

Expository Files

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Foundation: Rock or Sand?

Matthew 7:24-29

By Jon W. Quinn

In Matt. 7:24-29, we find Jesus telling the parable of the two builders. The wise builder built his house on the rock while the foolish builder built his house upon the sand. When the storms came, the house built on the rock stood firm against the winds and rain. It had a solid foundation. But the house built on the sand collapsed in ruin as its shifting foundation was washed away.

But this was a parable. Jesus was not really making a point about where we should build our houses, but using that as an illustration of an important spiritual truth. He was picturing two different lifestyles, represented by the two houses. The storms illustrate various problems and crises that we all face, including that final struggle as we face death itself. What makes the difference between standing or failing?

Not effort. At least in this case, the effort put into building was the same for each builder. Just because life is busy does not mean it is, or will be, successful.

Not the storms. The storm fell equally upon each house. Whether we are disciples of Jesus or not, we will still face stormy times in our lives.

The difference was the foundation! One life was built on a sure and solid foundation while the other was not. Jesus says the house which stood illustrated a life built upon the foundation of obeying His word. A life lived like this endures forever while the other is washed away into eternal ruin. Build you house on the foundation of the Lord!

“Yes, I Know; Be Still”

2 Kings 2-9

By Jon W. Quinn

God selected Elisha as Elijah's successor (1 Kings 19:16). When Elijah was taken up to heaven, Elisha took up his mantle and began his ministry. He was given a double portion of Elijah's spirit, making him a mighty worker of miracles. Due to the large number of events from his ministry recorded in 2 Kings chapters 1-13, this lesson discusses only a few. The principle enemy of Israel during this time was Syria.

The Beginning Of Elisha's Ministry (2 Kings 2:1-18)

Elijah, Elisha, and the sons of the prophets knew that Elijah's ministry was at an end (1 Kings 2:3-9). Elisha, as Elijah's successor and wary of his task, asked for a double portion of Elijah's spirit; this was conditionally granted (2:10). After the two prophets were separated by horses and chariots of fire, Elijah was taken to heaven in a whirlwind (1 Kings 2:11).

As Elijah departed, his mantle fell, and Elisha used it to cross the Jordan miraculously. He was thereby accepted by the sons of the prophets as Elijah's successor (2:14,15).

There come times when the appropriate response to something that troubles us is to “be still.” The other faithful prophets knew the end was nearing for Elijah. They asked Elisha if he was aware of what was going to happen—that Elijah would be taken that very day. Elisha is about to lose his mentor, friend and teacher. Will he be able to endure? “Do you know that the LORD will take away your master from over you today?” And he answered, “Yes, I know; be still.” (2 Kings 2:5).

Yes... be still. His life is a mission which will not be deterred even with the departure of his friend and comrade. No loss ought to be allowed to thwart the life's mission of a man or woman of God (Psalm 46:1-7; Colossians 3:1-4). God rewards His people on earth and in heaven. Elijah's departure was not defeat, but victory! Though his departure was unique, Elijah was heading toward the same eternal victory that all God's faithful look forward to (Colossians 3:24). We must remember that in times of trouble and loss, and be able to say by faith, "Yes. Be still."

The Shunammite Woman (2 Kings 4:8-37)

The Shunammite woman, a devout and prominent lady, provided food and lodging for Elisha on his frequent trips by Shunem, a city of Issachar. (2 Kings 4:8,9). When she refused Elisha's offer of worldly recognition, he informed her that her reward would be a son. Though she doubted as Sarah also had, the prophecy was fulfilled (2 Kings 4:16). When the son subsequently died, her great faith led her to travel the 25 miles to Mt. Carmel, bringing Elisha to heal her son (4:22-25).

God's people show their devoutness and faith by their works. It is easy to claim devotion, but it is an empty claim apart from deeds. This faithful lady proved her devotion to God by assisting God's prophet when few would. Your and my devotion to God is measured in the same way; by what we do (James 1:25; 2:17,18; Hebrews 6:9,10). And great faith brings great rewards. (2 Corinthians 9:6-8)

Naaman The Leper (2 Kings 5:1-19)

Perhaps the most well known event in Elisha's life had to do with Naaman, captain of the Syrian army, who was leprous. Due to the faith of an Israelite slave girl, Naaman went to Israel to be healed, but mistakenly presented himself before the king of Israel. The king took this to be a pretext for war and was greatly distressed. He knew he could not help Naaman.

Elisha, hearing of the King's distress, sent for Naaman so that "he would know that there is a prophet in Israel." Naaman was furious when Elisha did not personally cure him but instead sent his servant, Gehazi, to tell Naaman to wash in the "dirty" Jordan River. Being well advised by his servants, Naaman repented and did as he had been instructed. He was healed and believed in God (2 Kings 5:14,15).

The lesson from this event is so obvious. In fact, there are several. It says much about the need for unflinching faith in God. It speaks to us about the need to obey God's commandments. God's word must be followed faithfully if one is to receive God's blessings, then and now (Acts 2:38).

The Anointing of Hazael And Jehu (1 Kgs. 19:15-17; 2 Kgs. 8:7-15; 2 Kgs. 9:1-13)

Ben-hadad, king of Syria, sent his servant Hazael to inquire of Elisha if he would recover from a sickness. Elisha replied that he would recover, but would certainly die. Hazael was ashamed when Elisha looked at him (2 Kings 8:11).

Elisha told Hazael that he would be king over Syria, and would do much harm to Israel. Hazael murdered Ben-hadad. Archaeology has discovered an inscription by Shalmaneser III, king of Assyria, in which he states that Hazael, son of nobody, seized the throne of Syria. This confirms the Biblical account of history, as many other such discoveries have also done.

Jehu, a captain in Israel's army, was anointed by Elisha as king of Israel (2 Kings 9:1-13). He was responsible for the deaths of Joram, Ahaziah, Jezebel, and all of Ahab's household, fulfilling the prophecies of Elijah.

God punishes the unrighteous, one way or the other, sooner or later, Ben-hadad would pay for his wickedness. This is true for everyone. Some may leave this world without paying for their crimes, but everything will be set right (2 Corinthians 5:10).

Evil Ahab's house was doomed because of his and Jezebel's wickedness. Everything that had been prophesied about its demise, including incidentals were fulfilled. God's prophetic word is true. All of it, without fail (Isaiah 46:9,10).

Conclusion

A final thought: Naaman thought there was a better way to do it. If he must dip in a river to be cleansed of his leprosy, then a better way to do it would be to use a river back home in Syria. "Wouldn't it be better...?" No, it wouldn't. Naaman's preference would not cleanse him of his leprosy. It

would not be better. Likewise, our preferences will not cleanse us of sin. But God will, when we are willing to do as Namaan did, and put away our preferences, and submit to God. His way is always best. It gets the job done. That is what faith is all about.

And when difficult times come and we suffer loss, let us all respond with the same faith and courage that Elisha did. Will I maintain my faith and commitment even in the face of adversity? If the heat of opposition rises and trials escalate, will I continue to grasp onto my integrity? Am I aware of the difficulties ahead?

"Yes, I know; be still."

God's Grace Offers Salvation to Everyone
Titus 2.11
By Wayne S. Walker

What is the most important issue to you? For a teenager, it might be, "How can I pass that chemistry text this week?" Or a little beyond that, it might be, "How can I be able to graduate, go to college, and get a good job?" For those of us who are older, it might be, "How can I provide for my family, especially if I lose job or maybe have health problems?" For some it might be the moral condition of our society, the 2008 elections, or the war in Iraq. All of these issues are important in their context, but there is an even more fundamental and basic issue that we have to deal with, and that is our relationship with God.

That is why we have the Bible. Now, certainly, the Bible gives divine advice that will help with all of those other issues in some way or another, but most importantly, it tells us what we must do to be right with God. Bible teaches that we are made upright but, as we shall see, we go astray, so we need to be saved. Yet we cannot atone for our own sins. So, what can be done? "For the grace of God that brings salvation has appeared to all men" (Titus 2:11). Here Paul tells us that God's grace offers salvation to everyone.

Grace

To begin, we need to understand the grace of God. When we use the word "grace" with reference to a human being, we often mean a person who is characterized by charm, politeness, good manners, proper etiquette, and being kind. When we speak of "grace" with reference to God, we usually define it as the unmerited favor of the Lord toward sinful mankind. The source of all such grace is God. "But may the God of all grace, who called us to His eternal glory and by Christ Jesus, after you have suffered a while, perfect, stablish, strengthen, and settle you (1 Pet. 5:10). The supreme manifestation of His grace is Jesus Christ. The Word, who was with the Father in the beginning and Himself was God, became flesh so that mankind could behold His glory, "full of grace and truth" in that "grace and truth came through Jesus Christ" (Jn. 1:1, 14-17). The means by which this grace is made known to us is the "gospel of the grace of God" or "the word of His grace" (Acts 20:24, 32). The necessity of God's grace is seen in that it's the very foundation or basis upon which we're saved (Eph. 2:8-9). The Bible plainly teaches that no good works of our own can atone for sin (Tit. 3:5). So in the sense of an atonement for our sins, we are totally dependent on God's grace.

Salvation

Next, we must recognize the fact that God's grace brings salvation. Why do we need to be saved? Again, the truth is that we need to be saved because of our sins. Even in the Old Testament, it was understood that sin separates one from God (Isa. 59:1-2). All responsible human beings have sinned, and the wages or consequences of sin is death (Rom. 3:23, 6:23). Since we cannot save ourselves by ourselves, what did God do by His grace to make salvation possible? He sent Jesus to be our Savior (Matt. 1:21, Lk. 2:11). "For the Son of Man has come to seek and to save that which was lost" (Lk. 19:10). So, what did Jesus do to provide for our salvation? Paul, in his preaching and writing, emphasizes the death of Christ for our salvation (Rom. 5:8, 1 Cor. 15:1-3). "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1:15). Therefore, we can safely conclude that if God went to this length to save us from our sin, He must want us to be saved (1 Tim. 2:3-4). God is not some mean ogre, just waiting for us to transgress His law so that He can gleefully cast us into hell. We are His creation, the work of

His hands made in His image, and He loves us enough to want us to be saved, so He did everything in His power and consistent with His will to make it possible.

All men

Finally, we are told that God's grace brings salvation to all men, or to all mankind. Even though under the Mosaic Covenant the Israelites were God's chosen people, it was prophesied in the Old Testament that when the Messiah would come, God's blessings would be offered to all mankind. When the mountain of the Lord's house would be established, all nations would flow to it (Isa. 2:2). At that time, whoever would call on the name of the Lord would be saved (Joel 2:32). Thus, salvation would be available not just to Israelites but to anyone. These prophesies were fulfilled as Jesus sent His followers into all nations to preach the gospel to every creature (Matt. 28:18-20, Mk. 16:15-16). This shows us that it is God's will for His message of salvation to be announced to the whole world. In spite of thousands of years of racial and ethnic prejudices, Christians in first century came to understand that no one was to be denied hearing and obeying God's plan. "...God shows no partiality, but in every nation whoever fears Him and works righteousness is accepted by Him" (Acts 10:34-35). Therefore, today we still recognize that God's grace can bring salvation to anyone. He is not willing that any should perish but that all should come to repentance (2 Pet. 3:9). Everyone is invited; nobody is excluded (Rev. 22:17). This is because God's grace that brings salvation has appeared to all men.

Conclusion

Unfortunately, while God wants everyone to be saved, it is a sad truth that not all people are or will be saved. Jesus said that many would travel the road to destruction while few would find the way to eternal life (Matt. 7:13-14). Why is this so? The answer is that God has put conditions upon that salvation. "Though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him" (Heb. 5:8-9). The simple fact is that there are just a lot of folks that do not want to obey God's will which puts them in the narrow way rather than the broad way. God wants them to be saved--and they can be saved, but they have to turn from sin and keep God's commandments. "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into

the city" (Rev. 22:14). Yes, we can be so thankful for that "marvelous, infinite, matchless grace" of which we so often sing.

**Paul's Urgent Concern For Colossae:
Three Specific Defenses
Col. 2:1-4
Warren E. Berkley**

¹For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh, ²that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, ³in whom are hidden all the treasures of wisdom and knowledge.

*⁴Now this I say lest anyone should deceive you with persuasive words.
Col. 2:1-4*

Paul wanted God's people in Colossae and Laodicea to know of his urgent concern for them. Why? What was up? As you read further into the chapter you discover the specific threats to their faith that provoked the apostle's sense of urgency.

He knew there were deceivers in their area using persuasive words to dissuade people away from their faith in the deity and sufficiency of Christ. He was well aware of the aggressive campaigners of a false religious system, who would "cheat" Christians "through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ," (v.8). The apostle had in mind the threat from religious defrauders (v.18) who would make their appeals through "an appearance of wisdom and self-imposed religion," yet would enforce a "neglect of the body," (v.23). These were the specific threats Paul was concerned about, for those in the Lycos River Valley. The same kind of dangers abound in our time.

How do you strengthen Christians against threats to their faith? You use teaching to get courage into their hearts, unity into their relationships and lead them on toward a fuller assurance of understanding. This is what every Christian needs today, as urgently as then.

Encouraged Hearts: "...that their hearts may be encouraged..." The Word of God received in good and honest hearts will result in moral courage. Paul knew this is what they would need, so he was anxious to teach them carefully to build them up in internal courage. "These brethren needed to be strengthened or fortified inwardly to the end that they might both advance in the faith and be equipped successfully face the threat of false teaching," (Walton Weaver, Truth Commentaries, p.#404).

Unity: "...knit together in love..." This is not coerced unity (like a prison chain-gang). This describes people who love each other, and want to be together and work together in what is right. When a crisis comes against a group, generally, either the group falls apart or they pull together. Paul, anticipating an intensive threat and temptation mounted by this false religion, wanted the Christians to pull together in unity. The approach of error should be answered by a united front. There is strength in unity. Albert Barnes has observed: "It means, properly to make to come together, and hence refers to a firm union, as where the hearts of Christians are one. Here it means that the way of comforting each other was by solid Christian friendship, and that the means of cementing that was love. It was not by a mere outward profession, or by mere speculative faith; it was by a union of affection."

Maturity In Understanding: "...the full assurance of understanding..." Christians who are knowledgeable in the Word can be "quicker on the draw" when approached by false teachers and defrauders. In view of the danger in the area of Colossae and the seductions they would have to answer, Paul wanted them to have a rich and deep understanding; to have the capacity to properly and quickly distinguish between truth and error.

These are three defenses every Christian should seek: *encouraged hearts, unity in love, and maturity in understanding*. Preachers, teachers and elders need to present the Word of God in such a manner, these defenses are promoted. Every Christian should study and apply the Word of God with steadfastness, so that the enemy simply cannot find his entrance.

A Valuable Woman **By Jacob Hudgins**

“Who can find a virtuous wife? For her worth is far above rubies” (Prov 31:10)

It is a difficult time for Christian women. Our society presses ahead in an effort to convince women that the biblical picture of a good woman is outdated and demeaning. Women are assured that without ambition for a secular career and a disdain for family life, they are worthless and sell themselves short. In such a climate, it is essential that we return to the biblical truth and God’s definition of a valuable woman.

A valuable woman works for her family. In Proverbs, King Lemuel describes the virtuous wife by the tremendous amount of work she does for her family. *“She also rises while it is yet night, and provides food for her household”*(Prov 31:15). *“She is not afraid of snow for her household, for all her household is clothed with scarlet”*(Prov 31:21). This kind of work will not be trumpeted in the streets or make headline news, yet God says it is part of what a truly valuable woman will do. Paul, an inspired apostle of Jesus Christ, wanted the younger women to be taught *“to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed”*(Titus 2:5). “Homemakers” here does not necessarily imply a career choice, but rather one who is willing to work at home. Paul also desired that younger widows *“marry, bear children, manage the house, give no opportunity for the adversary to speak reproachfully”*(1 Tim 5:14). Some would argue that Paul is simply a chauvinist living in the distant past, but Christian women know Paul spoke for God (1 Cor 14:37). Actually, what Paul and Proverbs are teaching is that God wants women to work for their families! There is no shame in such work, and it is never to be denigrated! Certainly God does not exclude women from working—Lydia, for example, held a job (Acts 16:14)—but rather wants women to know that family work is of the utmost importance, and cannot be dismissed.

A valuable woman works with her husband rather than challenging his authority or doing him harm. *“The heart of her husband safely trusts her; so he will have no lack of gain. She does him good and not evil all the days of her life”*(Prov 31:11-12). Lemuel speaks of the husband being well-

respected in the community due to his wife's support and work behind the scenes (v. 23). In God's ideal family, husband and wife are a team working together to overcome problems, strengthen one another, and raise godly children. "*Wives, submit to your own husbands, as to the Lord*"(Eph 5:22). Husbands are to take the lead, and our world desperately needs more strong, faithful husbands to lead in homes. But also needed are godly, submissive women who will support and work with their husbands to strengthen the home. The modern world scoffs at this role for women, urging them to challenge their husbands for supremacy within the home. Husbands who lead in the Bible pattern are painted as dominating and oppressive. "*If a house is divided against itself, that house cannot stand*"(Mark 3:25), and when women refuse to work with their husbands, is it any wonder so many homes are broken today? A valuable woman works with and supports her husband—despite his failings—and knows that the peace that comes from submission is far more valuable than always getting her way.

A valuable woman works for the Lord. The godly woman's work is not just for her family, it is also for her God. "*She extends her hand to the poor, yes, she reaches out her hands to the needy*"(Prov 31:20). The passage concludes with a grand statement: "*Charm is deceitful and beauty is passing, but a woman who fears the LORD, she shall be praised*"(Prov 31:30). Simply put, there are many things women can do for the Lord in a better way than men can. Consider Dorcas, who God says was "*full of good works and charitable deeds which she did*"(Acts 9:36), including "*tunics and garments*"(v. 39) she had made for many of the widows in Joppa. Though a few men might have the ability to do such work, this kind woman was able to do something that has echoed through eternity because she worked for the Lord. Paul urges Christian women not to adorn themselves in ostentatious clothing, but "*which is proper for women professing godliness, with good works*"(1 Tim 2:10). These works may be quietly done and overlooked by our world, but God sees them and promises to reward (Matt 6:4). When life is done and we look back over our lives, our focus will not be on how many ladders we climbed or the size of the paychecks we earned, but on whether we worked for the Lord. Valuable women realize the importance of God's work.

Women today are in a difficult position, but God's pattern for a worthwhile woman is still valid and functional. Perhaps women are able to balance the pressures of a career and the work the Bible describes—and if so, I applaud you. But may we never lose sight of the work God has given to women, and

never flinch when others ridicule women for listening to God and simply doing their duty. Be a woman who has great worth in the eyes of God!

“Give her of the fruit of her hands, and let her own works praise her in the gates”(Prov 31:31)

Baptism or Prayer: Which Work Leads to Salvation?

Topical Study

By Jonathan Perz

Is baptism necessary for salvation? Or are believers saved when they pray the sinner’s prayer? These questions have provoked incredible confusion among those professing Christianity. Clearly, God is not the author of such confusion (1 Corinthians 14:33)!

Many argue that since baptism is a work, it is not necessary for salvation. Besides the fact that this position stems from a misinterpretation of passages like Romans 4:2-5 and Ephesians 2:8-9, it also suffers from some other critical problems. Even if these passages did not refer to works of The Law (of Moses), which they do, they would still not justify the man-made substitution of one work for another.

Those who reject baptism as necessary for salvation teach that a believer must “accept Jesus into his heart” by praying the sinner’s prayer. According to their teaching, once a believer does this, he is saved. Nothing else is required. Baptism is merely optional (an outward sign of an inward grace).

The problem with this position is that prayer is as much of an individual work as baptism (even by their definition). Therefore, which work leads to salvation?

Epaphras was “laboring fervently ... in prayers” (Colossians 4:12). Paul asked that we “strive together with [him] in prayers” (Romans 15:30). Who can argue that prayer is a work of men?

Thus, could a believer not boast in his prayer? Is not his prayer a meritorious work? While these questions are rhetorical, the problem with this position is not.

Essentially, man has arbitrarily chosen which righteous work leads to salvation and which does not, in spite of the Bible's plain and unambiguous teaching.

There are numerous examples of believers coming to Christ. Each example includes the practice of baptism (Acts 2:38,41,47; Acts 8:12-13, 36-38; Acts 9:18; Acts 10:47-48; Acts 16:14-15, 31-34; Acts 18:8; Acts 19:3-5; Acts 22:16). The Lord's final instructions to His apostles included how to make disciples of every nation. They were to "baptize them" (Matthew 28:18; cf. Mark 16:15-16). Several other passages directly state and imply the significance of baptism for a believer who is coming to Christ for the first time (cf. Galatians 3:26-27; Romans 6:1-7; 1 Corinthians 12:13; Colossians 2:11-12; 1 Peter 3:21; 1 Corinthians 1:13-14).

On the other hand, there is not a single example of any soul praying his way into Christ. As a matter of fact, Saul (later known as the apostle Paul) was told by the Lord to "go into the city, and you will be told what you must do" (Acts 9:6). When the Lord sent Ananias to Saul, nothing was mentioned about prayer. Saul had already been praying for an extended period of time, but was told "Arise and be baptized, and wash away your sins, calling on the name of the Lord" (Acts 9:9-18; Acts 22:16). In other words, his prayers did not save him, but baptism did (cf. 1 Peter 3:21). The problem and confusion with this position is not with what the Bible says, but with what man says!

Prayer or baptism? Both are clearly works, but only one leads to salvation "by grace through faith" (Ephesians 2:8-11; Romans 10:17; Hebrews 11:6). Both are clearly Biblical works, but only one is the act of a good conscience toward God (1 Peter 3:21). Both are clearly righteous Biblical works, but only one will take a first-time believer out of sin and bring him into Christ (Galatians 3:26-27). Both are clearly good, righteous Biblical works, but only one has been appointed by God to make disciples (Matthew 28:19-20). Regarding your salvation, whose teaching will you follow—God's or man's?

See other articles by the writer at:
<http://moodychurchofchrist.com>

Plan of Salvation

By Jon W. Quinn

Plan #1

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

Acts 2:36-38

"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ -- this Jesus whom you crucified." Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

(Acts 2:36-38).

Plan #2

On the back page of a tract, sinners were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

The Sinner's Prayer:

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

Appropriate Dress: Hmmm **Warren E. Berkley**

It is more than just my opinion that how we dress is part of the total communication to people about who we are. Even higher, I have no doubt that God is not indifferent to the matter of dress. My conclusions about this are based on Prov. 7:10; Matt. 22:11; 1 Tim. 2:8-10; Jno. 21:7.

Part of this is, we generally dress according to the occasion or task. If I'm working in the yard, painting the house, washing the car or cleaning out the garage, I wear clothing that is cheap, loose and sloppy. When hiking in the mountains I have suitable footwear, cool clothing that is loose and I have no interests in out-dressing other hikers. When working around the house or hiking I generally wear a hat (most of my hats are imprinted with some sort of logo or message).

I've never worn my hiking boots to a funeral. I leave my hats at home when I go to a wedding. And I never wear jeans in the pulpit. It is commonly understood – though there are popular trends to the contrary – that clothing should be appropriate for the situation.

I recently spent some time with a retired educator. His career was in teaching on the high school level, and later, administration. He told me that a few years before his retirement, there was a popular trend to dress down, de-emphasize clothing and go so casual, anybody could wear almost anything. Responding to this, a **Dress Up Day** was instituted. One day a week, everyone was asked to wear their very best. The boys wore suits and ties; the girls wore nice dresses and dress shoes. Objective statistical studies showed an interesting thing. On those **Dress Up Days**, disciplinary problems were minimal, performance was higher, and the teachers reported greater attentiveness. Hmmm.