

The Sin of Hypocrisy

It is a sorry thing to engage in lies, deceit, lip service, etc. But that is exactly what the hypocrite does. The hypocrite is like a play actor, pretending to be something he is not. Too often hypocrisy

takes place among those claiming to be children of God. Shame on you and shame on me if/when that's the case with us. The Bible speaks of hypocrisy and clearly shows it to be sin.

1Peter 2:1 - *"Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,"*. This is what the Christian is to do. Lay aside hypocrisy. Let it not be named among believers.

Job 27:8 - *"For what is the hope of the hypocrite, Though he may gain much, If God takes away his life?"* What hope has the hypocrite? Certainly not heaven. No hope, very sad.

Matthew 25:41 - Jesus speaks of the unfaithful servant being appointed *"...his portion with the hypocrites. There shall be weeping and gnashing of teeth"*. Here the Lord specifies the hypocrite's place with all the lost. Hell will be home for the mere pretender.

Friend, if you claim to be a Christian, be Christ-like. Guard your body and mind. Be pure. Don't be a hypocrite!

- by David McPherson

"Do To Others..."

The Lord gave me a yardstick by which to measure every relationship in my life. It is easy to understand, and easy to apply if I have the will to do so. It involves no complicated formula; it is with me every wakeful hour. Its strength is in direct proportion to my weakness; binding me with cords of my own weaving, or freeing me as I free my own heart. It comprehends my whole duty to man.

While yet a child I learned it as: "Do unto others as you would have them do unto you;" but later I found it is properly stated: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12, see Luke 6:31)

"All things" is very broad. This includes my driving on the highway, selling a rifle, working for an employer, living with my wife, writing to my brethren, or about them.

Whatsoever ye would --" is not "whatsoever they do." This rule does not depend on the other fellow -- it is determined in my own heart. How would I like to be treated? The rule is so reasonable, so unquestionably just, that it defies objection. It asks no pound of flesh, because its regulator would give none. It prescribes fair, honest treatment, because the party of the first part desires such. Self-interest, which so often blinds me to my duty to others, becomes the very indicator of those duties. God made the rule, but I am left to apply it -- with the intensity gendered by man's most powerful inner force, self-love. "No man ever yet hateth his own flesh; but nourisheth and cherisheth it..." (Eph. 5:29)

"Do ye even so --" Lenski comments: "what we would like to have men do to us, whether they do that to us or not, we are to keep doing (poieite, durative) to them." Till seven times? Nay, but until seventy times seven. This regulates conduct, but it is far more than a law of "doing" -- it is a basic principle of attitude, of under-lying motive, which demonstrates itself in what we do.

"The law and the prophets" Jesus said; making it clear that this is no new rule, but one inherent in God's will for man in all times. Further, this clearly relates the rule to the giver of law, emphasizing the external authority of God. Those who seek to limit the "whole duty of man" to humanitarian obligations seem to miss this all-important point. I Jn.3:14-f clearly relates our love for our fellow man with our prior love for God. Because He laid down His life for us, we ought to lay down our lives for the brethren. (Vs. 16) "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment." (Vs. 23)

Christians are in a position to understand and apply the "Golden Rule", as are none others. But the sad fact is that many so-called Christians make little practical application of this rule in their life, and seem a bit embarrassed if the preacher uses it as a text. Until we learn well the "second table of the law" (Matt.22: 39) we preach the "gospel" (?) in vain.

-by Robert F. Turner

Pointed Perceptions

The Psalmist said, "This is the day which the Lord has made, Let us rejoice and be glad in it" (Ps. 118:24). This passage causes us to reflect upon an attitude that we ought to have each day of our lives! But how can that be? How can we have such a positive feeling of joy each day? We have trials, sorrows, temptations, heartaches, pains, disappointments, needs, etc. Joy in the midst of all these struggles? Some may think it to be impossible, yet we find the key to such a positive outlook in I Cor. 4:17-18: "For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. 4:17-28).

- by ***Perry Hurst***

4th in a series

Jesus' Law on Marriage

We continue our study of false doctrines concerning divorce and remarriage:

3} THE SIN OF ADULTERY IS WASHED AWAY AT BAPTISM, AND THE MARRIAGE IS SANCTIFIED.

Arguments are offered as follows:

- A) All past sins are forgiven at baptism, and since sanctification occurs at that point, one may remain married regardless of previous unscriptural divorces.
- B) Adultery is just a one-time act, and if it occurred before baptism, it is forgiven as is any other sin.
- C) When we force people to separate in order to obey the gospel, it requires them to live a celibate life, which is more than can be expected. It inflicts hardship on children and, we are told, would be contrary to the loving nature of God.

THE TRUTH IS: (point by point)

- A) At baptism all past sins are forgiven that we have repented of (Acts 2:38). If unscripturally divorced and remarried people may remain married after baptism, may the drunk continue his drinking, the idolater his false worship, etc. Study 1 Cor. 6:9-11 carefully.
- B) In Matt. 19:9, "committeth adultery" is in the present tense in the original Greek, denoting continuing action.
- C) When God requires unscripturally married people to separate, it is possible to do so (Matt. 19:12) and is the kind of sacrifice that Jesus said we may have to make (Luke 14:26). We wonder why folks who make this argument never consider these hardships when they divorce to fulfill their own desires, but are unwilling to do so to fulfill God's will. God's love is seen in His own marriage law, and note that He has required separation in the past (Ezra 10:10,11).

Continue to study with us ...

- by ***Greg Gwin***