

## ROE vs WADE

We are in a most heated discussion at this present period of history (May '89) over a very infamous ruling which legalized the murder of the unborn. This ruling took place in 1973, Roe vs Wade. There have been demonstrations and counter-demonstrations as the ones for and against this murder of the unborn attempt to sway public opinion and with the public, the supreme court. All in hopes of either persuading the court to uphold or overturn Roe.

Considering the dedication to the cause which we see from both sides, we would think that the court holds the answer concerning this murder of the unborn. But **DO THEY?** It would be wise for us to consider the word of God in regards to these many social ills of which this attitude of women toward their very own children is only one.

No doubt one of the most revealing passages concerning this is found in Heb. 13:5, 6. These two verses seem to go together so we will take them as such. *Let your conversation--or conduct--.* In, Ph. 1:27, Paul gave the command that our conduct be in accord with our profession of Christ, *Only let your conversation be as it becometh the gospel of Christ.* This includes our speech, thoughts as well as every action. In other words, "Let your conduct as a citizen be as becomes the gospel or as is fitting of a professor of Christ."

This includes how we act as a citizen of our community or as citizens of the state. It includes godly submission to authority. In our particular situation in America, it includes choosing godly men to rule over us.

Not only does Biblical conversation cover good Christian citizenship but primarily, heavenly citizenship. Does our speech reflect a heavenly citizenship? Do our actions? Does our life reflect Scriptural, godly principles as is appropriate of a Christian? Do our thoughts reflect our heavenly citizenship? In other words, Biblical conversation is far more than our words. It is our total manner of life, from the thoughts out.

Therefore our every thought and action is to be free of sin. Christ alone provides this freedom. Here in Heb. 13:5, the sin which is the root of all sin is dealt with and condemned, *covetousness*.

God's word has a tremendous amount to say about the sin of covetousness. We live in a society today which is built on this foundation of sin. (There is nothing wrong with advertising as long as the purpose is to present a superior product but when it is designed to arouse covetousness, it is wicked.)

This sin is mentioned clearly in the Decalogue as the 10th. Ex. 20:17; Deut. 5:21, the Decalogue starts out with *thou shalt have no other gods before me*. It closes with *thou shalt not covet*, which Paul identifies as idolatry.

First of all, let's identify covetousness. **COVETOUS-**

**NESS IS NOT AN ACTION.** Mk. 10:19, *thou knowest the commandments. Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother.*

It is important that we see something here. Christ, as he regave man's half of the Decalogue separated the two which we want to see. *Do not steal-- do not defraud.* Stealing is separated from defrauding (covetousness). To clarify this, let's look at Paul's usage, Rom. 7:7. Here Paul identifies covetousness as lust. Lust is a totally inward attitude of the heart. When the lust comes out into action it is fornication, adultery, theft, sodomy, false witness, etc.. Therefore, covetousness is not an action but an attitude.

Heb. 13:5 identifies covetousness as any discontent with such things as we have. Let us be quick to add and we will pursue this further. This discontent is **a willingness to sacrifice our relationship with God to further what we want**, (or even for what we may think God wants). This discontent leads to compromising our relationship with God and His law for gain. It leads to ignoring our duties to God and to man for gain. (Covetousness can only be defined in relationship to God's word.)

Thus, not all discontent is wrong. Only the discontent which is willing to ignore our responsibilities to God and to man as revealed in His word. Whatever makes us discontent and willing to neglect our godly duties and our relationship with God is covetousness.

Secondly, let's look at what God thinks about this inordinate (depraved, vile) desire. It is most important that we keep this in mind. I Cor. 5:11--*a fornicator, or covetous, or an idolater.* Covetousness is listed second after fornication. Rom. 1:29, *being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder...* Covetousness is listed third behind fornication and wickedness and before murder.

It is very important that we see this. In Eph. 5:3, covetousness is listed third there after fornication and all uncleanness, (would include sodomy). Eph. 5:5, covetousness is listed third after whoremonger, unclean person, (immorality and wickedness of all kinds), and we are told that the covetous person has no more inheritance in the kingdom of Christ than does the whoremonger or sodomite (those who persist in these wicked practices).

We need to notice, (1.) What God thinks of covetousness. (a.) He places covetousness in the same depths of depravity as whoredoms and uncleanness of all kinds and, (b.) He places it separate from whoredoms and immorality and uncleanness of all kinds. In Matt. 5:27-28 Christ identified lust after the opposite sex as adultery. Therefore, immoral thoughts are adultery, not covetousness. Covetousness is the desire to have something in an unlawful way. (In other words, we could

