

- (5) Is it of no value, even externally, to train children to show honor and respect to their parents, or to have all persons show respect to those who are in authority over them?
- (6) Is it of no value to restrain human beings, even externally, from murdering or killing or hurting one another, or to protect persons, even externally, from harm by other persons?
- (7) Is it of no value to attempt to restrain human beings, even externally, from flagrant promiscuity, from adultery by easy divorce, and from the blatant display of sexual immorality and nudity in the mass media?
- (8) Is it of no value to restrain fellow human beings, even externally, from robbery, extortion, embezzlement, and cheating?
- (9) Is it of no value to restrain persons, even externally, from lying in promissory agreements and contracts, in courtroom settings, and in slanders and libels against the reputation or actions or words of their fellow citizens?
- (10) Is it of no value, even externally, to try to persuade human beings to be content with their circumstances and possessions, not to allow ambition and greed to rule and consume their lives, and not to connive and scheme to get possession of their neighbor's possessions by immoral or unlawful means? Is that of no value?

Are all of these forms of external obedience to God's Law of no value? Or are they of considerable value?

If they are of value, to whom are they valuable?

Is external obedience to the Law of God of value to the person himself or herself? Yes, since external conformity to God's Law is better than external disobedience and transgression and sin and their consequences.

Is external obedience to the Law of God of value to other human beings? Yes, since it tends to protect others from external harm and wrong-doing, to encourage their cooperation and good order, and to restrain them from external sin.

Is external obedience to the Law of God of value to God? Yes, since it keeps human beings from external harm to others, restrains them from more flagrant forms of sin, and from multiplying transgressions against His Law; preserves a greater degree of external righteousness and order and morality in His world; and paves the way for His gospel to be preached in a climate of peacefulness and order.

This is simply to say that external obedience to God's Law is preferable to external disobedience!

Which is preferable: morality or immorality, decency or indecency, external safety or external fear and danger, faithfulness or unfaithfulness, honesty or stealing and cheating, trustworthiness or untrustworthiness, truthfulness or lying, contentment or dissatisfaction and unrest, order or chaos?

The question is rhetorical; the answer is obvious!