

The Broadmoor Bulletin

A Monthly Publication for the Christians at Broadmoor

June 2008

Immodest Apparel

When I began preaching in the late 1950's, what we commonly call "immodest apparel" was worn by only weak and indifferent members of the church. Women who seldom attended Bible classes and only assembled once or twice a month had few scruples against wearing shorts, halters, one-piece swimsuits, low-cut dresses, skin-tight pants or jeans, etc. These same ones donned the mini-skirts, two-piece swimsuits and bikinis when they became popular a few years later. Men, except for wearing swimsuits at public pools or beaches, weren't involved as extensively in immodesty.

But now that has all changed. I, for one, am convinced that we have all but lost the battle against lascivious apparel. When the middle-aged generation of today is gone and our new generation of youth has become the core and backbone of the church, I shudder to think of the meager clothing that will be accepted. Preachers, elders, deacons, Bible-class teachers, and other stable members in many sound churches are caving in to the demands of young people and the numbing influence of an ungodly world. What is mind-boggling and disturbing is that this includes the wearing of immodest apparel by the children of some of the most dedicated members of the church - brothers and sisters who themselves would not think of dressing as their kids do.

These very parents will let their kids spend a day of vacation on the beach; permit them to sunbathe in full view of the neighbors; allow them to wear swimsuits and shorts to work in the yard or wash the car; encourage them to wear low-cut, backless dresses to formal parties or join the pom-pom squad or cheerleaders; ignore the tight filling pants or tops that vividly outline appealing parts of their anatomy, etc. And what's really sad is that many of these kids have high moral standards otherwise. Why, then, has this become so prevalent?

Many answers, no doubt, could be given. But the simple fact is that kids do it because they want to, like to, and think nothing of it. A humanistic philosophy dominates today's society - the schools, print media, movie and TV productions, advertisements, commercials, etc. And that philosophy has bombarded us with "do your own thing", "you only go around once in life - get all the gusto you can", "take care of number one", etc. They have also sold everything from toothpaste to breakfast cereal and health-spa memberships with lewd, sexually enticing commercials. Displays of near nudity have become so commonplace in our homes that kids view it as a normal part of life.

What all this hype brings to mind is an important fact of life. We are reminded daily that God made the bodies of man and woman attractive to one another. He made them pleasant to look upon and created in each a desire for the other sexually. It must be, next to eating, the strongest urge of the flesh.

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Blessed Are the Pure in Heart

Blessed are the pure in heart,
For they shall see God.
Matthew 5:8

There are many things that must be purged from our hearts if we are to see God. Some of these things must be eliminated because they are impure. Others, while not morally unclean, must be removed simply because they draw our affections away from God. We must learn to love God with hearts that are whole and minds that are single. Our hearts must be *purely* given to God, without mixed motives or competing loyalties. Without a pure passion to see God, we will not do so.

Purity. Even in our day-to-day lives, there is a wonderful freedom that comes from pure devotion to God. We may not realize how much we've been weighed down and held back by the multitude of our lesser concerns until we finally put these things in their place and focus wholeheartedly on God. There is really nothing in the world quite as liberating as purity!

Power. Samuel Johnson observed that those "who attain to any excellence spend life in some one single pursuit, for excellence is not often gained on easier terms." In a similar way, those who attain spiritual excellence are those who make God their "single pursuit." Our focus must be the laser-like concentration of the devout, not the weak glimmer of the indifferent.

Promise. The fervent hope of those who are pure in heart is that they "shall see God." As goals go, this is the greatest one that we can contemplate. The enjoyment of God's presence is the very purpose for which we were created. According to Jesus Christ, this promise can only be obtained by the pure in heart, but if anything is *worth* the price of purity, this is it. "Everyone who has this hope in Him purifies himself, just as He is pure" (1 John 3:3).

Each of these good things -- the purity, the power, and the promise of single-minded devotion -- is available to every person. The truth by which God enables us to lead this kind of life is not so hard to understand that it is beyond our reach. If we forfeit the privilege of seeing God someday, it will not be for a lack of ability or opportunity. It will be for a failure to make life's basic choice.

Spiritual truth is discernable only to a pure heart, not to a keen intellect.
It is not a question of profundity of intellect, but of purity of heart.

Oswald Chambers

Gary Henry

Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.

1 Timothy 4:12

Immodest Apparel

(Continued from page 1)

And when He finished this creation He saw that it, along with all things, was “very good” (see Gen. 1:27-31). But from the beginning, God placed boundaries on man and woman, limiting their desires for one another and the fulfillment of those urges to marriage. Only there can they become “one flesh”; only there the bed is “undefiled”; only there “thy desire shall be” to a man; only there shall a man “look upon a woman to lust after her” (see Gen. 2:18-25; Heb. 13:4; Gen. 3:16; Matt. 5:27, 28).

When men and women dress in a way to create this “lust” and “desire” in someone other than their wife or husband, they promote lasciviousness, and inordinate or lewd urges. This includes women who wear tight pants and attractively display an area of the body that entices men; who adorn themselves in clothing that in a sensuous way either accentuates or openly shows the bosom; and who dress in apparel that reveals the most alluring parts of the body, including the legs, and stirs the imagination of the average man. Sadly enough, men now dress in the same manner and women shamelessly and glowingly speak of the impure thoughts this provokes. Paul surely condemns this kind of immodesty when he says: “I want women to dress modestly, with decency and propriety...appropriate for women who profess to worship God” (1 Tim. 2:9, 10 - NIV).

L. A. Stauffer

Premarital Wall-papering

We live in an age preoccupied with sex. It is used in ads to sell books, cars, vacations and toothpaste. And so it is no wonder young people think that they need to try out marriage by “living together”. We are told that the physical relationship is such an important part of marriage that the man and woman involved need to have this experience to see if the marriage will be good.

I have an alternative: let the man and woman wallpaper a room together. Let them slop paste around, spill water, get in each other’s way, look at each other’s work, and learn of each other’s patience, or the lack of it...there’s the way to see what it is going to be like!

Young people: don’t be fooled by what the devil preaches in books, on television, and from the mouths of his disciples. Marriage is not primarily a physical relationship. It is a life-long commitment by two people who care about each other. Love and sex are not the same thing.

Learn about each other. Spend time together. Plan as much for your marriage as you do for your wedding. Papering a room together is not as much of a joke as you think! How two people get along together and whether they have common ideas and goals make for the best of situations.

Jesus called living together “sin”, fornication. He placed the highest values on marriage, using it as the figure to describe his relationship with the church (Eph.5). He wants you to have all the joy God gives -- including that of the physical relationship in marriage. But, carefully consider that He shows a basis for marriage far beyond that of the world. In fact, it is in Him!

Robert Hines

The hidden title for the puzzle is spelled out by the uncircled letters in the solved puzzle.

Puzzle 11

Hidden Title: _____

Scripture: Matthew 5:1-12

POOR	SPIRIT	MOURN
MEEK	HUNGER	THIRST
MERCIFUL	PURE	HEART
PEACEMAKERS	PERSECUTED	REVILE
REJOICE	GREAT	REWARD

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R E V I L E B L P
E E T A E R G P E
G T J E O S S E A
N I I O N N T R C
U G P R I H S S E
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Times of Service

Sunday Bible Class	9:00 a.m.
Sunday Morning Worship	9:55 a.m.
Sunday Evening Worship	5:00 p.m.
Wednesday Evening Bible Study	7:00 p.m.

Visit us on the web at <http://www.broadmoorchurch.com>

The Bible Heart

The scriptures plainly teach the importance of the heart of man in his relationship and service to God. Forgiveness of the sins of others must be from the heart and we are to have a pure heart (Matt. 18: 28-35; 5: 8). Jesus stressed the urgency of purity of heart thus: "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8). Even though the heart is emphasized in the scriptures, not a few misunderstand the Bible heart. They are heard to say, "I know I am saved because I feel it in my heart (they usually point to their chest)!" It is important that we understand the Bible heart. W. E. Vine comments on the Greek word that is rendered heart and explains how the heart came to be figuratively used:

"Kardia: 'the heart' (Eng., 'cardiac,' etc.), the chief organ of physical life ('for the life of the flesh is in the blood,' Lev. 17:11), occupies the most important place in the human system. By an easy transition the word came to stand for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life. "The Bible describes human depravity as in the 'heart', because sin is a principle which has its seat in the center of man's inward life, and then 'defiles' the whole circuit of his action, Matt. 15:19,20. On the other hand, Scripture regards the heart as the sphere of Divine influence, Rom. 2:15; Acts 15:9. ... The heart, as lying deep within, contains 'the hidden man,' 1 Pet. 3:4, the real man. It represents the true character but conceals it" (J. Laidlaw, in Hastings' Bible Dic.)" (Expository Dictionary of New Testament Words.)

The Bible heart. Upon close examination one can ascertain and determine of what the Bible heart consists. After all the scriptures are gathered and studied that mention the heart, one may deduce that the heart consists of the intellect or thinking ability; emotions; the will or volition; and the conscience. Jesus mentioned "understanding with their heart" (John 12: 40). Hence, the intellect or reasoning ability resides in the Bible heart. The Bible speaks of the heart possessing emotion (John 14: 1). Emotions such as joy, love, and desire are emotions said to emanate from the heart (John 16: 22; Matt. 22: 37; 5: 28). The expression "willing heart" is a reference to the will of man being located in his heart (Ex. 35: 5). The language "pricked in their heart" is an allusion to the conscience or that part of the heart that pains us when we do wrong (Acts 2: 37). This, then, is the Bible heart. Sometimes a particular scripture that mentions "heart" may have the emotions or will in mind; sometimes the intellect or conscience may be the main thought (see illustrated above). Having established of what the Bible heart consists, let us now notice some relevant facts about the heart.

Man has the responsibility of keeping his heart. Man seems to never learn that God places certain responsibilities on man and God himself will not perform these matters for man to the point that man is excluded. Listen to the wise man of old: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23). From this inspired command, we learn several truths. First, man must keep his own heart. Man must also keep his heart "diligently." Moreover, out of the heart flow all the issues of life. The Bible speaks of a people "that set not their heart aright" (Ps. 78: 8). God, though, will assist

as man seeks to prepare and keep his heart (cp. Ps. 10: 17; 51: 10, cp. Ezra 7: 10).

God knows the secrets of the heart. Regarding the heart of man we read, "For he (God, dm) knoweth the secrets of the heart" (Ps. 44: 21). The word of God is said to be "a discerner of the thoughts and intents of the heart" (Heb. 4: 12). Jesus is presented as "he which searcheth the reins and hearts" (Rev. 2: 20-23). Hence, God knows our will, our emotions, intellect, and conscience. All things are laid open to him who shall be the righteous judge of all men (2 Cor. 5: 10). It is said of Jesus, "And needed not that any should testify of man: for he knew what was in man" (John 2: 25).

God's law must be in our heart. Regarding the righteous David said, "The law of his God is in his heart; none of his steps shall slide" (Ps. 37: 31). The prayer of the Psalmist was, "Incline my heart unto thy testimonies, and not to covetousness" (Ps. 119: 36). Paul was thankful for the Christians at Rome because "ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6: 17, 18). The residence of God's law in our hearts suggests our minds, emotions, will, and conscience are all involved in the matter of God's laws.

Our speech mirrors our heart. Jesus asked some of the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh" (Matt. 12: 35). Many times we hear it said that "he does have corrupt speech but his heart is good" (cp. Eph. 4: 29). Jesus says one cannot have bad speech and a good heart. Corrupt speech is indicative of a corrupt heart.

God's people are to be of one heart. The following was said in reference to making David King of Israel: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David King over all Israel: and all the rest also of Israel were of one heart to make David king" (1 Chron. 12: 38). Christians are commanded not to be divided but to be of "one mind" and "one judgment" (1 Cor. 1: 10). It appears that two female members of the church at Philippi were divided over some matter. As a result Paul wrote thus to them, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4: 2). Religious division is sinful (1 Cor. 1: 10 ff., cp. John 17: 21).

The heart can be wrong. Alas, many do not realize that what they "feel in their heart" is not authority in religious matters (cp. 2 John 9-11). God does not deal with man on a subjective level (every one going by their own thinking). Listen to the wise man, "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered" (Prov. 28: 26). One's heart can erroneously approve of him when he is wrong; and one's heart can condemn him when he is right (Prov. 28: 26; 1 John 3: 18-21). The heart must be properly educated in the truths of God's word before it can be of great use to us in our serving God.

In conclusion, the Bible heart is not the physical, blood-pumping organ found in our chest. The Bible heart involved the mind, will, emotions, and conscience of man. God's acceptance of man is based on man's heart (Prov. 3: 5 ff.). Moreover, God demands our whole heart (Ps. 119: 34, 69). Finally, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3: 23).

Don Martin