may only touch the ball with a club, and then only for the purpose of hitting it into a little hole punched in the lawn. In volleyball you can hit the ball, only once, but you can't catch, dribble it on the ground, or run with it. Those are the rules.

Without rules there wouldn't be much of a game. Everyone would do whatever he or she pleased. There would be no cooperation, no play, no fun. Rules provide freedom for people to play together. And we all know what happens to the person who doesn't play by the rules. He gets thrown out of the game.

God has rules for playing the game called, "Life." We call them "The 10 Commandments."

I. THE NEED FOR THE 10 COMMANDMENTS TODAY

A few years ago Ted Turner, a major TV executive, said on TV what he thought of our current morality. He declared the Ten Commandments obsolete and part of a religion for losers. He went on to propose ten "voluntary initiatives" as a humanistic alternative. I believe that the reason most folks struggle with the Ten Commandments is that they have never established a personal relationship with the Author, the one and only living God, whose name is Jesus. But we who have a personal relationship with Jesus agree with the apostle Paul's statement that "...the law is holy, and the commandment is holy, righteous and good" (Romans 7:12).

Today the words of Isaiah 5:20 are more relevant than ever: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness." We are seeing a terrible decay of morals in the 20th century. There are more police, more crime, the unthinkable is now commonplace.

A. We Have Seen the Abandonment of Absolutes.

1. It is arrogant to say you have the truth.
2. What about millions who disagree with you? Whole societies.
3. Life is complex - there are no simple answers.

B. Everything Has Become "Relative."

1. "Do what you think is right in any given situation."
2. "Principle has crept into many ethical systems."
Joseph Fletcher is a key proponent. He writes: "Is adultery wrong? One can only respond, "I don't know. Maybe. Give me a case. Describe a real situation."
3. "Every situation is unique."

C. Schools May No Longer Teach the Commandments.

Dr. Gerald Grant did a 25 year study of Nottingham High School in Syracuse, New York. Harvard University Press published his book, which he called, The World We Created At Hamilton High. In 1953 the students had high achievement and social conformity. Today the principal has a full-time bodyguard, school

closings due to violence are common and drugs and sex are sold on school grounds. On one visit, Dr. Grant noticed a teacher who was visibly upset; a group of students had verbally assaulted her. Had she reported the incident? "No," she said. "It wouldn't have done any good." "Why not?" Grant asked. "I didn't have any witnesses." To Grant, this summed up what is wrong in our schools.

Moral benchmarks have crumbled. Teachers and students are equals. Nottingham High's drug counselor claims to be unqualified to tell students what is right and wrong. Teachers do not try to tell students how to live.

II. THE BACKGROUND OF THE 10 COMMANDMENTS

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And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire (Deut. 5:1-4, KJV).

In the first four chapters of Deuteronomy we found Moses, the old shepherd, prophet, and mediator, reminding the second generation of Jews after the Exodus of the awesome character of their one and only living God and of the deeds that He had accomplished on their behalf in the past. They needed this review of their relationship with God in order to have the courage to enter the land God had promised to Abraham 685 years earlier. They also needed a review of the Law in light of the many temptations that would be placed before them to forsake their God. They needed to know the law was for them and not just for their fathers. The covenant was made with Israel for all generations. The covenant Moses is speaking of is the one God made with his people at Mount Sinai, which extended to the following generations. Within that covenant were the Ten Commandments, which revealed the pure, loving, gracious, and merciful heart of their God, and the implication that without His power they could never live up to these commandments. It was these commandments that would draw God's people into conformity with His pure character and draw other nations around them into His perfect plan of salvation. Moses is saying, "Hear, O Israel! There is only one living God and He has revealed Himself to you. He has given you His Law to bring life to you and your children. So in light of that wonderful relationship with the LORD, may your grateful hearts be open to hear and obey."

...22 These "ten words" (commands) are made still more emphatic by Moses' declaration that at the particular time the Ten Commandments were given, these commands and these alone were spoken to the Israelites directly by God. He uttered them in a loud voice from the mountain, out of darkness. The rest of the stipulations of the covenant were given to Moses who in turn gave them to the Israelites.

He "added nothing more" (v.22) refers to these Ten Commandments that were spoken and then written by God on the two stone tablets. They constitute the basic behavioral code that was to determine not only their allegiance and life-style but also that of all succeeding generations as well. No other such short list of commands begins to compare with the effect that these have had in world history. In spite of being constantly broken, they stand as the moral code par excellence.

...29 With an outburst of emotion, the Lord added, "Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!" The best interests of his people are deep in the heart of God. This view of divine compassion shows how the Lord's love focuses on what is best for his people. Here is no vindictive god in contrast to a loving NT Lord." -- Deuteronomy, [The Expositors Bible Commentary](#)

The term "decalogue" can be traced to Exodus 34:28: "He wrote on the tablets the words of the covenant, the Ten Commandments," and Deuteronomy 4:13: "He declared to you His covenant..., the Ten Commandments."

These "ten words" were distinguished from the rest of the law of God in that they were audibly delivered to Moses by God Himself and later written by God on two tables of stone.

Since the laws are not numbered, different groups divide them differently: Roman Catholic and Lutheran

communions make but one commandment of what the Greek Orthodox and Reformed call the first two. To keep the total number to ten, the tenth must be divided into two commandments by Roman Catholics and Lutherans, making the first sentence of the tenth commandment the ninth and the rest the tenth.

But when Exodus 20:17 is compared with the repetition of the Ten Commandments in Deuteronomy 5:6-21 they have problems. In Exodus the coveting of a "house" occurs before the coveting of a "wife"; whereas the order is reversed in Deuteronomy 5:21. Thus the content of the ninth commandment is confused.

III. THE UNITY OF THE MOSAIC LAW

Using proper principles of interpretation brings us to the conclusion that the Mosaic law has been done away. The reformers, Luther and Calvin, not willing to give up all of the traditions of men, refused to accept that fact. To justify their legalism, they arbitrarily divided the law into three categories: ceremonial, civil, and moral. They taught that we are free from the first two, but are still under the Mosaic moral law. (Actually, in his views of infant baptism, the sacraments, and consubstantiation (the idea that the real body and blood of Jesus are present along with the bread and the wine in Communion), Luther never completely escaped from the "ceremonial law," and Calvin tried to reproduce the "civil law" at Geneva.) But one of the major features of Israelite law is that the three elements are completely intermingled in the Pentateuch. The Mosaic law is one law -- an indivisible unity. This is clear from the New Testament references. James 2:10 argues that to stumble in one point of the law is to be guilty of all; i.e., all the precepts of the Torah (cf. Gal. 5:3; Matt. 5:17-19). Other commentators agree with this view.

Meyer, writing on Matthew 5:17, says, "...however, to think merely of the moral law is erroneous; and the distinction between the ritualistic, civil, and moral law is modern." Peake declares, "This distinction between the moral and ceremonial law has no meaning in Paul." The same view is expressed by Godet, "In general, the distinction between the ritual and moral elements of the law is foreign to the Jewish conscience, which takes the law as a divine unity." Thus he argues that Paul must have held this same view. - McClain, Law and Grace

IV. THE CHRISTIAN IS NOT UNDER THE MOSAIC LAW

Although most stumble at this point, this is clearly the teaching of Scripture. This does not mean that there is not law in the world or that the Christian is free to live as he chooses. There are two important principles which teach that the law of Moses is done away.

A. When the Priesthood Changed, the Law Changed

In Hebrews 7:11-12 the whole Levitical priesthood is seen as subordinate to Melchizedek. Then the writer concludes that if the Levitical priesthood could have brought perfection to the people, there would not have been a need for the Melchizedek priesthood (v.11). "For when the priesthood is changed, of necessity there takes place a change of law also" (v.12). Christ being of the tribe of Judah could never qualify as a Levitical priest. Thus if the law has not been done away today, then neither has the Levitical priesthood; and, if this be true, Christ is not our High Priest.

B. When Grace Came by Christ, the Law Which Came by Moses Faded Away

In II Corinthians 3:7-11 Paul compares what was ministered through Moses and what is ministered through Christ. That which Moses ministered is called a ministry of death. Note that it is specifically said to have been written and engraven in stones. Now the only part of the law which was so written was the Ten Commandments. Thus, this passage declares that the Ten Commandments are a ministry of death and, furthermore, Paul says that they are done away (v.11). The language could not be clearer, and yet it is hard to convince people of this truth. But all has been done away.

V. THE PURPOSE OF THE LAW

A. In General:

1. To show man's awful sinfulness in his moral distance from God.

2. To show man's need for a mediator if he ever was to approach God

This mediatorial work Israel promptly assigned to Moses, but which became the occasion for God to give the promise about "that prophet" who was to come in Deut. 18:15-19).

3. To show man how to live more abundantly

More abundant life was possible by using the unchangeable perfections of the nature of God as revealed in the moral law as his guide. However, the warning had to be sounded again and again: "By observing [the works of] the law no one will be justified" (Gal. 2:16).

The Scriptures teach that the law was given to the nation Israel alone (see Ex. 19:3; Lev. 26:46; Rom. 9:4; Rom. 3:19) and not to the Gentiles (Dt. 4:8; Ps. 147:19-20; Rom. 2:12-14), and is quite emphatic that the Christian is not under the law.

B. Specifically:**1. In Relation to Its Basic Principle**

The law is a covenant of works (Gal.2:15-16; 3:2,5,10).

2. In Relation to Its Sphere of Action

a. It is "not of faith" (Gal.3:12).

b. It is "not of promise" (Gal.3:18).

c. It is "against us" (Col.2:14).

3. In Relation to Time

The law was to govern for a specified time beginning with Moses and ending with the cross. It did not exist from Adam to Moses (Rom.5:13-14), but was given by Moses (John 1:17) and ruled only till the Seed came (Gal.3:19).

4. In Relation to Christ

a. He was made under it (Gal.4:4).

b. He perfectly obeyed it (John 8:46; I Pet.2:22-23).

c. He was as the minister of it (Lk.10:25-37).

d. He fulfilled its types in life and death (Heb.9:11-26).

e. He bore its curse in our stead (Gal.3:13-14).

f. He made believers "sons" instead of "servants" (Gal.4:1-7).

g. The believer is "in-lawed" to Him under the law of Christ (I Cor.9:21).

5. In Relation to God

a. Spiritual (Rom.7:14).

b. Holy, righteous and good (Rom.7:12).

c. Elemental (Gal.4:9-10,19-21ff.).

6. In Relation to Sin

- a. Given because of transgression (Gal.3:19).
- b. That the offence might abound (Rom.5:20).
- c. It was to make sin become exceedingly sinful (Rom.7:12-13).
- d. By it all are shown to be guilty (Rom.3:19).

7. In Relation to Mankind

- a. Partial obedience is not enough (Lk.8:11-12; Rom.2:13; Jas.2:10).
- b. What the law could not do, Christ did (Rom.8:3).
- c. The Gentiles without Christ will perish without law (Rom.2:12-16).

8. In Relation to Believers

- a. Christ "is the end of the Law" for righteousness (Rom.10:4).
- b. The law is not a rule of life for the believer (Gal.3:25).
- c. The Christian is "not under law" (Rom.3:19; I Cor.9:20; John 1:16-17; Rom.7:4-6; Eph.2:15; Gal.3:25; II Cor.3:7-13; Col.2:14; Rom.6:14; Gal.5:18).
- d. Hebrews 12:18-24 declares that the Christian does not go to Mount Sinai for condemnation before the law, but to Christ whose blood brings the "better" things of grace.
- e. "By the law" the Christian is "dead to the law." It slays the believer in his substitute, the Lord Jesus Christ, and so death removes him beyond the jurisdiction of the law (Gal.2:19; Rom.7:14).
- f. The believer is delivered from the law (Rom.7:6).
- g. It is foolish to try to perfect himself (Gal.3:3).
- h. The hope of freedom from the dominion of sin rests in the fact that we are not under law but under grace (Rom.6:14).
- i. The righteousness of the law is fulfilled in the Christian who "walks by the Spirit" (Rom.8:4).
- j. All the law is fulfilled in the "law of love" (John 13:24-27; Rom.5:5; I John 2:6-8).
- k. He is not without law, but is within law to Christ (I Cor.9:21).
- l. The law is not made void, but is established by faith (Rom.3:31).

9. In Relation to Grace

- a. Law and Grace are unmixable principles (Gal.3:18; 5:2-4; Rom.4:13-14,16; Rom.3:21-31; Rom.11:6).
- b. The believer is not under the law for his salvation, way of life, or ministry in the Church. Our sacrifice, high priest, and altar are Christ alone. To place ourselves in any sense under the law is to fall

from the doctrine of grace, to enslave ourselves to the weak and beggarly elements. If so, Christ has died in vain (Gal.2:21; 4:9; 5:4).

c. Most of the New Testament argument against the law is against legalism.

Legalism:

Thinks of justice in terms of fear rather than love.

Hopes to escape retribution by obeying the law perfectly.

Builds a wall against human error by developing laws for every situation.

C. What We Do Learn from the Moral Law of Moses is a Picture of the Standards of the Holy God.

THE LAW IS:

1. A scale to make known to man his deficiencies (James 2:10).
2. A looking-glass to show man his sinfulness (Rom. 7:7).
3. A stethoscope to discover man's disease (Matt.5:27-37).
4. A rule to evidence his crookedness (Rom. 7:14).
5. An officer to demand man's condemnation (Gal. 3:10).
6. A judge to condemn him to death (Rom. 7:10).

VI. THE MEANING OF THE 10 COMMANDMENTS

The principles of the decalogue are timeless and universal. Each of the 10 "words" are repeated for believers in the New Testament. They remain today as relevant as when they were given. What could be more relevant than sayings that deal with family, abortion, war, capital punishment, euthanasia, poverty, the new morality, divorce laws, burglaries, theft, and the credibility gap in advertising, television news, and government. They have to do with the protection of our **lives**, our **property**, and our **reputations**.

The law was given as a covenant, or treaty, agreement between God and Israel. They express the rightful expectations of the Lord's claim upon those He has redeemed.

They may be divided thus:

A. REVERENCE FOR GOD

- 1. Against polytheism**
- 2. Against idolatry**
- 3. Against dishonoring God's name**
- 4. Against dishonoring God's day**
- 5. Against dishonoring parents**

B. RESPECT FOR MAN

- 6. Against needless violence and criminal negligence**
- 7. Against violating the marriage union**
- 8. Against violating the sanctity of property**

9. Against false witness**10. Against envy and greed****First**

In this command the issue of man's central ideology or core of existence is raised. Who or what will be our god? Man's identity, purpose and meaning are established in relation to the God Who revealed Himself to Israel. It contrasts to relativism, nihilism, humanism, despair, secularism and the silence of God. Jesus said this was the most important commandment. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt 22:37-40, KJV).

Second

God is the Deus Absconditus - the "hidden God." Jesus gives us a good picture of this in His analogy of the wind in John 3:8 -- "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We are made in the image of God. We break this commandment when we become stubborn against God, recalcitrant, or project a distorted image of ourselves to feel better about ourselves, or to deceive others.

Third

We must not attach God's name in Christ to our unworthy causes or swear falsely on His name. We must live in the constant awareness of God's existence.

Fourth

Moses gave two reasons for this command: creation (Ex. 20:11) and redemption (Deut. 5:15). Jesus put this command in perspective for us in Mark 2:23-28. The Sabbath was made for man. Jesus did more than keep the Sabbath. He fulfilled it. He filled it up to overflowing with Himself. On a Friday He finished His work of suffering, sweating, bleeding, and dying on the tree for our salvation. He died the death of a Sabbath breaker. And then He rested. He spent the Sabbath in the tomb. That was the last of the Old Testament Sabbaths. The next day, the first day of the week, Jesus rose from the dead. That's why the apostles chose Sunday as the chief day for worship. It was the day Jesus rose from the dead. It was the 8th day, the first day of a new creative week. Jesus' rising marked the dawn of a new day, the first day of a new creation. It made sense. So much sense, the apostles called Sunday "the Lord's Day." But they never called Sunday the Sabbath. There is no special Sabbath day in the New Testament, just as there is no tithe, no daily sacrifice, no temple, no high priest. Everything of the OT is fulfilled in Jesus. The 7th day Adventists are wrong when they say we must worship on Saturday. The Reformed are mistaken when they call Sunday the Christian Sabbath day. "New wine goes into new wineskins," Jesus said. Old wineskins would explode under the pressure of new wine. The OT wineskins can not contain the new wine of Jesus. A day can't possibly contain all the gifts that Jesus died and rose to give.

Col.2:16,17 says, "Therefore do not let anyone judge you...with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ."

Now that Christ has come, His shadow in the Sabbath day is no longer needed or binding on us. Every day can be a day for worship. In Christian liberty the church chose Sunday--the first day of creation, and the day of Christ's resurrection--for worship, though it worships on other days of the week as well.

Heb. 4:1-3,10 says, "Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. For we also have had the gospel preached to us, just as [the Israelites in the exodus] did; but the message they heard was of no value to them, because those who heard did not combine it with faith. Now we who have believed enter that rest...for anyone who enters God's rest also rests from his own

work, just as God did from his."

Fifth

God looks at parents as His representatives so this command ties the two groups of commands together, looking backward to God and forward to our relationships with others in humanity. Proverbs 4:10-13 reflects this command. God has at least four purposes in mind in this word:

1. To teach authority (Eph. 5 and 6).
2. That we might benefit from our parents' experience (Prov. 4).
3. To prepare us for life.
4. To pass to each generation the knowledge and will of God through His word.

Sixth

This law is against the killing of the innocent. It recognizes that the taking of life by God-ordained authority, as in capital punishment or war is at times necessary. This commandment is greatly misused, because at times it has been translated, "You shall not kill." Based on that translation, some have said that no one is to ever kill another human being, thus ruling out capital punishment and war. Others have said that based on that commandment we are not even to kill animals, bugs, trees, etc. There were seven different words for killing in the Hebrew, but the word for murder, *rtsach*, is the word used here.

The word *rtsach* was used in two ways. First, it was used for the premeditated killing of a personal enemy or innocent victim as well as for suicide. The roots of this commandment are found in Genesis 9:6, where God said to Noah, "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."

To kill a person was tantamount to killing God in effigy. That murderer's life was owed to God, not to society, not to the grieving loved ones, and not even as a preventative measure for more crimes of a similar nature. (W.C. Kaiser, Jr., Towards Old Testament Ethics.)

God alone not only created man in his own image, but imparted to him His life, so life is sacred to Him and it should be to us. It is God alone who has the right to terminate life on this earth. Christian medical professionals are struggling today with secular medical professionals as they seek to define life and death and determine when to abort or let premature babies die, when to "pull the plug" on the aged and those in comas, and whether to assist the suffering in committing suicide.

The second usage of the word *rtsach* was for the case of manslaughter by negligence. The Jews were required to rid their herds and flocks of animals that could kill a person, to cover wells lest someone fall in and drown, and to build parapets around high roofs so no one could fall off and be killed (see Exodus 21:29, 33-34; Deuteronomy 22:8). (Deuteronomy 19:1-13 deals with manslaughter that was not due to negligence.) God has called us as His people to love Him and to love our neighbor as ourselves, and to do everything we can to honor the image of God in them by preserving their lives.

Jesus challenged the Pharisees with this commandment by taking it to the level of the heart: "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment" (Matthew 5:21-22).

Seventh

Here Moses addresses the sanctity of marriage. Adultery is the act by which a married man or woman becomes sexually involved with a member of the opposite sex outside the marriage. The punishment for adultery was death (Deuteronomy 22:22; also see Deuteronomy 22-25 for all the other sexual violations). The gift of the marriage relationship from the hand of God to Adam and Eve (Genesis 2:18-24) was to become a spiritual symbol of the oneness built on loyal love that God wanted to have with both Israel and the church. He has offered His loyal love to us, and He wants us to demonstrate that loyal love within a marriage relationship for our joy and as a

witness to the world around us of our faithful commitment to Him. When a man or woman who is within the covenant relationship with God commits the sin of adultery, they demonstrate not only unfaithfulness to their partner but also unfaithfulness to God and His Son Jesus. Israel had always had an adulterous heart spiritually as she pursued one lover or god after another in her long history.

Jesus addressed the Pharisees on this subject and again went to the heart of the sin: "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:27-28).

Eighth

Upon first reading this commandment, one would think that God is addressing Himself only to the subject of stealing material property as spoken of in Exodus 22:1-15. But the subject is much more serious than that. Early Jewish interpretation believed it also has to do with human relationships within the covenant community. This commandment is literally, "You shall not "man-steal," or, "You shall not kidnap another person." It is made clearer in Deuteronomy 24:7: "If a man is caught kidnapping one of his brother Israelites and treats him as a slave or sells him, the kidnapper must die. You must purge the evil from among you." (This is a shadow of the story of how Jacob's sons kidnapped their younger brother Joseph and sold him into slavery in Egypt; see Genesis 37:17-28.) God never created men and women in His own image to have them kidnapped against their will, then sold like cattle for personal gain and sent into slavery. Since everything and everyone belongs to God, stealing material goods or kidnapping another person is the same as stealing from God Himself (see Psalm 24:1).

Ninth

Moses now moves to the sanctity of truth in all areas of life. This commandment refers particularly to the testimony that a brother or sister within the covenant community would give against their neighbor in the context of a court of law. To despise truth was to despise God, whose very being and nature is truth. A man's or woman's future, and in some cases their life, could hang on the word of a witness. This is a call to make sure your testimony is always filled with truth in order to avoid a miscarriage of justice (Deuteronomy 19:15-21). The key principle in this command is that God is truth and Jesus is truth, so the children of God should be filled with truth. To lie against a brother or sister in court involves some self-interest. God has called all His children within the covenant community to live and speak with honesty, integrity, and sincerity. The one and only living and faithful God Yahweh has never lied to His people or dealt with them in deceit, and He expects them to reflect His truthful character among themselves and in the world around them. Proverbs 6:17 tells us that God hates "a lying tongue." If a Jew were caught giving a false witness against his brother or sister, he would suffer the full penalty for the alleged crime of the defendant.

Jesus was asked by the Jewish supreme court if He were the Son of God, and He responded, "Yes I am." This answer so angered the Jews that they brought Him before the Roman ruler Pilate. "And they began to accuse Him, saying, 'We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king'" (Luke 23:2-3). This false witness eventually led to the death of the innocent Lamb on the cross of Calvary.

Tenth

Moses finishes up by addressing himself to the sanctity of motives and the quality of our inner contentment. The desire of men and women within the covenant community to violate any one of the commandments all begins when they neglect to love the Lord their God with all their heart and to trust Him for all their needs: spiritual, emotional, and physical. The hope behind the violation is personal gain---at great expense to others. To covet (*chmad*) means to set one's heart on someone or something with the hope of owning or controlling them or it. God is calling His people to not set their hearts on a desire to take their neighbor's wife, house, land, servant, nanny, lawnmower, Lexus, or anything that belongs to their neighbor. The key to resisting this temptation is to remember the words of Paul when he wrote to his spiritual son Timothy: "...Godliness with contentment is great gain" (1 Timothy 6:6).

Jesus said to the Pharisees, "That which proceeds out of the man, that is what defiles the man. For from

within, out of the heart of men, proceed the evil thoughts and fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man" (Mark 7:20-23).

Jer 31:33, "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Those of us who have invited Jesus to become our Lord and Savior now know that God has placed His Law on our hearts and minds and has given us His Holy Spirit to empower us to walk in His Law. "He has made us competent as ministers of a new covenant--not of the letter but of the Spirit; for the letter kills, but the Spirit gives life" (2 Corinthians 3:6; see also Hebrews 8; 10:16).