

Expository Files

Editors: Jon W. Quinn, Warren E. Berkley



Mar. 2009 ~ EF 16.3

The Front Page 16.3

Warren E. Berkley

Will The Shadow Do?

“For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near,” (Heb. 10:1, ESV).

Not long after the first covenant was taken away (Heb. 10:9), there were some who were tempted to go back to it, with its’ priesthood and sacrifices. Jews who came out of that old system and into Christ were under pressure to leave Christ and go back.

But that law they wanted to go back to was only a shadow. It was only a faint preliminary outline of the good things which came with Jesus Christ: *Access to God through Him by the activity of one’s faith.*

So the message was coming across: **“You are being tempted to go back to that which is only a shadow!”**

This statement in Hebrews 10:1 really ought to help people today the Old Testament. Everybody understands what a shadow is - *It only reflects the substance, the real thing.*

Some very simple observations can be made: 1] The shadow is inferior to the object. 2] The shadow depends upon the object. 3] The shadow is only temporary, the object is permanent.

Men, when you buy a truck, will you settle for a picture of the truck? Or what if the salesman asks you to drive the shadow home! Now we've hit that great button of understanding: **a man and his truck. You want the truck, not the shadow.**

I want Christ, not the foreshadow of animal sacrifices. Read Heb. 10:1-4.

Want to learn something vital about giving?

(Luke 6:35)

Warren E. Berkley

Listen to Jesus. "But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Highest. For He is kind to the unthankful and evil."

Hoping for nothing in return? When I help somebody (anybody, friend or enemy or stranger), shouldn't I expect them to "return the favor," and help me what I'm in trouble? When I give someone a gift (birthday, wedding, shower, holiday), shouldn't I expect a nice Thank You card? When I give shouldn't there be an expectation of return? Should I get something out of it?

Genuine generosity gives because it is right, because you have something to give, because you desire God to be glorified, because you love people! When you give expecting you will get, that's selfish, immature and falls far short of the mark of godly generosity.

We should not be givers who keep track of what we give - expecting to be paid back. **That centers your giving in yourself.** We should be a people who give, endure, avoid strife and show patience and

kindness because we are “sons of the Highest.” This kind of unselfish giving has its’ own reward.

How much happier we will be, how much more valuable our giving and service will be, and how much more God will be glorified – when we decide to give “hoping for nothing in return.”

Acts 15 and Authority
David Smitherman

Among brethren in the first century, two divergent points of view had arisen over the all-important question, “what must I do to be saved?” One group claimed that circumcision and the keeping of Moses’ law was essential in order to have God’s approval (Acts 15:1, 5). Others asserted that such was not the case at all. They taught that reliance on God’s grace, apart from circumcision and other works of law, was sufficient in order to have a relationship with God (Acts 15:10-11,19).

It mattered greatly which “position” one took relative to these two propositions. The salvation of one’s soul depended on arriving at the proper conclusion. There was no room for error. Therefore, the selection of a correct method of instruction that would bring people to the Truth regarding this matter was extremely important. How did the inspired men who had gathered in Jerusalem to discuss this question lead their hearers to see what was the will of God?

Peter spoke first (Acts 15:7-11) and based his appeal upon the example of what had happened when he spoke to the household of Cornelius (Acts 10). He referenced the vision that Cornelius had seen (10:3-6, 30-32; 11:13-14) as well as his own vision (10:10-17; 11:4-11). The examples of the Holy Spirit appearing (10:19-20; 11:11-12) and the speaking in tongues (10:44-46; 11:15-16) were also presented for the consideration of those to those in Peter’s audience. Based upon these examples Peter came to a conclusion, a necessary inference if you will, based upon them: "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which

neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are." (15:10-11).

Paul and Barnabas spoke next (Acts 15:12) and in agreement with Peter. They recounted what had occurred on their first preaching tour (Acts 13-14) and used the examples of the "signs and wonders God had done through them among the Gentiles" (15:12). Accordingly, they reached the same necessary inference/conclusion as Peter: "For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love." Gal. 5:6

James spoke last (Acts 15:13-21) and while his approach differed somewhat from that of Peter, Paul and Barnabas, his conclusion was exactly the same. James cited statements from the prophet Amos (Amos 9:11-12) and then reached the necessary conclusion demanded by them: "Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles," 15:19

It should be noted that not one time in the addresses of these four inspired men do they issue a command regarding the correct conclusion. That was done by Peter in Acts 2:38 when questioned as to what was necessary in order to be saved. But on this occasion God's will was determined in a manner that is scoffed at by so many today: examples and statements were set forth for examination and, as a consequence, the necessary inference was reached.

Pointing out and breaking with traditional practices and teachings is not an altogether bad thing. Jesus warned about adhering to tradition (Matt. 15:1-6; Mk. 7:1-13) and those warnings need to be heeded and taken seriously. However, just because some things have been practiced by churches of Christ and taught by gospel preachers for decades does not in and of itself mean these are mere traditions that we can and should discard. It is possible for those who are blinded by tradition in some areas (Pharisees, e.g.) to teach and practice some things that are exactly correct (Matt. 23:2-3, 23).

God, who is our ultimate authority, has expressed His will in the scriptures (Eph. 3:1-5). And in doing so He left for us commands, examples, statements and necessary inferences that we not only can but should use in determining today whether or not our activities, whether individually or collectively, have His approval. To ignore this approach insures departures from Truth every time it is done.

That's Very Tempting
"...if you are the Son of God..."

Matthew 4:1-11

By Jon W. Quinn

It was just after His baptism by John and just before he began His three year earthly ministry that Jesus was led by the Spirit into the wilderness. There He fasted forty days and nights. Mark describes Him as being "with wild beasts" (Mark 1:13).

It was during this time that Jesus went toe-to-toe with Satan. Two "ultimate fighters" facing one another on a spiritual plane. There was the usurper who had assumed the title "god of this world" and "prince of the power of the air" the bringer of death and destruction versus the Son of God; the Creator and Life -giver; the way, the truth and the life.

We can find the Biblical account of this bout recorded by three different writers of the New Testament (Matthew 4:1-11; see also Mark 1:12-13 and Luke 4:1-13).

Round One

Satan tempted Jesus to "command that these stones become bread." Having been fasting in the wilderness as led to do by the Holy Spirit, Satan knew that Jesus, as a man of flesh and bones, would be susceptible to hunger. No longer protected in heaven's spiritual realm and surrounded by angels, Satan approached Jesus with a proposition. Jesus was now in what Satan considered "his house".

The Devil appealed to Jesus' natural needs and invited Jesus to turn the stones to bread and break His fast and soothe His hunger.

Jesus' response was, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God," (Matthew 4:4). Jesus quoted the Scriptures (Deuteronomy 8:3), and in doing so, laid out a principle of righteousness so plainly that it would be difficult to miss it. Man does not set aside the commandment of God for convenience sake. God had led Him into the wilderness to fast, and that is what Jesus would do until God released Him. What a profound respect Jesus had for God's word—all of them—in every situation.

Round one goes to Jesus, the Son of God Most High.

Round Two

In the next temptation, Satan took Jesus to the holy city and placed Him on the pinnacle of the temple. Satan told Jesus that if He was the Son of God, He could cast Himself down. In fact, having watched Jesus closely the previous round, Satan sought to exploit what he considered might be a weakness. Jesus had quoted Scripture, so Satan quoted a verse as well. Let's see how Jesus handles this one!

Satan quoted from the Psalms (Matthew 4:6). "If You are the Son of God throw Yourself down; for it is written, 'He will give His angels charge concerning You'; and 'On their hands they will bear You up, Lest You strike Your foot against a stone.'"

The Psalm that Satan chose was Psalm 91:11-12. It spoke of the security of the faithful under the protection of God. He will provide angels to protect and defend. We recall how the poor man, upon his death, was taken to paradise by angels (Luke 16:22) and how angels are referred to as "ministering servants sent out to render service" to believers (Hebrews 1:14).

Jesus resisted and responded with another verse -- "On the other hand, it is written, 'You shall not put the Lord your God to the test.'" (Matthew 4:7,8). This is a quote from Deuteronomy 6:16. It was not

that these two passages were in conflict with one another, but that Satan had misused the Scripture to justify something that was unjustifiable. The purpose of the passage quoted by Satan had nothing to do with jumping off tall buildings, or any other kind of foolish behavior. To do as Satan had said would be to try to push and manipulate God into action. We are the servants of God; He is not our puppet on a string.

Round two goes to Jesus, the Son of God Most High.

Round Three

Well, having lost the first two rounds, Satan needed a knock out, and so, he went for it. In a third temptation, Satan took Jesus to a high mountain and showed Him a vision of "all the kingdoms of the world in a moment of time (Luke 4:5), and "the glory of them" (Matthew 4:8). Satan, the "god of this world" offered these to Jesus in exchange for Jesus' worship of him. It was an effort by Satan to appeal to a lust for power. Instead of eventually being put to death by the world, Jesus would simply rule over it-all of it.

Jesus responded by saying, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'" (Matthew 4:10). Others may worship at the feet of Satan, but the victory this day would go to Jesus, the Son of God!

After these temptations, Satan departed for a while. This suggests that Jesus would be tempted again. But for now, angels ministered unto Him (Mark 1:13; Matthew 4:11). Jesus would not relinquish His crown. The Son of God Most High would one day leave this world as undefeated champion.

Some After-Match Commentary

False teachers quote scripture. Scripture can be distorted. Just because someone is quoting Scripture does not mean he is making the correct application of them. "That's just your interpretation" or "Everybody interprets the Bible differently." Actually, the truth is truth, and there is only one correct interpretation of truth. Satan was

not entitled to his own interpretation. That was a MIS-interpretation. It was wrong; it was not an alternative way to be right (2 Peter 3:15-16; 2 Corinthians 4:2; Galatians 1:6,7).

Temptations appeal to natural human desires. Nothing wrong with desire in itself... no sin in having desires. But to break God's laws to satisfy desire is sin. Satan could not create within Jesus the willingness to even consider violating His Father's will in order to satisfy His desires. Why did Satan fail? Because of Jesus' perfect moral excellence... there was no darkness in Him... not even a momentary confusion about whether He would violate God's command or not (1 John 1:5; John 1:1-4,9). The nearer we get to that same perfect moral excellence, the more successful we will be.

Jesus possessed great power, but did not use it improperly. Just because one has the ability and opportunity to do a thing does not make it the right thing to do. Jesus understood this, but many do not (Herod, Judas, Pilate; Many today... the rightness or wrongness of a thing is determined by God's word (James 1:21,22).

When tempted, Jesus resisted and quoted scripture. He used Scripture properly and so should we (2 Timothy 3:16,17).

Finally, Jesus was tempted in all things, just as we are. This equips Him with experience so that He understands on a very personal level what it is to be tempted, and enables Him to be our perfect High Priest (Hebrews 4:14-15).

The Lost Parables of Jesus
Luke 15
By Ed Barnes

THE lost parables of Jesus have been found. Everyone can rejoice at this great discovery! Take a moment to look in your Bible at Luke chapter 15 and you too can benefit from what others have discovered – a group of three lost parables. However, the parables are not lost in

the sense that they have been missing. They have always been there, have always been recognized as the words of Jesus, and have always been accepted as part of the inspired New Testament. Yet, they are the lost parables of Jesus because they discuss certain lost treasures and the great joy resulting from their discovery.

The Lost Sheep

The first lost item in this grouping of three is a sheep. In his parable Jesus describes a shepherd who in the course of shepherding his flock discovers that one is missing. The kind and caring shepherd naturally goes out and searches for the lost animal, even though he must temporarily leave the other sheep – a flock of ninety-nine – in order to do so. Jesus continues the story, describing the discovery of the lost sheep as well as the rejoicing of the happy shepherd who had found the missing member. The Shepherd goes so far as to call his friends and neighbors, telling them the good news and saying to them, “Rejoice with me, for I have found my sheep which was lost.” What was the point of this story? If you will, look back at the first two verses of Luke chapter 15 and you will notice that just before Jesus spoke the parable a group of Scribes and Pharisees (the religious leaders of the Jews) came on the scene and were complaining because Jesus was receiving sinners and eating with them. In their arrogance they thought Jesus ought to be spending his time with them. Observing their arrogance, Jesus offers a parable to explain that as the great shepherd of men, he must spend his time searching for those who are lost even if it meant spending less time with those who were already saved (or in the case of the Scribes and Pharisees, who thought they were more than adequately righteous). He teaches them that when a lost sinner is found and brought back to God it is an occasion for rejoicing. The Scribes and Pharisees ought to be glad, therefore, that Jesus was spending time with the sinners.

My point in all of this however, is to offer an observation about the lost sheep. No doubt the poor little fellow realized, having been separated from his shepherd and the rest of the flock, that he was

lost. We can just see the poor sheep, possibly a lamb, alone in the darkness bleating mournfully, fearful of unknown dangers, and longing for the safety of the fold. Unfortunately, however, he did not know what to do about his sad and dangerous situation.

Now for the application, How many people are there on the earth at this very moment who realize they are lost (in a spiritual sense) but do not know what to do about it? Many who have observed the utter vanity and hopelessness of life based on the theory of man being nothing more than an intelligent ape have looked around them and concluded that there must be something more. Why does man possess aspirations to great spiritual enlightenment and eternal fellowship with his creator if it is impossible to attain such? Is Jesus possibly describing you in this parable? Are you a person who realizes that you are lost, but like the lost sheep, do not know what to do about it?

The Lost Coin

The “lost” parables, however do not end here. Jesus goes on to describe in the context of Luke 15:8-10, a woman who lost a coin. She started out with ten coins, but lost one. She then drops what she is doing and instigates an extensive search around the house for the lost coin. When she finds it, there is great rejoicing as when the lost sheep was found in the previous parable.

Note this difference, however, between the nature of the lost sheep and that of the lost coin. Even though the sheep did not know what to do about its lost condition, at least it knew that it was lost. The lost coin, however, did not have a clue! The inanimate object had no awareness of how to remedy its lost condition or even that it was lost.

There are people like this as well. People who are lost and do not even realize it. Many have swallowed the lie of evolution, for example, believing that man is nothing more than a sophisticated animal with no creator and no eternal soul. They are content to live

out their lives in total ignorance of the Savior or even their need of one. Is Jesus possibly describing you in this parable?

The Lost Son

Finally, we come to the third and final “lost” parable; that of the lost son, more commonly known as the prodigal son. Here Jesus relates one of the most beautiful, insightful and heartwarming stories, not only in the Bible, but in all of literature. I’ll not even attempt to paraphrase the story for such a summary would not do it justice. If you are not familiar with the story you can read it in Luke 15:11-32. I will simply make an observation in keeping with the theme of our article. Herein described is a lost young man who was living a life of self-indulgence and sin. But somewhere hidden, still surviving underneath the veneer of youth, foolishness and profligate living, was the realization of his sin. But not only that, this lost young man also knew what to do about his lost condition.

After squandering all that he had, the prodigal son finally “came to himself” and in the process began to think of home. He remembered a father whom he knew to be loving, fair-minded, and forgiving. He then decided to pick himself up out of his self-imposed squalor and trudge back home, doubtless rehearsing along the way the words of remorse and repentance he would say to his father. In his attitude is personified the “broken and contrite” heart described by David in Psalm 51:17. We are assured that such a heart will not be rejected by God. Are you lost because you have chosen to run away from God, yet underneath a stubborn will you realize that God will receive you back if you simply return to Him? Is Jesus therefore describing you in this parable?

We have, in our study of the “lost” parables actually been discussing lost souls. The soul that knows it is lost, but does not know how to get home; the soul that is lost but does not even realize its lost condition; and finally, the soul that is lost but knows that there is a loving, Father who welcomes back his prodigal children. Surely, we

all see ourselves, or have seen ourselves, in one of these descriptions. Jesus would have us to correctly identify our lost condition and act accordingly. If you are lost and do not know how to go home, the Lord is calling to you through His word. Take the time to read and listen as He speaks to you. If you have no realization that you are even lost, read the New Testament. In it, your sin will be pointed out to you. If you are lost and know how to come home, then all that is lacking is your decision and will power to do what you know is right. Come back to the Lord in repentance and you will be welcomed with open arms.

Topical Article

Sin is All About Choices

By Jonathan L. Perz

Throughout history, men have used just about every conceivable excuse to justify sin in their lives. Consider the time at the foot of Mount Sinai—in the midst of Israel’s wicked idolatry—when Aaron tried to justify his poor choice. When questioned about the calf he fashioned for the Israelites to worship at their request, he told Moses, “And I said to them, ‘whoever has any gold, let them break it off.’ So they gave it to me, and I cast it into the fire, and this calf came out” (Exodus 32:24). Whether it is a one-time act, or a continually repeated sin that besets one, statements such as, “The Devil made me do it,” “I had no choice,” or “I could not help myself,” have often been heard. Nevertheless, such thinking is foreign and contrary to the word of God.

The Bible teaches that sin is a matter of individual choice (cf. Ezekiel 18). It begins with discerning good from evil (Hebrews 5:14) and then refusing the evil and choosing the good (Isaiah 7:15). A sure and consistent pattern for such thinking can be clearly established from the beginning of time.

In the garden, Adam and Eve were given free will, as well as some very specific instructions. They could eat of the fruit of every tree except one, which God declared off-limits. When tempted by Satan, Eve made the wrong choice—she partook of the forbidden fruit, as did Adam (Genesis 3:1 ff). Though Eve blamed Satan, and Adam blamed Eve, they each bore the consequences of their individual sins, as each had made the choice to commit that sin. Pointing the finger elsewhere never justifies sin, nor does it remove the consequences.

In like fashion, Moses committed a sin when—instead of glorifying God and obeying His instructions—he glorified Aaron and himself, choosing not to follow God’s command. This incident is found in Numbers 20:7-13. The Israelites needed water and God specifically instructed Moses on how to provide that water (v. 8). Moses did not head the instructions exactly (vs. 10-11), thus he suffered the consequences of his wrong choice. Even when the choice to sin is made in the heat of the moment, the consequences remain.

King David is another testimony to the fact that sin is a matter of individual choice, and God will hold man accountable. David, walking on his roof one evening, came upon an awkward situation. A woman (not his wife) was bathing where she could be seen. David, now faced with a choice, subjected himself to the temptation—instead of turning away from the compromising situation. In so doing, one sin led to another—before long a great evil was done for which David suffered grave consequences (2 Samuel 11-12). Even if we are faced with a tempting situation, the choice to turn away and avoid its consequences is still available—thus, rendering our actions inexcusable.

In truth, the examples are boundless. Sin is all about choices. James wrote, “Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. Let no one say when he is tempted, ‘I am tempted of God’; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has

conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death" (James 1:12-15). From this passage, we can acknowledge some simple facts about sin, temptation and choices.

God does not tempt man. God might allow man to be tempted (cf. Job's temptation by Satan), but He does not directly tempt man. As a matter of fact, with each temptation man suffers, God is faithful, in that He, "will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Corinthians 10:13). This verse is bona fide proof that we, as individuals, must bear the burden of choice with each and every sin!

We are tempted by our own desires. Often, we place ourselves in bad situations. We considered the example of King David, who made the choice to be enticed, and in turn, was enticed. In like fashion, people today do the same thing. For example, men and women often allow themselves to be in compromising situations with those of the opposite sex, who are not their spouses. Too often, the outcome is fornication, infidelity, and broken homes. Likewise, when recovering alcoholics frequent establishments that serve alcohol, they set themselves up to sin. Consider the folly of recovering drug addicts choosing to befriend people who abuse drugs (cf. 1 Corinthians 15:33). The list is unlimited. The fact is that we choose our circumstances, be they our workplace, our companions, or our environment. Why do we burden ourselves with situations that we are certain to stumble in and commit sin?

Temptation is the birthplace of sin. We need to realize that we have not sinned until we give in to our temptations. This does not mean we should push the threshold of temptation to the maximum. Rather, we should know that even if we are tempted, we do not have to give in! We can still turn it around! We can still avoid sin! We need to simply say NO! This is why the Spirit teaches us to "abstain from every form of evil" (1 Thessalonians 5:22). We are instructed to "resist the devil and he will flee from us" (James 4:7). We are told to "flee sexual immorality" (1 Corinthians 6:18). We are commanded to

“abhor what is evil, cleave to what is good” (Romans 12:9). We must acknowledge that even in the heat of temptation, as Satan is turning up the thermostat, we choose to avoid sin by not giving place to the devil (Ephesians 4:27)!

Indeed, sin is all about choices. We make choices between right and wrong, good and evil, acceptable and unacceptable, pleasing and not pleasing, truth and error every day of our lives. These choices will determine our eternity. Ultimately, the choice is between life and death! It is important to understand: it is one thing to know right from wrong and another thing altogether to choose right over wrong. Ask yourself, “What kind of choices am I making?” .

Plan of Salvation

By Jon W. Quinn

Plan #1

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

Acts 2:36-38

"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ -- this Jesus whom you crucified." Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

(Acts 2:36-38).

Plan #2

On the back page of a tract, sinners were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

The Sinner's Prayer:

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

Final Page

By Jon W. Quinn

Directions for Discipleship in a Fallen World

There are several pivotal passages in the Scripture which record events that greatly altered the course of human history. One of these passages is found in Genesis chapter three. It is here that we find sin making its grand entrance into the world, and the beginning of the consequences that would follow. Things would never be the same.

In verses 1-7 we find the temptation and the fall. In verses 8-21 we discover that human suffering, guilt, hardship, pain, sorrow and death all entered the realm of human experience as a result of sin. Finally, in verses 22-24 we find the first human couple expelled from Eden and beginning a much less satisfying existence. Is there any light of hope?

The central theme of the rest of the Bible has to do with the development and implementation of God's plan to save from sin and restore fellowship between Himself and us. The ultimate goal of the plan is "eternal life" - a term the Bible uses to describe the unequalled glory of heaven.

In the middle of the darkness and gloom of Genesis chapter three - verse 15 to be exact - we have the first promise that a Savior is coming who will defeat the work of Satan. In the New Testament, we will find this promise is received by faith in Christ. But here the veil is lifted ever so slightly allowing a small light to shine through. It will grow brighter in the centuries to follow as the prophets expound upon the message of the Messiah to come. And then - Jesus is born in fulfillment of the prophecies and the Provider of redemption and hope.

When a conversion to Christ occurs, many things change; the new Christian has new purpose, responsibility, and a new relationship with God. But at the same time, there is a perplexing realization that many things also remain the same. He or she still lives in the same fallen world with its evil, corruption and suffering. And temptation is still there as well, and ultimately the disappointing realization that there is still a long way to go before perfection is reached; mistakes are still made and there will be times where one will stumble. How does one live successfully as a Christian in such an environment?

First, we must learn the nature of Satan and sin. Satan can be very deceptive sometimes even appearing to be the opposite of what we might expect (2 Cor. 11:13-15). Sin deceives, often offering more than it can deliver while obscuring the horrible reality of the ultimate outcome.

Second, we must develop a hatred for sin. God hates it. We must not be merely indifferent about it (Psa. 119:04).

Third, we should remember how Jesus met temptation. He was absolutely successful. He met every temptation with Scripture (Matt. 4:1-11). The Scripture was His absolute authority for right and wrong and His guide for conduct. It should be for you and me as well.

Fourth, we should pray for strength and guidance in doing what is right. Again, this is like Jesus handled His dread of the cross. He found strength in this approach (Matt. 26:39).

Finally, be positive about good and negative about evil (Rom. 12:9). Christianity is not only putting away sin, but also adding goodness and kindness to our lives as we obey the gospel of Christ.