

Several points are suggested in the prohibition. It is apparent that those who are the Lord's people should be in command of their own bodies and personal emotions. They should be able to control the life forces rather than be controlled by them.

As well as this, we see the concept that one should be content with one's own partner in life. It should not be thought that one could do better with another partner or that one's life could be enriched with an alternate party. When all these things are put together, the total concept is that simple occupation with the will of God will allow one to avoid the sins of life that are appealing to the flesh and the sensuous mind.

Yet it seems clear that the mere physical act of adultery is not the only point in view. As with murder, adultery is not usually the product of a spontaneous occurrence: more often it is a calculated and cleverly plotted sin. Our world is full of this with suggestions of rendezvous and extra-marital affairs being almost commonplace. Much of the modern world regards adultery as a course of life and resents the Bible suggesting that it is wicked and wrong. On the light of their calculated effort it is apparent that the actual act is merely the product of a sin process that originates in the mind. The mind must be cured before the body can be mastered.

So it is no wonder that Jesus gave the emphasis of Matthew 5:27. Observing the correctness of the law, he said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The offense begins in the inner man when the eye, the heart, and the imagination are inflamed with lust. Following the wicked bent of the mind, the actions of the body are soon engaged in wicked life practices. Consequently the initial sin was internal and Jesus wants us to be sure we understand that.

There is a difference between internal sin and external sin. It is not