

## Legal But Not Moral

Have you taken time to consider the changes that are taking place in our society? Matters that were once illegal and immoral are now legal and moral, or so say the practitioners. And, since the practices are legal, and therefore moral, the practitioners are demanding respect. It's an interesting way of thinking no doubt, but respect cannot be demanded.

Many parents may recall the times when their children's justification for what they wanted to do, was, "everybody is doing it!" To which those same parents, who did not fall for the rationale, said, "not everyone is doing it, because you are not." Nevertheless, the cycle continues, and a new generation has arisen and the same justifications are used, not only among the youth, but among the aged as well.

So, why is what was once immoral and illegal now accepted as moral and legal? Even more important why is what was immoral and illegal now accepted by "Christians" as moral and legal?

When we consider the history of Israel, we can acquire a glimpse of the problem, or at least a portion of it. When the children of Israel occupied the land of Canaan during the time of Joshua, the scriptures tell us, "And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that he had wrought for Israel" (Joshua 24:31).

What was to follow is that the tribes did not drive out the remaining Canaanites. Thus, Manasseh did not drive out; Ephraim drove not out; Zebulun drove not out; Asher drove not out...and so on. As a result, "the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you: and ye shall make no covenant with the inhabitants of this land; ye shall break down their altars. But ye have not hearkened unto my voice: why have ye done this?" (Judges 2:1-2). In short, the leadership of the children of Israel made covenants with the inhabitants and allowed the idolatry to remain in the land, because that is what the people wanted.

When the Apostle Paul wrote to the Corinthians, he said to them, "Ye are not straitened in us, but ye are straitened in your own affections" (2 Corinthians 6:12). John Gill's comment on this passage goes like this, "you are not brought into straits and difficulties by us; we do not afflict and distress you, or fill you with anguish and trouble; but ye are straitened in your own bowels;

you are distressed by some among yourselves, who ought not to be with you, with whom you should have no fellowship and communion.” The Apostle Paul, in his response to his conclusion of their problem, said, “Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty” (2 Corinthians 6:14-18). Ross Triplett, Sr.