

The True Masculine Role:
Optimum Freedom, Authority, and Sex Education

By Robert Vernon

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Tonight, we're going to cover basically three areas that I think are very important. First of all, we're going to look into the concept of what I call optimum freedom. Secondly, we're going to look into God's principles of authority. And thirdly, we'll look into sex education. And you say, "The first two seem to be related. How did the third one get in there?"

Well, it's just that we haven't covered that yet and we have to cover it sometime, and I think you women should be here when we cover the subject because you're part of it. And just to put you at ease so you don't get all uptight, I'm not gonna embarrass anybody tonight. We'll talk in principles. We'll leave the application step up to you, but we'll talk in biblical principles. And that's, I think, the most important thing after all, anyhow.

So let's get on with the concept of optimum freedom. I think that's an important concept to understand. The concept of optimum freedom is important to understand, because you hear so much today about freedom. You know, we demand our rights, and give us freedom, and sexual freedom, and, and women freedom. And I understand right today, this week, they've had a meeting in Mexico City for women's rights. You know, give us our rights. So everyone's interested in this. And, you know, it's a very difficult matter to deal with, with the control of antisocial behavior in crime, in a free society. You know, the two are almost incompatible. If

you're going to have controls, obviously people's freedoms are going to be bridged in some way. And yet, if you have no controls, what happens? No one has any freedom. Just to give you a couple of quick examples. My freedom can mean someone else's slavery. For instance, if I happen to look around and see that guy has a nice slip-over sweater over there. I'd really like to have that. And I look at him, and I size him up, and I think, "Gee, I'm probably 100 hundred and--well I'm 210 now, 210 pounds, and I'll bet he's only about 160. I might be able to take him, see." So I go over there, and maybe I'm wrong--maybe he's a black belt karate expert, you know, but hopefully I'm right. You know, so I go over there, and I challenge him, and he says, "You know I like this sweater." And I say, "But I want it." You know, it's my freedom. I want to do what I please. And so I rip it off of him. Now my freedom becomes what to him? Tyranny. To him, you know, I'm taking something from him that he's worked for. So obviously, whenever we have more than one person in the world and of course, we have many more than one, we have a problem with people's freedom.

There's no such thing as having complete freedom when you live in a society. Now, that may seem very basic to discuss, but would you believe that there are a lot of people who don't understand that today? They really don't. All they can understand is "I want to do my thing (pauses) at the expense of everyone else. I want to do my thing." And to some people, some things are really funny that our freedom to them, they really do abridge onto other people's freedom. And so, it's important to understand the concept of optimum freedom. Notice I don't use the word complete freedom, but I use the word optimum.

Now, those of you who work it in the business world, you've heard that word optimum before. It's used a lot. And sometimes they even use in graphs and charts in companies, they have a chart and they'll have a graph showing--a graph, and the breaking off of this point right here in

this graph is called the point of diminishing returns. And they illustrate this in many ways. For instance, we could be talking about plant improvement and this could be the amount of dollars on this X-axis down here below, the amount of hundreds of dollars. These are in hundreds that are spent on plant improvement. And this is the indicator of employee productivity. And somewhere along the line, even though you spend more money, the graph drops off as far as the returns you get from your money. It's called a point of diminishing returns. For instance, you can only do so much in plant improvement. Pretty soon you'd have mink rugs and stereo in all of the johns, you know, and it would get ridiculous. Pretty soon it would be so ridiculous that you would no longer really be doing anything productive for the plant. You know, you really wouldn't be affecting productivity. In fact, people would get in such a weird attitude because of all of this expenditure--a foolish expenditure of funds--their work would probably drop off. In fact, it has been proven it does. So this point is a very critical point to understand and to try to arrive at, this, this ideal point. And this is called the optimum point of whatever you're talking about.

Now, this concept also applies in the area of freedom. You can grant units of freedom to people, but when you get to a certain point, you get to a point of diminishing returns where the freedom begins to erode. Now, let me give you an example that you'll all understand. In the area of traffic behavior. We in America like to be free and do what we want, but we recognize that in certain areas you can only go so many miles per hour. If you would, for instance, out on the street right here, go 90 miles an hour, although that would be freedom to the guy who wants to go 90, what would it do to all the other people walking and driving on the street? It would terrorize them and it'd probably end up killing some of them. And so we have miles per hour regulations. We have signals; where you literally have to give up your freedom. Your freedom is

taken away. They say, no, we're not going to give any more units of freedom. You can only have so much freedom. You can only go so far. And you have to stop at a red light and you have to wait 40 seconds or whatever it is, until the light says green and for 40 seconds you don't have your freedom. You ever think of it that way? Your freedom is literally taken away for a period of time. But that, we think, is the point of optimum freedom. That's how we try to operate in the area of traffic safety. We try to figure out just how much freedom can we give and yet maintain some semblance of order.

Can you imagine, for instance, what it would be like in Los Angeles at 4:30 p.m. if all of the traffic signals in Los Angeles went out at 4:30? All right. You'd have one massive traffic jam, even though there would be, theoretically, more freedom because there's no traffic light. You can do what you want. You know what would happen? There would be just everyone to be jammed up trying to do their thing. You know, I want to go. No, I'm going to go. And pretty soon there'd be fender benders accidents, and then they would block the street, and pretty soon the traffic would tie up, and instead of taking you 35 minutes to get home it'd take you maybe 4 hours to get home, and maybe someone would never get home because he'd be killed. And so their freedom would be abridged by giving granny more freedom. See, the graph drops off.

Now, that's an important concept to understand the concept of optimum freedom. Optimum freedom basically says that in a society we cannot have complete freedom. We have to figure out and arrive at a point where we can have the most freedom and still have some semblance of order, so everyone has the most freedom possible, not complete freedom, but the most possible in a society where we interact with one another. And sometimes that means regulating against things that aren't by themselves immoral or wrong. For instance, it's not immoral to roller skate down the Ventura freeway. That's not... nothing is intrinsically wrong

with that, and yet we say that's against the law. You can't do that. It's for motor vehicles only, because if some clown gets out on roller skates--if he's lucky enough not to be hit immediately--he's going to cause a massive traffic jam. And a lot of people's freedom is going to be taken away; at their expense, his freedom will be granted. Oh, boy, I get to roller skate down the Ventura Freeway all the way home. And there's a bunch of cars honking, and getting frustrated, and pretty soon they don't care if they run over him. You know, all over they go. Well, that's a good example of even in the area of acts that are not intrinsically wrong. We have regulations that say, well, even though it's morally not wrong for the good of society, you can't do that so that everyone has the maximum or the optimum amount of freedom.

That's something that I found a lot of young people, particularly today, are challenging because they don't understand that concept. They say, well, well, this isn't wrong. It doesn't hurt anybody but me. You know, although it may be the act in itself is not intrinsically immoral, it does have an impact on society. For instance, this matter of marijuana, even if marijuana were proven to not be as physically harmful as some of us think it is. We do know this, that it changes people's lifestyle. There comes about, what scientists have referred to as the a-motivational syndrome, where, where people are not motivated to work and they kind of become dependent upon the rest of society. Many of them, a high percentage of, of heavy marijuana users become drones that depend on everyone else to support them. This impacts society. This takes away a little bit of all of our freedom. This makes all of our tax bills go up just a little bit more. And more of us have to support more of these drones that don't want to do anything, they just want to kind of let society carry them. And so even though, maybe they don't consider it immoral, there are implications. Okay? That's an important concept to get a hold of. The concept of optimum freedom.

Now, the reason I say it's so important to understand that concept, is because as we go along now and as we look at God's principles of authority and submissiveness, we're not all going to have complete freedom. In fact, no one is going to have complete freedom. We'll all find out that, although we don't have complete freedom, it's necessary to be submissive to authority in order to arrive at this concept or at this point of diminishing returns on the curve of optimum freedom. Now, in God's word, he gives us some principles about a chain of command. And just to get into the chain of command, let's open our Bibles, first of all, to Romans 13. And here we have the classic treatise on being in subjection to governing authorities. Romans 13 "Let every person be in subjection to the governing authorities, for there is no authority except from God and those which exist are established by God." Now, notice it doesn't say except the USSR, except red China. It says there is no authority except from God, and those which exist are established by God. Doesn't say God necessary likes them, just says he's established them, he's allowed them to exist. "Therefore he whom resists authority has opposed the ordinance of God, and they who have opposed will receive condemnation upon themselves." And it goes on to talk a little bit about policemen, "For rulers," that the word is used there, rulers, are actually in some later translations use the word policemen, "are not a cause of fear for good behavior, but for evil." Are you ever going along the freeway, and all of a sudden you pass a CHP officer, you know, the black and white, some people call Holsteins. And all of a sudden, you know, instinctively your foot goes down on the pedal, even if you're not speeding, you know, because you're, you think, oh, I'm passing him and I must be, you know, and you hit the brake. You want to know something? I'm a cop and I even do that. I go by another policeman and I put my foot on the brake, look down at the speedometer, you know, to see what's happening.

[Audience Laughter]

Well, it says here that rulers are not a cause of fear for good behavior, but for evil. "Do you want to have no fear of authority? Do what is good. You will have praise from the same, for it as a minister of God to you for good. But if you do what is evil, be afraid for it does not bear the sword for nothing or in vain." A lot of people asked me how in the world, as a Christian, can you bear an arm? I wear a gun to my hip, they say. How in the world can you do that? Well, first of all, he talks about policemen here being a minister of God in verse 4, and in the same verse it says, "And he doesn't bear the sword in vain." And those days they didn't have a gun, so it is a sword, but that's a deadly weapon. And he says, look, this minister of God doesn't bear this deadly weapon for no reason. In other words, the implication is: he'll use it if he has to. And so there in the New Testament is a, is a kind of a blessing given upon the use of deadly force where necessary by the governing authorities. A lot of people say that's only in the Old Testament that you find capital punishment or anything. No, it's right here. Right in Romans 13, calling them ministers of God. So this is the verse that I bank the authority that I have to wear a gun.

Now, fortunately, in my 20 years of being a policeman, I've never had to kill anyone. And, you know, when I entered the academy, I, I prayed and asked God that he would, if possible, prevent me from ever having to kill anyone. I've taken a lot of guns away from guys. I've, I've shot at guys before. I've come close, but I've never had to kill anyone. And I thank God for that. He spared me that grief. And by the way, there's a lot of grief when a policeman kills someone, even though the guy has it coming, so to speak, even though he has, for instance, shot at the policeman first. I've seen policemen weep over killing bandits, literally just, just shed tears. I've seen him go into shock and just begin to tremble and shake because they value human life,

or they wouldn't be in the job they're in. And they have to take it. They may try to act initially like it's not bothering, "Wow. Well, you know, the guy had it coming. He shot. Yeah, I sure got him good." You know, and all of a sudden they're, they're weeping over having to kill a human being. So, I've never seen a policeman yet who has enjoyed killing someone. And so I'm thankful to God that I've never had to kill anybody.

But getting back to this concept of authority and the chain of command, you'll notice that God says, "I want you to be in subjection to the governing authorities," governments. And so he puts governments in the chain of command below him. He says, I want you be submissive to them. Big question comes up, what happens if the governing authorities tell you to do something that's against what you know God wants you to do? Here's what I referred to as the Nuremberg principle. You know why I call it that? What happened during World War Two? There were men who committed atrocities on other human beings. There were millions of people slaughtered in ovens and gas things. It was terrible. And part of the defense, in fact, most of them used it as means they said, "Well, I was under orders. And my superior officer said, I'm ordering you to do this. So I know. I turned the knob. But I mean, you know, I was ordered to do so." And the judgment at Nuremberg said that is not an excuse. You know, there is a time when you reject the order of a superior.

You say, is there anything like that in the Bible? Yes, there is turnover to Acts. We'll find another principal that's seemingly on the surface. It's Acts 5; that on the surface appears to contradict Romans 13. At the surface, you say, "aha. The Bible contradicts itself." Now, wait a minute. Let's hang in there until I explain. Let's look at Acts 5. And you've got to get the picture here. The Apostle Peter and the guys, they were out. Oh, Peter and the boys were really out preaching the gospel see, and the Sanhedrin--this is the governing lawful authority. They were...

it was a kind of a weird mixture. They were this kind of the Senate and also the religious leaders all in one. They had church and state combined in old Palestine. And the Sanhedrin was like the Pope plus the governor, kind of mixed up together, the Senate and the religious leaders all in one. And they ruled; they had civil authority, they had criminal authority, they had religious authority. They were the guys in charge. And Pete and the boys were brought before them, and they said, "We don't want you telling this story about Jesus being the messiah to anyone else. You understand?" And they whip them and they sent them out. And pretty soon taking up in verse 24, "Now when the captain of the temple guard and the chief priest heard these words, they were greatly perplexed about them as to what would come of this. But someone came and reported then, behold, the men whom you put in prison," the same guys, "are standing in the temple and teaching the people." You know here they disobeyed the orders. But the captain went along with the officers and proceeded to bring them back without violence, "where they were afraid of the people, lest they should be stoned. And when they had brought them, they stood before the council, and the high priest questioned them, saying we gave you strict orders not to continue teaching in his name. And behold, you have filled Jerusalem with his teaching, and you intend to bring this man's blood upon us." Now notice, verse 29, "But Peter and the Apostles answered and said, "We must obey God rather than men." And you say aha, contradiction. Romans, 13, says "Obey the governing authorities." He says, "We must obey God rather than men." How do you, how do you gel that? How do you put it together?

I think by explaining something that happens in our home, and maybe explaining county and city government, we might be able to put this in the focus. My children are four years apart, and when we used to leave to go somewhere to eat or something. When Pam got to be around 12 years old, I think that was about the age we figured she was old enough so we didn't need a

babysitter anymore. So when we'd leave, I tell Bobby, "Bobby, Pam is in charge. You understand?" Cause he didn't like that. He's four years younger. And he'd say, "Well, all right." You know. He didn't like that. "And I want you to understand that you have to obey her when I leave. You're under her control. Now, Bob, there's a couple of things I want you to do tonight. I want you to help with the dishes. I want you to go over your spelling words three times. And I want you to go to bed at 9:00 o'clock. You got that? But Pam's in charge. I want to remember that." Okay, what did I just really do? I said, "Look, Bob, I'm giving you three specific commands here that covers this area. But all the area in between here, that's not covered." You know, like what happens if the phone rings? Who answers it? And you know what happens if someone comes to the front door? You know, I didn't give him a specific command, and in all this area in between that's not covered by these three spheres of authority, Pam is in charge of those.

Now, what happens if when I leave? Pam said, now, Dad said I'm in charge, right? Yes. You can forget about going to bed at 9:00. You can stay up at 10:00. I want you to keep me company. We're gonna watch Frankenstein meet the Wolf-Man. You know something scary. And you can stay up until 10:30 or whatever. Now, what is Bobby to do when, nine o'clock comes around? Should he say, when I come home and see him sit in front of the television, with his hair straight up, you know, scared stiff.

[Audience Laughter]

Should he say Pam was in charge and she told me to, huh? What is he supposed to do? At nine o'clock, if he knows what's good for him, he'd better go to bed. See, there is no

contradiction. The two principles do not contradict one another. And I think that's exactly the same thing we have here. God has said, look, I'm going to give you some specific commands. Thou shalt not murder. And by the way, in the Old Testament, in Exodus 20, words translate into King James "kill," that really should be murder. I've talked to Dr. Feinberg out at Biola about that. I said, you know, that really bothered me. Thou shalt not kill. Should I be a policeman? I mean, you know, does that mean that it's never right to kill? And he says, Well, that word in Hebrew, really, it should be translated murder, and in the King James Version, where it says Slay, that should be kill. In those days, kill had a negative connotation, in the old King James days. And Slay was kind of a impersonal. Maybe right, and maybe wrong type of thing. It just meant you killed somebody. Well, now kill is kind of impersonal. Kill can be good or bad. And murder has a bad kind of connotation. He said the word really should be translated thou shalt not murder, not thou shalt not kill. And so God said, thou shalt not murder. Thou shalt not lie. And he's given us other commands about how we treat our bodies, how we act toward one another. Some very specific commands. He gave Peter and the apostles a very specific command. Jesus himself said, "You shall witness to me in all Jerusalem, and Judea, and to the uttermost parts of the world." He gave them a very direct command. You will be my witnesses. And then he said, through the Apostle Paul in Romans, "But I want you to know that while I'm gone, the government's in charge." Just like when I'm leaving, "Pam's in charge. But I want you to do these three things. All of the areas that I haven't covered, Pam's in charge." God has said I've given it some specific commands. I don't want you to murder. I don't want you to lie. I don't want you to commit sex sins. But all the other areas that I haven't covered, specifically, the government's in charge. That's what he said. Very simple.

Now, that doesn't cover what I hear a lot of people saying today, a lot of Christians, quote, they'll say, "Well, I know the Bible doesn't say anything about this, and I know the government would have me do this. But my conscience tells me, not God's word, but my conscience tells me not to do this." Now, in my opinion, they're on their own when they start talking about conscience, because the Bible says you will obey the government and you'll keep my commands. Now, if you can find a specific command, you better obey that. But if you can't find a specific command, you better obey the government, God's chain of command. That's the way God has said it all up. And you say, "Boy. But there's a lot of things that aren't covered by specific commands." That's right. There are. But you know, the God who made the universe can certainly work through governments, even godless governments. There are many examples in the Bible. You know, that God worked through a godless man by the name of Nebuchadnezzar? He used him in several, marvelous ways, really, for the cause of the kingdom. So God can do that. That's no sweat. God can use governments. God can work through President Ford. God can change his mind.

Okay, now, that's one chain of command. And by the way, just to put this in context, a lot of people say, yeah, but when the Bible says follow the government, they didn't understand the system we have today, the corrupt system we have today in the United States. It's terrible. Watergate. You mean--wait a minute. You know what government was in control then? Talk about corrupt governments. Caligula was in charge or Nero one of the two, about same. But about that time, they changed, and both them were a little crazy. And they burned Christians and put them in the coliseums and fed and the lions. That's the government that was in charge. And the Apostle Paul says, under the inspiration of God, Romans, 13, obey those guys, unless, once

again, you have a specific command from God where he has told you, I want you to do this. I want you to do this.

Okay now, there's some more in this chain of command. Turnover to 1 Peter, verse 13, "Submit yourselves for the Lord's sake to every human institution, whether to a king as a one authority or to governors as set by him." And so we can break this down a little further in the chain of command. We can go to not only countries, but we can go down to local government, and state, and local city ordinances because it covers everything here in verse 13, "Or to governors as sent by him for the punishment of evildoers for the praise of those who do right." And it goes on and it says in verse 18, "Servants', be submissive to your masters." And a more accurate translation today would be employees be submissive to your employers. And so in this chain of command, we have companies, in today's organization. Then, of course, they had slaves and, and masters. We don't call them that today. We have employees and employers. And so there's another link in the chain of command. You say, do you mean that means that you're to do what your boss says? Yeah. While you're at work, it doesn't mean you, you do what he tells you to do at home. But you know, while you're at work, yeah, you're to do what your boss says. As long as once again, there's no conflict in a specific command from God. But this is the Christian way. This is the godly way. There should be locus of authority in order for us to have this optimum freedom so we don't go past this point of diminishing return. And then it continues on to talk about wives, in verse one of chapter three, being submissive to husbands. And so next of all, we have husbands, and wives, and finally, children. Well, we're going to have a chain of command that God works through.

Look over now to Ephesians, and let's read a couple of those verses. Verse 22 of Chapter 5, "Wives be subject to your own husbands as unto the Lord. For the husband is a head of the

wife, as Christ also was the head of the church, he himself being the savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything." And of course, it goes on to say, "Husbands love your wives," and we spend a lot of time talking to your husbands, wives, about earning your submissiveness, about really fulfilling God's intended role, so that you will want to be submissive to them. The Bible teaches that. The Bible teaches us to be the head of the wife, as Christ is the head of the church. And we read some versus where it talks about Christ was the servant to his church and to his disciples. He served them. And that's the type of head of the wife we're supposed to be. We're supposed to serve our wives and families. We're to be that same spirit that Christ had when he gave his life for the church. And the illustration in Ephesians, I think, is very appropriate. It talks about the husband being the head of the wife as Christ is the head of the church.

And it's talking about a physical head here, because it talks about a body relationship. Ephesians, the 5th chapter. And that's beautiful. You know, when a body and a head are working together, it's a beautiful sight to behold. You've ever seen those slow motion, stop action pictures of O.J. Simpson going through the line? You know, there's a body that's under control of the head. You know, his brains thinking, just thoughts instantly, and that body's reacting beautifully. It's a perfect coordination and it's a beautiful sight to behold. They're together, going through the line. That head can't go without the body, and the body as long as it's following the head, it's just beautiful how it goes through. It's, on the other hand, it's kind of a sad sight to see a body that's out of control. It really is. It's a it's a real tragedy when you see a body that is out of control and does not follow the commands given from the head. And I think that's appropriate that God uses that example, that the wife and the husband are linked together. They're one unit. And can you say that the ear here is better than this part of the elbow, or this finger is? No, it's it's all one. It all

works together beautifully. But the scripture, very appropriately says, the body should follow the directions and be submissive to the head, head sending down the signals. The body's just performing, beautifully. And of course, the body cares for the head. The body takes you over to the table and sit you down and puts food in the mouth. You know? It's a beautiful arrangement. It works together.

And so it's not saying that one is better, or one is more qualified, or one is superior. But it's saying, look, in any arrangement where there's more than one person, there has to be submissiveness and authority in order to have optimum freedom. Remember that, the curve. And in a home, in order to have a beautiful free situation with optimum freedom, there has to be an authority and a submissiveness. And the authority figure has to care, and love, and serve, and vice versa. And it's a beautiful arrangement the way it works. And we talked about various ways of, for instance, even in decision making. I don't know if they told you this women, but we brought out some verses that indicate that they should consult you, and should hear you out, and listen to you, and communicate, and be interested in your concerns. When to lay the jacket on you, man? We, we read them from the scripture and the scripture and God through the scripture gives us, as men, a lot of very sober responsibilities in this arrangement. But it's a beautiful arrangement.

But it's very important to understand this concept of chain of command, you know, and I like the way Bill Gothard puts it, because we've been on the Bill Gothard seminal recognize this. But not too long ago, something happened at work where, where my boss made an arrangement with me that I you know, it kind of hurt a little bit. It really did. And I went in and he asked me, "How you reacting to this?" And I said, "Well, I've been kind of hurt." I said, "But I want to show you how I view this." And he said, "How's that?" And I showed him the old diamond in the

rough. If you went to Bill Gothard, you'll recognize this. I said, "I kind of view myself as a, as a diamond in the rough. And here's you, boss. You're the chisel, the chief of police. And here is the police commission" they're over the chief of police, "And you guys are whacking away at me, you know. And that hurts. But it's polishing and it's fastening that diamond and it's making me a better man. And guess what, boss?" I said, I told this to the chief of police, Ed Davis. I said, "Guess what? You may not know this, but you're in the hand of God. And he's using both you guys to chip away at me." I said, "You ever know that?" He said, "You know, I never looked at it that way, but I kind of like that."

[Audience Laughter]

Ed Davis said "I like that." You know, Ed Davis believes in God. He's made a statement to me that he is a real believer. He is. He's one of us. He believes. And he says, "You know, I I had thought of that before, but I kind of like that." I said, "I'm going to pray for you that, you know, God to really use you to make me a better man." And he said, "I appreciate that." He said, "I know you've been hurt a little bit by this, but I appreciate that attitude." This is, I think, the biblical way. It's hard to look at it that way some times, especially when it hurts. Especially when you're down here as the wife, and this is the husband, and maybe this is your husband's boss up here at work, you know. And something happens financially to you where you can't get that dress you wanted to and your husband said, "No, I'm sorry, we just can't do it, you know?" Oh, boy. There goes a big hunk of the diamond. You know, it just really hurts when a chisel hits. It's beautiful to recognize all that he's in the hand of God, whether he knows it or not, whether he's intending to be in the hand of God or not. You know, our God is powerful. And if he is, if he's

great enough to create the world and to keep it under its control, and have every star, every planet in orbits that are never changed. I mean, except when he wants them to. And it's us all working beautifully, like a finely tuned clock. If he's that powerful, is it any sweat for him to put a little thought in someone's mind of what to do and how to treat you? You know, it's really neat to be at peace and know that in these authority relationships, whether it's your boss, or your dad, or your husband, that God has his hands. And regardless of how it's hurting you, if you're really seeking God's will, that's exactly the way it is. If you're following his chain of command, he doesn't go around that chain of command.

I had a young girl come to me one time and she said, she was in my Sunday school class. Her name was Francis. She said, "Mr. Vernon, my mother, has forbid me to come any more to your class." I said, "Oh?" she said, "Yeah. You know. You know, I come from a Roman Catholic home, and they know something's happened to me." Francis had received Christ and into her life, and she wanted to attend, she didn't necessarily want to not become a Catholic, but, but she wanted to attend my class. And her mother said, "You can't do it." And I said, "Well." She asked me, she said, "What should I do?" And I said, "Well, you remember what I've been teaching Francis, and you're under the control of your mom, and you should follow the directions of your mom." She said, "Yeah, but how can I learn about, about the Lord and everything? What'll happen to me?" I said, "Well, she said, you can attend my class, right?" "That's right." "Well, does that mean you can't read the Bible? Does that mean you can't meet with some of your Christian friends at school and, and talk about the Lord?" "Well, no." "And is there a specific command in the Bible that command you to come to my class?" "Doesn't it say something somewhere, Mr. Vernon, about not forsaking the assembling of yourself?" I said, "Yeah, but you can do that. You can assemble at school or one of your girls' houses, it doesn't say you have to

be with a class. Maybe three or four of you over at someone's house, no sweat." She's like, "Yes, that's right." I said, "Yeah, the real command is to obey your mother. So what I suggest you do is this every Sunday morning you get up and get dressed, take a shower, put on your nice sunny dress and say, Mom, I really would like to go to Mr. Vernon's class, but since I'm supposed to follow you, since my God directs me to obey you, if you told me not to go, I'm not going to go. Even though I want to very much as you can see, I'm all ready." In, you know, six weeks her mother said no. So she sat down in her nice Sunday dress and just talked to her mother. And by the way, she followed her directions in other ways too; washing dishes. After six weeks, her mother couldn't believe this, because she had been kind of rebellious before. And the sixth week came along and Francis said she got up, she showered, she put on a nice dress and everything, "Mother, can I?" "Yes. You can go and I'm going with you."

[Audience Laughter]

"I want to see what's going on there. You've been so changed and you're following me." And her mother started coming and attended another class, and eventually made a decision for Christ. So see, God blesses this submission, even though initially it may be very hard, and it even may hurt, as a chisel is chipping away. We're to be submissive to God's locus's of authority under this concept of achieving optimum freedom. That's a very important concept to get a hold on. Okay, so we have chains of command, and we have this concept of authority and submissiveness, and the beautiful way to look at it is the way it indicates in God's word, "For, we know that all things work together for good of those who love God. Those who are called

according to his purpose." People in authority over you are within the control of the God of this universe. That's a beautiful thing to think about.

Talking about the area of sex education is, is an important subject today. It's part of family life. It should be more part of it than it is. And there are some biblical principles that I think are very important to understand. I think probably the biggest misconception in Christian circles is that the word sex, normally, if you could be that guy in the funny paper that went around with that special spray that sprayed over a person's head and materialized, the thought that was in his mind, you know, what a scary thing that is, isn't it? But normally, if you could go to most Christians and just say the word sex, and then spray, you'd probably see a dark cloud or some kind of an ugly creature, you know, or something negative. Especially with especially with Christian girls and women. In our country and in our society, many kids have been brought up to have the word sex and words like nasty, and bad, and dirty associated. And so they hear sex, and they think nasty or dirty, bad. And that's not good, because nowhere in the Bible does it say that. In fact, that says exactly the opposite. And the first principle that I think is important to understand, and to teach, and to have undergirding all of your sex education, and understanding, is that number one: sex is good. It's created by God. Now, within God's context, and within his structure, and guidelines, it's good.

Now, good things can be warped and turned into bad things. And in many ways, sex is, is like an automobile in that respect. Now, before you run out, think I'm weird, you know, thinking sex is like an automobile, let me finish the illustration. As far as being good or bad, it's like an automobile. I mean, think of a car. Just this last weekend we went up to our cabin at Hume Lake. We jumped in our car, stereo, multiplex, air conditioning, tilt seats. We take off on ninety nine and relax, listening to stereo music all the way up to Hume Lake. That's really something,

you know. Not too many years ago, within some people's lifetime that is still living, it would have taken days to get to Hume Lake, and several days, and many blisters later we would arrive, you know, via horseback. I mean, in some people's lifetime, at the turn of the century, they were here. And that's what happened. It would it would literally be a major project to get to Hume Lake. But we went up in air conditioned, stereo comfort; tilt steering wheel, tilt seats, you know, fantastic. It's a beautiful thing, the car. It can be a very wonderful device. We got up there and we heard some good preaching in the Hume Chapel, and had some good Christian fellowship, and did some good Christian dirt bike riding (laughs).

[Audience Laughter]

And got back, and just had a wonderful time, because, largely because of the invention of the car, it got us up there and back in a weekend, and you never could do that before. All right. Now take the same thing, and I remember back to one weekend night when I was a watch commander in the morning watching the Accident Investigation Division, and one of the sergeants called me on the phone and said, "Hey, we got a [inaudible] D.B. accident. And I think you should see it. And it's a pretty bad one." And I jumped in my car and left a sergeant in charge, and got down on the free, went on the Harbor Freeway. A gal in a Thunderbird had crashed into the rear of a station wagon full of Navy nurse, Navy nurses, or Navy officers' wives, I should say. Station wagon full of 6 of them, and it hit this station wagon at about 85 miles an hour. It hit with such force that it made it tumble end over end. It didn't roll, it flipped end over end about three or four times. Ruptured the gas tank. The gas tank ignited, and all six of those wires were cremated. And there is nothing more gruesome than seeing six young wives, you

know, just roasted. And early during the morning hours, when we finally got all of the husbands together, we were trying to figure out which body belonged to which husband. And I saw a lot of men just come apart completely, you know, trying to make identification. It was a horrible experience. And I'll never forget it. It's impressed itself on my mind. I can still smell the smell, you know. It was gruesome. And I thought it at that, at that moment, I thought the automobile can be a terrible weapon of destruction. It can be a terrible thing. Now, is it the car that's good or bad? Really? No. It can be good, if it's within certain boundaries that are set apart by the state of, you know, you don't speed, you do certain things, it can be a very wonderful thing. Stereo all the way to Hume Lake. It can also be a wipeout of six wives of officers from the Navy. You see, it's when it's misused. The gal that was driving the Thunderbird was loaded on six Nembutal capsules or Seconal, I forget which. It was one of the barbiturates. And she was just loaded out of her mind and just didn't know what she was doing. And she abused the car, of course.

Announcer:

Please turn your tape two side to.

Robert Vernon:

Now, in that same manner, the reason a lot of us, especially in Christian circles, get the idea of bad or nasty when we hear sex, is we see so much of the abuse of sex around us in our culture today. We see so much of the car hitting the station wagon full of nurses type of thing, in area of sex, that we equate it with being wrong. That's not right.

If you'll turn in your Bibles to Genesis, the first chapter in a verse 27, the first chapter it says "Then God created man in his own image, in the image of God created he, him male and

female. He created them, and God blessed them. And God said to them, "Be fruitful and multiply." How do you multiply? There's sex involved here. First of all, he says, you made them male and female, and now he's telling them, I want you to multiply, you know, get with it here. And it says in verse 31, "And God thought all that he had made, and behold, it was very good." Not just good, it was beautiful, including the creation and the invention of sex. God says fantastic. It's not just good. It's very good. All right. Just to give you a.