

Lesson 11 | May 15, 2022

Moral Responsibility Demanded

Study Text: Ezekiel 3:16–27; 18:1–32

Central Truth: Followers of Jesus Christ are responsible to walk in holiness.

Key Verse: Ezekiel 18:32

I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye (KJV).

“I don’t want you to die, says the Sovereign Lord. Turn back and live!” (NLT).

Learning Objectives

- Students will recognize and affirm that God holds every person responsible for the spiritual choices that they make.
- Students will desire to honor God in their lives by choosing holiness and obedience.
- Students will search their lives and hearts to discover whether they are listening to God’s voice and responding properly.

Introducing the Lesson

Say: Today’s lesson continues to explore the significance of Ezekiel’s call to and ministry within the prophetic office. In this part of the story, the focus shifts to responsibility—**Ezekiel’s responsibility to the people he was called to reach, and their individual responsibility to return to God with repentance and obedience in response to Ezekiel’s prophetic warnings.**

Opening Activity—Warning: Danger Ahead

*Ask: What common warnings can you think of? They might be warnings that you give to others or warnings you heed. They may come from other people or from technology (such as yellow stoplights). **Tornado warnings, Thunderstorm warnings, Hurricane warnings.***

I cannot grasp the wisdom of the kingdom of God using human wisdom or human works. I cannot carry out ministry for the Lord using my own resources (knowledge, talent, finances). The truth is God wants us to yield to the Holy Spirit and let the Spirit flow through us. The Spirit knows what to say and what to do. Most importantly the Spirit knows what is in the hearts of those we come in contact with

during ministry. Those who are not saved may know about Jesus from reading the Bible and hearing the message but the unsaved don't really believe he is the one and only Savior of the world who can save them from eternal death. The Holy Spirit must convince them of this fact. They must choose to believe and their belief must be genuine because the Spirit will not be fooled. So what does God want from us? Total obedience always. Oh yea, He knows what I am made of so he will help with my obedience if I am willing to let him.

Say: You and I are likely not prophets. We may never function in any kind of prophetic ministry. However, we all need spiritual vision so that we can give timely warnings to all those around us who are unaware of impending spiritual dangers. The question is, will we speak out and try to reach others, or will we keep quiet, and be satisfied with our own sense of security in walking with God? (Share your highlights from the following text.)

The great reformer Martin Luther once said, "You are not only responsible for what you say, but also for what you do not say." There is a time for silence and a time to speak. When others are in grave danger, or when they are going down a hazardous path, we must not be silent. In the passages we will study in this lesson, God impressed on Ezekiel his responsibility to sound the alarm when people were courting spiritual disaster through their behavior. This admonition applies to us as well. What responsibility do we have to warn our wayward friends, family, and neighbors?

Bob Hoekstra shared this thought in a daily devotion. "In light of having this type of ministry (one related to mercy and grace), "we do not lose heart." If we were called to serve God based on our merit and our resources, we would lose heart. We can periodically be tempted to discouragement, as we serve our God. Paul's testimony of service is similar to many of God's servants down through the ages. "For indeed, when we came to Macedonia, our flesh had no rest, but we were troubled on every side. Outside were conflicts, inside were fears" (2 Corinthians 7:5). At times, we too are surrounded by impossibilities and threatened by apprehensions. What are we to do in such unsettling trials? "For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls" (Hebrews 12:3). No one faced more battles and betrayals than the Lord Jesus. Yet, no one served more faithfully. In battle after battle, the Father brought Jesus through victoriously. We can count on the Lord to have mercy upon us. He will pour out His grace upon us and bring us through victoriously as well."

Part 1—Warning of Impending Doom

Appointed To Watch and Warn

Ezekiel 3:16–21

[Eze 3:16-21 KJV] 16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, When a righteous [man] doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless if thou warn the righteous [man], that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Say: In an emergency situation, anyone who knows something that is vital to the safety and security of the community is obligated to share that information. This is true in the spiritual sense as well; in Ezekiel 3, we see that this was the role God gave to Ezekiel when He called the prophet to be a watchman for the Judean exiles. (Share your highlights from the following text.)

Seven days after his inaugural vision, God spoke to Ezekiel again. This time the Lord impressed on Ezekiel that his ministry would be similar to the work of a watchman (Ezekiel 3:16–17). In the ancient world, it was the watchman’s duty to stand upon the city wall, or in another strategic location, and watch for signs of approaching danger. If the watchman detected danger, it was his responsibility to raise the alarm so that the inhabitants and their leaders could rally to defend the city. If, for some reason, a watchman knew, or should have known, an attack was in progress and did nothing to alert the city, he would be responsible for the loss of life and possible military disaster that followed.

God told Ezekiel that He had made Ezekiel a spiritual watchman for the people, and that if he failed to warn them when danger was approaching, he would be held accountable for the lives that were lost. Conversely, if he did raise the alarm, and the people did not listen, then their deaths would be on their own hands. The responsibility of the watchman was to watch and to warn. The responsibility of the people was to listen to the watchman and act accordingly (verses 18–19).

Every believer is called to warn those in their circle of influence of the dangers of sin. How many of us encounter men and women who need the gospel, yet never warn them of their spiritual jeopardy? To what degree are we accountable to share the gospel of Jesus Christ with our friends and coworkers? Yet as we see in Ezekiel, sinners are not the only ones who need a warning. The Lord exhorted Ezekiel that he must also warn the righteous who stray from the right path. “If righteous people turn away from their righteous behavior and ignore the obstacles I put in their way, they will die” (Ezekiel 3:20, NLT). Believers are accountable for their disastrous choices if they abandon God and embrace sin. There are Christians who say, it is impossible to lose one’s salvation. If a righteous Christian turns away from God and ignores the warnings put in his or her way, they will die the second death. We need to warn them if God gives us the opportunity.

Resource Packet Item 1: Characteristics of Watchmen

Distribute the work sheet and have someone read the passages associated with each characteristic. Discuss how that characteristic works in daily life.

Discuss

? What are some reasons why people are sometimes reluctant to speak to someone about their lifestyle even though they know that the individual in question is on the brink of disaster in their life?

? Share a personal experience in which someone warned you of a problem you were not aware of and, in so doing, kept you from harm.

Waiting for the Message

Ezekiel 3:22–27

[Eze 3:22-27 KJV] 22 And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. 23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. 24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: 26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they [are] a rebellious house. 27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them,

Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they [are] a rebellious house.

Say: Speaking God's message is a heavy responsibility. Those who undertake this responsibility must take care that the words they speak are His words, and do not come from their own hearts. (Share your highlights from the following text.)

After charging Ezekiel to faithfully carry out his role as watchman, the Lord gave him his first assignment: "Go to your house and shut yourself in" (Ezekiel 3:24, NLT). What follows is a description of a circumstance that is unusual for a prophet. God would make Ezekiel mute and unable to speak to the people to whom he had been sent (verse 26). Nevertheless, God assured him, when the time was right, "I will loosen your tongue and let you speak" (Ezekiel 3:27, NLT). This was a powerful message. Ezekiel was not to speak extemporaneously, from his own heart, or at his own discretion. He was to wait on a word from God. That way, whenever Ezekiel spoke, he could speak with the authority that accompanied God's words.

God wants us to speak his words when he knows the time is right.

Discuss

? What are some reasons for people to be cautious when presuming to speak for God?

? What are some guidelines we can follow when we are unsure whether we ought to speak out on an issue, or instead be silent?

Part 2—Principle of Individual Responsibility

Righteousness Rewarded

Ezekiel 18:1–9

[Eze 18:1-9 KJV] 1 The word of the LORD came unto me again, saying, 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 3 [As] I live, saith the Lord GOD, ye shall not have [occasion] any more to use this proverb in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. 5 But if a man be just, and do that which is lawful and right, 6 [And] hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, 7 And hath not oppressed any, [but] hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a

garment; 8 He [that] hath not given forth upon usury, neither hath taken any increase, [that] hath withdrawn his hand from iniquity, hath executed true judgment between man and man, 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he [is] just, he shall surely live, saith the Lord GOD.

Say: Ezekiel's hearers were in bondage and exile because of their sins as a nation. However, each one could individually choose to live righteously, even among unrighteous people. Sometimes, people today excuse sin by saying, "We live in a fallen world" or "If our nation would only turn back to God." Some people blame their parents or others: "It was just the way I was raised." But Ezekiel 18 reminds us that the responsibility for sin lies squarely on the individual in the way he or she chooses to live. (Share your highlights from the following text.)

Ezekiel challenged an idea that was popular among the Judean exiles, the notion that they were suffering for the sins of their ancestors and not their own. This idea was summarized in a pithy proverb which said, "The parents have eaten sour grapes, but their children's mouths pucker at the taste" (Ezekiel 18:2, NLT). Such an idea was not without foundation. The Torah itself stated that God lays "the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me" (Exodus 20:5, NLT). Indeed, the exile was the culmination of generations of rebellion and sinful choices. In the Book of 2 Kings, the Lord responded to the sins of the wicked king Manasseh with an ominous threat: "I will bring such disaster on Jerusalem and Judah that the ears of those who hear about it will tingle with horror" (2 Kings 21:12, NLT). And even though Manasseh's grandson Josiah was perhaps the godliest of Judah's kings and conducted a thorough renewal of Judah's spiritual life, this would not change God's mind about the punishment He had sworn to send. "Even so, the Lord was very angry with Judah because of all the wicked things Manasseh had done to provoke him. For the Lord said, 'I will also banish Judah from my presence just as I have banished Israel. And I will reject my chosen city of Jerusalem and the Temple where my name was to be honored'" (2 Kings 23:26–27, NLT).

However, even though the exile was a corporate judgment, brought on by the sins of multiple generations, this did not mean that the current generation was innocent, or that they were suffering for the sins of others and not their own. Previous generations had sinned and angered the Lord, but this generation had added their own sins to those that had gone before.

Yet God also called Ezekiel to let them know that even in the midst of corporate punishment, He still offered the promise of life (Ezekiel 18:5–9). God pledged to give life to the individual Israelite who rejected idolatry, sexual immorality,

injustice, and violence. In other words, each individual could choose to observe His commandments and follow Him faithfully.

We are all affected by the choices made by others, whether in our families or in society at large, but this does not leave us hopeless, nor does it mean that God cannot bless us in spite of our ancestry or past experiences. Whatever our circumstances, salvation is always possible for those who respond in faith and obedience to the offer of life God extends through the good news of Jesus Christ.

Discuss

? How can people break the cycle of sin that plagues their family or culture?

? Why are we responsible for individual sins even in a very sinful world?

The Next Generation

Ezekiel 18:10–18

[Eze 18:10-18 KJV] 10 If he beget a son [that is] a robber, a shedder of blood, and [that] doeth the like to [any] one of these [things], 11 And that doeth not any of those [duties], but even hath eaten upon the mountains, and defiled his neighbour's wife, 12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. 14 Now, lo, [if] he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, 15 [That] hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, 16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, [but] hath given his bread to the hungry, and hath covered the naked with a garment, 17 [That] hath taken off his hand from the poor, [that] hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. 18 [As for] his father, because he cruelly oppressed, spoiled his brother by violence, and did [that] which [is] not good among his people, lo, even he shall die in his iniquity.

Say: While one can certainly live a Christian life by trusting God and turning from the sins of our ancestors and our culture, the opposite is also true. It is possible to be raised

in a good Christian home and a healthy church environment, and yet turn away. (Share your highlights from the following text.)

In Ezekiel 18:10–18, God reminded His people through Ezekiel that every individual in every generation makes a personal decision about serving or rebelling against God. Having righteous parents does not guarantee righteousness for the next generation, nor does having unrighteous parents mean one is doomed to live apart from God. Each person makes his or her own decision about accepting the salvation and life offered through Jesus Christ.

Resource Packet Item 2: Distinguishing Between Law and Gospel

Divide the class into small groups. Have students do the exercise on the work sheet. Discuss whether the message of Ezekiel 18 is primarily law or gospel. Take note of how the two concepts, law and gospel, relate to each other. Emphasize that as believers, we recognize both personal responsibility and future hope.

Discuss

? What is the responsibility of Christian parents and grandparents to influence their children to serve God?

? How does the grace of God give us peace and comfort when we see loved ones turn away from Him?

Part 3—The Lord Is Just Every Person’s Sin Is Their Own

Ezekiel 18:19–20

1[Eze 18:19-20 KJV] 9 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, [and] hath kept all my statutes, and hath done them, he shall surely live. 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Say: In medieval times, a prince would often have a “whipping boy” to take whippings he deserved for not doing his lessons. The injustice of such an arrangement is obvious. We all instinctively understand that it is not right for someone to be punished for someone else’s wrongdoing. (Share your highlights from the following text.)

Throughout human history people have been punished or persecuted for belonging to a particular group. In times of crisis or warfare, people often identified members of a certain race, ethnicity, or social class as a threat, and felt

justified in punishing individual members of that group. In America, during both World War I and World War II, people who shared family or ancestral heritage with nations identified as enemies were sometimes treated with suspicion or even discriminated against because of their connection, however remote, to those nations. If you were German or Japanese... Similarly, Jews have often been persecuted in Europe and other places because of blame for the crucifixion of Christ, a deed with which they personally had nothing to do, but which was attributed to their ancestors.

Clearly it is unjust to punish people for the deeds of others—even if they are associated with the offenders in some way. Ezekiel 18:19–20 emphasizes the justice and mercy of God by insisting that He does not punish anyone for what their ancestors may or may not have done. God certainly punishes sin, but He does not punish anyone for someone else’s wrongdoing. Instead, He declares, “The person who sins is the one who will die. The child will not be punished for the parent’s sins, and the parent will not be punished for the child’s sins” (Ezekiel 18:20, NLT). God holds every person accountable for their deeds. When we stand before God on Judgment Day, we will receive what we justly deserve for the deeds done in our lives (2 Corinthians 5:10). We will not be spared because we came from a Christian family or nation, and we will not be condemned because of the wrong done by any group or class with which we may be connected.

While the Bible certainly teaches that we are all sinners by nature, and that all have, in fact, sinned and fallen short of God’s glory (Romans 3:23), it also clearly teaches that we are each judged for our own sins, and not those of our first ancestor. In Shakespeare’s play, *Henry V*, the king responds to a soldier who says that the king is responsible for the misdeeds his men commit in battle by arguing, “Every subject’s duty is the king’s, but every subject’s soul is his own (*Henry V*, Act 4, Scene 1).” Indeed, God told the exiles, and each of us, through Ezekiel, “Righteous people will be rewarded for their own righteous behavior, and wicked people will be punished for their own wickedness” (Ezekiel 18:20, NLT).

Discuss

? How does the principle of individual responsibility relate to Paul’s statement, “Whatsoever a man soweth, that shall he also reap” (Galatians 6:7, KJV)?

? What is wrong with guilt by association?

The Past Does Not Dictate the Future

Ezekiel 18:21–32

[Eze 18:21-32 KJV] 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 All his

transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: [and] not that he should return from his ways, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, [and] doeth according to all the abominations that the wicked [man] doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? 26 When a righteous [man] turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. 27 Again, when the wicked [man] turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. 28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. 29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? 30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn [yourselves] from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [yourselves], and live ye.

Say: Our relationship with God is never static. If we are out of fellowship with Him, the door is always open for our return; on the other hand, if we cease to walk with God and choose the path of sin, we should not assume that God will not respond accordingly. (Share your highlights from the following text.)

Ezekiel continued his explanation of God's justice by declaring that one's past actions would not absolutely dictate a person's future. God would evaluate His people on the basis of the choices they made going forward. "If wicked people turn away from all their sins and begin to obey my decrees and do what is just and right, they will surely live and not die. All their past sins will be forgotten, and they will live because of the righteous things they have done" (Ezekiel 18:21–22, NLT). On the other hand, "When righteous people turn from their righteous behavior and start doing sinful things, they will die for it" (Ezekiel 18:26, NLT).

There are two major takeaways from these statements. **First, sinners should not give in to despair. What they have done in the past need not impact the future. If they will turn to God with a sincere heart, He will graciously receive them and let them start again with a clean slate. Paul put it this way, “Anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!” (2 Corinthians 5:17, NLT). Like the father in the Parable of the Prodigal Son (Luke 15:11–32), God rejoices when His lost children return home. Conversely, those who are righteous should be careful not to become complacent or trust that their past righteousness will shield them from divine punishment when they choose the path of sin.**

In his First Epistle to the Corinthians, Paul wrote of encountering Christians who believed that because they had been baptized and took the Lord’s Supper, they could sin without fear. **In chapter 10, he reminded these misinformed believers that, in the Old Testament, God punished Israel for their sins even though they had been “baptized” by passing through the sea (verses 1–2) and had partaken of spiritual food and drink similar to manna and water from the rock (verses 3–5). Paul summarized his exhortation with the warning, “If you think you are standing strong, be careful not to fall” (verse 12, NLT). Ultimately, it is the believer who perseveres in faith to the end who will be saved.**

Resource Packet Item 3: Ezekiel 18 for Today

Distribute the resource item to the class. As a group, try to work through the issue of how this chapter applies in our lives today. You may want to make sure you allow sufficient time to discuss this issue thoroughly.

Discuss

? God does not treat our past deeds, whether good or evil, as dictating our future. A change for better or worse will impact our standing with Him. Is that comforting or sobering to you? Explain.

? Can you think of a person or group of people in Scripture who started out bad or good, but ended up in the opposite state? Explain the Scripture.

What Is God Saying to Us?

Say: Although we live in a culture that is far from godly, God loves each of us and offers us the opportunity to accept His Son, Jesus, and to live for Him. As believers, we are called to be watchmen for those around us, both in the Church and outside the Church. We must sound the warning of the consequences of rebellion against God. God calls us to avoid sitting idly by, and to instead speak words of truth, in love, to those who need to hear.

Living It Out Ministry in Action

■ Evaluate your place in your family and community. Are you being as influential as you can in helping others come to know Jesus?

- Pray for your local, state, and federal government leaders, that they will look to Christ as Savior and that they will seek godly wisdom in their leadership.
- Examine your current attitudes and lifestyle to ensure you are not making excuses for behaviors that are not pleasing to God.

Daily Bible Readings

Monday:

Laws Against Idolatry.
Exodus 20:1–6

[Exo 20:1-6 KJV] 1 And God spake all these words, saying, 2 I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Tuesday:

Laws Against Oppression.
Exodus 22:21–24

[Exo 22:21-24 KJV] 21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Wednesday:

Laws Against Usury.
Exodus 22:25–27

[Exo 22:25-27 KJV] 25 If thou lend money to [any of] my people [that is] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 For that [is] his covering only, it [is] his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I [am] gracious.

Thursday:

Adultery Forbidden.
Matthew 5:27–32

[Mat 5:27-32 KJV] 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Friday:

Care for Those in Need.
Matthew 25:31–40

[Mat 25:31-40 NLT] 31 "But when the Son of Man comes in his glory, and all the angels with him, then he will sit upon his glorious throne. 32 All the nations will be gathered in his presence, and he will separate the people as a shepherd separates the sheep from the goats. 33 He will place the sheep at his right hand and the goats at his left. 34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the Kingdom prepared for you from the creation of the world. 35 For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. 36 I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me.' 37 "Then these righteous ones will reply, 'Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? 38 Or a stranger and show you hospitality? Or naked and give you clothing? 39 When did we ever see you sick or in prison and visit you?' 40 "And the King will say, 'I tell you the truth, when you did it to one of the least of these my brothers and sisters, you were doing it to me!'

Saturday:

Partiality Forbidden.
James 2:1–8

[Jas 2:1-8 NLT] 1 My dear brothers and sisters, how can you claim to have faith in our glorious Lord Jesus Christ if you favor some people over others? 2 For example, suppose someone comes into your meeting dressed in fancy clothes and expensive jewelry, and another comes in who is poor and dressed in dirty clothes. 3 If you give special attention and a good seat to the rich person, but you say to the poor one, "You can stand over there, or else sit on the floor"-- well, 4 doesn't this discrimination show that your judgments are guided by evil motives? 5 Listen to me, dear brothers and sisters. Hasn't God chosen the poor in this world to be rich in faith? Aren't they the ones who will inherit the Kingdom

he promised to those who love him? 6 But you dishonor the poor! Isn't it the rich who oppress you and drag you into court? 7 Aren't they the ones who slander Jesus Christ, whose noble name you bear? 8 Yes indeed, it is good when you obey the royal law as found in the Scriptures: "Love your neighbor as yourself."