

# **The Awful Aftermath of Adultery**

**12/1/2012**

**By Jonathan Perz**

## **How rampant is the sin of adultery?**

While an exact number is hard to pinpoint, on the low end of most surveys, approximately 25% of all married individuals will commit adultery during the course of their marriage. This is not just a minor problem, it qualifies as an epidemic, and Christians are not immune. Adultery is not a new problem among Christians. The Bible speaks of it often. Two of the Ten Commandments condemn adultery. The seventh commandment says, "You shall not commit adultery" and the tenth says, "You shall not covet your neighbor's wife" (Ex. 20:14, 17). Even in the first century, Jesus was asked to pass judgment on a case of adultery (John 8:4). Likewise, the apostle Paul had to rebuke the Corinthian church for tolerating the adultery that was in their midst (1 Cor. 5). Many of the Corinthians were formerly adulterers, but had overcome their sins with the blood of Christ (1 Cor. 6:9-11). It is unfortunate that so many fail to consider the awful aftermath of adultery! In the wake of something as horrific as a tornado, you will find broken houses, massive misfortune and even death. In the wake of adultery, you will find broken homes, ruined lives and worst of all, spiritual death. There is no image worse than a child trying whose life has been turned upside down in the aftermath of their parent's adultery, especially when it leads to a divorce. With that in mind, I would like to consider the awful aftermath of adultery in the hopes of giving someone contemplating committing it enough pause to reconsider their sinful action as well as to help those who attempting to put the pieces back together after adultery has taken place.

## **Adulterers Will Give Account**

One of the greatest deceptions for an adulterer is the belief that they can or will get away with it. The Hebrew writer said, "Marriage is honorable in all, and the bed undefiled; but fornicators and adulterers God will judge" (Heb. 13:4-- emph. mine, jlp). The fact is, many who commit adultery will never admit to their sin. The wise man admonishes us, "He who covers his sins will not prosper, but whoever confesses and forsakes them will have mercy" (Prov. 28:13). The inevitable fact of the matter is that our "sins will find us out" (Num. 32:23). If you have committed adultery, confess that sin and forsake it now! It is better to be a penitent adulterer facing the consequences of their sin here and now than one guilty of

adultery who must confess that sin at the judgment seat of Jesus Christ, where it will be too late for repentance (cf. Rev. 21:8)!

### **Is Divorce Always Best Following Adultery?**

Make no mistake, God has unequivocally given you the right to put away your adulterous spouse and later remarry if you so choose (Matt. 5:32, 19:9). However, is divorce always the best and only option in the aftermath of adultery? Under the crushing pain of a betrayal of this degree, it might be hard to fathom the idea of continuing in your marriage. The right to divorce your spouse will resonate like a flashing red exit light in the back of a pitch dark room. Adultery does not always end in divorce. Many have chosen to rebuild their marriage after this awful act and have been rewarded with a happier and stronger marriage. It is possible! This is why, through your righteous indignation, you must remember that love "bears all things, believes all things, hopes all things, endures all things. Love never fails" (1 Cor. 13:7-8). Please consider the following thoughts as you make your decision.

Though it is a challenge, it is critical to try to discern between a spouse who has made the worst mistake of his or her life and is filled with godly sorrow (cf. 2 Cor. 7:10-11) and one who is genuinely reprobate (cf. 1 John 5:16-17). Giving an adulterous spouse a measure of mercy and grace, rather than giving what is deserved, might just save your marriage and make it stronger than ever. Remember, while God gives us an option to divorce an adulterous spouse, we are not commanded to divorce. Is your marriage worth saving, in spite of the awful atrocity committed against you?

### **What is the true motive for your divorce?**

Many use adultery as the excuse to divorce for other reasons. Though rarely admitted, some are even complicit in their spouse's adultery, in that they withheld intimacy from their spouse, sometimes as vengeance for other transgressions by the spouse (cf. Rom. 12:17-21) and some purely in the hopes of gaining a "scriptural" exit from the marriage for some other cause. While such never excuses the adultery, Paul's clear teaching in 1 Corinthians 7:1-5 will not be overlooked at the judgment either. Do not be deceived. Not only will the final action be judged by the Lord, God will look into your heart and know your motives (1 Cor. 4:5; 1 Sam. 16:7).

### **Are their children involved?**

Innocent children are often the biggest victims of the ensuing violence of a divorce. Before you choose divorce, please ask yourself what will your divorce do to your children? Likewise, if your spouse is reprobate, you might painfully need to ask what not divorcing your spouse will do to your children? It matters not whether they are young or old, they will be greatly impacted by your divorce. While your children should not necessarily be the sole motivator to give your adulterous mate another chance, they should not be carelessly brushed aside as the collateral damage of the choice you are about to make (cf. Matt. 18:6-7).

### **Have you reflected on your vows made before God?**

Vows before God should never be dismissed lightly (cf. Eccl. 5:4-5). I believe firmly that by giving you the right to divorce your adulterous spouse, God excuses you from that vow. However, the words "for better or for worse" should be given their due consideration in light of this monumental decision, particularly in those scenarios where there is even a glimmer of hope for continuing in a happy and successful marriage after the wounds are healed.

### **The Attitude of a Penitent Adulterer**

As a penitent adulterer, you must come to terms with the fact that you have been given some precious gifts. The same passages that give your spouse the right to divorce you for your adultery and later remarry another also plainly declares that if the spouse who is put away remarries, he/she commits adultery (Matt. 5:32, 19:9; cf. Rom. 7:3). Since we know that no adulterer will enter heaven (1 Cor. 6:9; Heb. 13:4; Rev. 21:8), it becomes obvious that had your spouse divorced you for your adultery, you would have been obligated by God's law to remain celibate for the kingdom of heaven's sake (Matt. 19:11-12). If you are fortunate, your spouse will choose to forego this right, essentially giving you another chance at a married life that includes heaven. Even more important than this is the fact that God has given you another chance at heaven (1 John 1:8-9). An adulterer certainly deserves neither of these precious gifts. Therefore, your attitude should reflect a constant state of gratefulness. As a penitent adulterer, you must be willing to accept the consequences of your infidelity. You have no right to demand the instant restoration of trust to its former status. You proved yourself untrustworthy in a relationship that involves trust on the most intimate level. If your spouse questions your trustworthiness, you need to accept that as a consequence of your own actions (cf. Prov. 25:19). You have earned that lack of trust. Therefore, your attitude must demonstrate your willingness to earn back that trust (cf. 2 Cor. 7:11). As a penitent adulterer, you must be prepared for Satan to use your adultery against you (cf. 2 Cor. 2:11b).

Temptations realized cannot be unrealized. Things seen cannot be unseen. Adultery cannot be unadulterated. Your conscience will be impacted. You will have ghosts that can haunt you for the rest of your life. This is why you will need to be twice as vigilant as the next person (cf. 1 Pet. 5:8-9). You will also need to be even more prayerful (cf. Luke 22:40b) if you are to avoid future temptations in this highly recidivistic sin.

### **Rebuilding a Broken Home**

Let's face it. Adultery is not something you can undo. While you can be sorry for it and you can repent of it, you cannot take it back. Nor can you pretend it did not happen. You must realize that your adultery has inflicted some severe wounds. As is the case with all severe wounds, they will take time to heal and there will be scars. This is part of the awful aftermath of adultery.

If you choose to continue in your marriage despite your spouse's adultery, there will be challenges you will face. Forgiveness is not an option, it is mandatory, whether you divorce or remain married (Matt. 6:14-15). In the spirit of forgiveness, while your spouse cannot demand it of you, your Lord expects you to restore your spouse (cf. 2 Cor. 2:1-11). Though not easy, this is an essential part of the rebuilding process. You cannot hold the sin of your spouse's adultery over his/her head and expect the healing to begin. Perhaps it would help to reflect on the love of our Lord on the cross as you dress the wounds your heart has endured, for it was our Lord who forgave those who nailed Him to cross, even though it was they that He died for in the first place (Luke 23:34). And if you believe the Lord's mercy is beyond you right now, then reflect upon Stephen, who forgave those who stoned him to death for telling the truth, even as the rocks were still leaving their hands (Acts 7:57-60).

You both must accept the fact that the relationship is broken (or at the least, severely damaged). It will need a great deal of careful and prayerful repair. It will require an extra measure of love, patience and diligence, but by the grace of God, the relationship can be rebuilt. Realizing the love of God in your lives, you can rebuild your broken home.

# he 2012 Presidential Election

11/1/2012

Excerpts from [James Baker](#) sermon on October 7th, 2012

Everyone is asking what makes a good president? Does our creator have answers to these questions? Read on to know.

## **How about a leader who rejects the word of God?**

1Samuel 15:23: For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the Lord, He has rejected you as king.

## **Do we need a righteous nation?**

Proverbs 14:34: Righteousness (not the candidate) builds up a nation, but sin is a reproach to any people.

## **Do we want our city to be blessed?**

Proverbs 11:11: Through the blessing of the upright a city is exalted, but by the mouth of the wicked it is destroyed.

## **Should we trust in the candidate?**

Psalms 118:8,9: It is better to take refuge in the Lord than to trust in humans.

Jeremiah 17:5: It is better to take refuge in the Lord than to trust in princes.

This is what the Lord says: Cursed is the one who trusts in man, who draws strength from mere flesh and whose heart turns away from the Lord.

## **Will God bless or curse American?**

Deuteronomy 28:15: If you will not listen to the voice of the Lord your God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon you, and overtake you: Cursed shalt you be in the city, and cursed will you be in the field. Cursed will be your basket and your store. Cursed shall be the fruit of thy body, and the fruit of thy land...

## **Does God really appoint and depose as He sees fit?**

Daniel 2:20-21: Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; He deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning.

## **Can a leader make God mad?**

1Samuel 15:1-30: Samuel said to Saul, The Lord anointed you king over Israel. And He sent you on a mission, saying, "Go and completely destroy those wicked people, the Amalekites; wage war against them until you have wiped them out" Why did you not obey the Lord? Why did you pounce on the plunder and do evil in the eyes of the Lord?

**What's wrong with a few ungodly laws if we have fun and lots of jobs?**

1Kings 12:25: Jeroboam made two golden calves and he said to the people, if it is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt. And this thing became a sin, because Jeroboam built shrines, and he instituted a festival. (Later, because of this, Israel was overthrown).

**So, what qualities should we look for in our next ruler?**

1Kings 3:4-11: Solomon offered a thousand burnt offerings on that altar. At Gibeon the Lord appeared to Solomon during the night in a dream, and God said, ask for whatever you want me to give you. (Solomon's answer) Give your servant a discerning heart to govern your people and to distinguish between right and wrong.

The Lord was pleased that Solomon had asked for this. So God said to him, since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. Moreover, I will give you what you have not asked for, both wealth and honor—so that in your lifetime you will have no equal among kings. And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life.

# What Key Ingredient Is Needed for Joy?

10/1/2012

*Dr. Cardonick is a chiropractor in Philadelphia. He knows full well the problems that come upon the human body through stress and other undesirable habits. His research certainly supports all that the word of God attempts to establish in men. —James Baker*

## **By Dr. Brett Cardonick**

Do you enjoy what you have: your key relationships, material items, spiritual awareness and connection to Source, personal traits and characteristics? If you can't enjoy who you are and what you have now, how will you enjoy even more? This may seem contradictory but it isn't. It reminds me of two thought streams: "Wherever you go there you are" and "I'll be happy when?"

You can choose to enjoy on purpose. What's the key ingredient that helps you do this? Appreciation! If you genuinely appreciate something or someone, you'll enjoy or find joy in it or them. Appreciation and joy are magnetic and attract more. If "more" seems elusive, check your level of appreciation for what you are and have. It's likely a quart or more low. You can simplify your understanding of how Law of Attraction works by remembering appreciation attracts more to appreciate; lack of appreciation attracts less to appreciate.

Here are some common joy stealers we all come across:

We may be good at saying yes to please others when what we need to be good at is saying No to please or nurture peace in us.

We may be controlling, manipulating, or workaholics, which is about trying to make life and others do what we want, whether what we want is aligned with the highest good of all involved or not.

We may not be readily aware of what causes us to feel appreciation and joy, so we don't deliberately seek to experience more of those things.

Our primary motivation is to get, with little to no motivation to give.

We work for a paycheck only, with little to no thought of bringing our light into the workplace or to be a blessing to at least one person each day.

We form relationships with others, maybe even marry someone, so they can "make" us happy, ignoring the fact we're responsible for our own happiness.

We forget that making others happy will bring us joy.

We speak more negatives than positives; we don't stop to think or choose better words before we speak.

We believe being joyful contrasts with being caring; believing that with all that goes on in the world, we have no right or reason to be joyful.

The day I decided to write this article, "stuff" was hitting the fan, (so to speak) Was I enjoying it or able to find joy? Did I even feel like looking for joy? No! But my own words were fresh in my mind. About two hours into the (stuff) I heard chirping. On a shrub outside my window was a splendid cardinal.

THAT brought me joy! I watched it for a few minutes then went back to what I was doing. The cardinal visited again; and again I got up to watch it and express appreciation. The cardinal's visits reminded me that although some events are far from joyful, reasons to connect with appreciation and joy are all around us, even amid (stuff) happening.

We definitely have to pay attention to what we say to ourselves. This is crucial. We can convince ourselves that something is true: positive or negative. One brings us reasons to be appreciative; the other, to perceive there's nothing to appreciate.

Lack of appreciation causes us to miss the good, the beautiful and the blessings. It causes us to shut off the stream of well-being we could enjoy. It causes us to give away our joy and instead, live angry or upset with or about everyone and everything or something a majority of the time. And all the while, this is a choice.

Appreciation eases or displaces anger and other negative emotions and nurtures joy or at least peace. Appreciation is assisted by what we tell ourselves. Too few make the connection between what we tell ourselves, how we feel based on what we tell ourselves, and what we attract because of this.

We do not control all external circumstances, but we can manage our inner environment. What we do about this affects us most of all, but also affects those we interact with. When we lack appreciation, we steal our own joy and inadvertent or not, we affect the joy of others.

Look at your key relationships, your material items, your spiritual awareness and connection to Source and your personal traits and characteristics. Find what you appreciate and find what more you can appreciate about these.

If you want more joy, be more joyful. If you want more joy, be deliberate about your appreciation. State your appreciation. Choose a state of appreciation. And know that you will need to renew this commitment to yourself and your joy

every day, and maybe several times a day. Put this into practice and you'll begin to notice it not only gets easier to do, but more natural to do than not to.

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# One Sinner Destroys Much Good

9/1/2012

By Ron Daly

Wisdom is better than weapons of war; but one sinner destroys much good. (Ecc 9:18) The title of this article comes from a statement of the writer of the book of Ecclesiastes in chapter 9, verse 18. It conveys a thought that each of us must consider. It tells us that a sinner wields a lot of influence, but it is the wrong kind and it is destructive! Notice that the text doesn't say that "many sinners destroy much good," but "one sinner destroys much good." Many times one sinner does more harm to the cause of good, than one righteous person does to a stampeding herd of ungodliness.

A preacher may be a very effective pulpiteer, and he may have a firm grasp on the truth of scripture, but if he doesn't believe what he preaches enough to live it, he is himself a sinner who destroys any good that he achieves (1 Timothy 4:11-12).

An elder may have tremendous leadership skills coupled with a broad knowledge of God's word, but if he doesn't practice what he requires about honesty, controlling the tongue, moral purity, and all else, he isn't fit for the position of overseer. He will destroy any good that he accomplishes (1 Timothy 5:20; Titus 1:7).

A Bible class teacher may be kind, knowledgeable, and very practical in his application of scripture, but if he is a gossip, quick tempered, listens to slander, and never asks forgiveness from those against whom he has sinned, any good that he accomplishes will be destroyed by his sins (Romans 2:19-24).

If others see people in the church who claim to be Christians, but whose lives are full of hypocrisy and evil, then any good that is accomplished by the congregation will be destroyed (Hebrews 10:26-29).

We should promote good instead of destroying it. If our lives are not what God says they should be we are destroying the good that we or other saints seem to be achieving. We must repent of our sins and start anew. Christians, if there is sin in your life, stop it and turn to God. Then and only then will the good that we and others are trying to do will not be destroyed.

# So, you wanna fight, huh?

8/1/2012

By [James Baker](#)

The title means exactly what it implies. We are in the year 2012, and there are many issues dividing people. But the most frightening thing is: when people cannot sit down and discuss things without becoming rude, nasty, crude, or violent.

Now, anyone who will resort to the use of violence because others will not accept the views they present; cannot be carrying the truth (Matthew 7:16-20, 23:29-31). Jesus Christ told the Jews that He was the Savior of the world and that was the truth, however the Jews threatened to kill him (John 8:37-47).

The Apostle Paul spoke the truth on a subject and was hit in the mouth by a man standing nearby. We can see that Paul was surprised and spoke in a tone showing displeasure to the high priest that had commanded him to be hit in violation of the law (Acts 23:1-5).

Why do we have to start calling names, sending nasty hateful e-mails, phone calls, or talk about doing bodily harm to those with whom we disagree? Shouldn't we just sit down instead and bring forth our source of authority and let that information prove the stance we have taken on a subject?

The CEO of Chick-Fil-A got in trouble by gay advocates recently because of his stand for male and female marriage. There is nothing wrong with that. Being born by a father and mother is how all of us got here. No gay advocate came into existence by the cause for which they try to contend for. Leave the man alone, he has a right to voice his stance just like a gay guy can voice his own belief.

Just this past year, a church put a statement on their sign outside the meeting house saying "marriage is of a man and woman".

Gay advocates started attacking that church leaving nasty profane remarks on the phone (but no name or address so that the church members could contact them). Sounds like a bunch of cowards to me. And some of those remarks called for the church building to be burned down.

Now if a person doesn't like what someone has said, this kind of conduct is not the way to deal with it. A church has the right to teach what they believe marriage to be. And it can be done on a sign out front, their bulletins, from the

pulpit or whatever means they have. As Americans we all have the right to free speech, and the right not to be attacked or insulted because of what we may say or teach. The audience has the right to correctly refute the message or just walk away. What is taught by a church doesn't give a person who disagrees the right to insult them with nasty cowardly phone calls or commit vandalism to the church property. Plus, if we do harm to others we will go to jail and why should we jeopardize our position by being put in jail?

For example, I disagree completely with what gay advocates teach. I also disagree completely with the teachings of Islam. However, I would never go to a mosque or a building used by gay advocates, and damage that structure or insult them by calling out names like intolerant, ignorant, discrimination breeder, hater, etc. Nor will I injure or kill a Muslim because of their belief system.

So, how about these two groups returning the same to those who don't agree with them? How about tolerance for those who don't agree with same sex marrying and the belief in Muhammad?

So, if you wanna fight, go to a war zone in the Middle East, become a boxer, pro-fighter or wrestler, etc. Otherwise, allow those of opposing views to express their position. And if there is disagreement, use the polemic platform to honorably refute the message (1 Thessalonians 5:21).

# Addition

7/1/2012

By **Phil T. Arnold**

"All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any" (1 Corinthians 6:12).

Are all things truly "lawful"? Of course not! There are some things that God has forbidden under any and all circumstances. In the Galatian letter, Paul wrote, "Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God" (Gal. 5:19-21). Are the aforementioned attitudes and actions lawful? Obviously not! Therefore, the statement by Paul must be reexamined in the light of the context and the "all things" must be found to have some limitation.

In the context Paul also says, "but all things are not helpful" or "expedient" (KJV). This would also eliminate another category of things which are lawful, and that is those things which God has bound upon man. Again, Paul wrote in the Galatian letter, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law" (Gal. 5:22-23). Is there ever a time or circumstance when the aforementioned characteristics are not "helpful" or "expedient"? Again, we must answer in the negative.

What then is Paul speaking of when he says, "All things are lawful"? We are forced to conclude that he is not talking about those things that God has through his will forbidden nor is Paul speaking of those things which God has bound upon man. Thus, we are left with only one category of things which Paul has under consideration - those things wherein God has not legislated and which are therefore matters of indifference to God, matters which God allows but does not obligate man to do. For example, marriage: God allows us to marry but he has not commanded us to do so. Therefore, it is something that is lawful, but may not prove to be "helpful" or expedient under a given circumstance. Or for

example, playing baseball: God would allow us to play baseball but it may not be "helpful" or expedient under all circumstances, and he certainly has not commanded that we "must" play baseball to be acceptable to him. In 1 Corinthians Paul determined that the matter of eating meats was a matter of indifference to God (morally neutral or a liberty). Yet, he determined that if the eating of meat was not spiritually profitable but instead destructive, he would never eat meat again (see 1 Cor. 8). Therefore, God would have us to conclude even among those things that may be right and lawful within themselves as to whether or not they will (under a given circumstance) build up my faith, hinder my influence, draw me closer to God, distract from my heavenly goal, etc. We are called upon to ask, "Will it be advantageous under a given circumstance to exercise my liberty in this matter of moral neutrality?" And there should not be anything that we would not be willing to forego for the sake of spiritual interests. In addition, Paul adds a second principle to "expediency" or "helpfulness" for making such choices among "all things" of moral neutrality. Paul suggested, "I will not be brought under the power of any." We all are perhaps "creatures of habit" but none of us can afford to allow a "habit" to become an "addiction." "Gluttony" (the failure to be in control of one's appetites) is forbidden in any realm. Peter wrote, 'for by whom a person is overcome, by him also he is brought into bondage' (2 Pet. 2:19b). And again Paul wrote, "Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?" (Rom. 6:16) We can never allow ourselves to become a "slave" to any habit or practice even of moral neutrality. When we do, we lose our ability to practice the first principle Paul suggested. We will no longer be able to determine when a matter of liberty is or is not expedient or helpful. Being enslaved, we will be powerless to say "no." Later in 1 Corinthians 9:27, Paul said, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified." Paul is not here speaking of staying away from evil things or things forbidden by God, but instead he was talking about staying away from lawful things. He uses the illustration of an athlete (1 Cor. 9:24-26) to say that just as an athlete chooses to abstain from many good and right things to keep himself in training and strive for the prize, so too the Christian must exercise control over his desires. We must always be in a position to be able to say "no" concerning anything of moral neutrality or liberty. When a Christian clutches to his "liberty" too tightly it

becomes his lord. And for a Christian to be overpowered by any custom or habit or practice, no matter what it is, is sin.

Is there anything in your life that is your habit or practice and it really is not helpful or expedient to serving the Lord and living for him under the present circumstances? Why then does it continue to be your habit or practice? Is not the kingdom of God, serving the Lord, encouraging your brethren, and leading others to Christ more important than any matter or liberty? Or do you continue in the practice because the "liberty" has become an "addiction" and is stronger than you are? Recognize that such enslavement is sin. Give the matter over to the Lord and let him and your brethren help you to become "disciplined" so as to "deny self" and have Christ enthroned. "But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you become slaves of righteousness" (Rom. 6:17,18).

# Church Discipline and the Granting of Asylum

6/1/2012

(Back in the spring of 2002, I wrote a article on this subject entitled "sinning at one church and going to another" The positive response I got was great, and since that time I have continued to teach on this topic, but haven't found many other articles addressing the issue. The truth of Wayne's article is powerful. May all who read it gather knowledge and act accordingly. —James Baker)

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## By Wayne Goforth

Recently, a family left the congregation of which they had been members, under less than favorable circumstances. When their loving congregation, believing they should "have the same concern one for the other" (1 Cor. 12:25), sought to take steps to correct the matter, the family simply fled to another congregation where they were accepted. When their new congregation was contacted about the matter, and asked if someone from each congregation could sit down with this family to try to bring about repentance, the response was, "It's none of your business; they are not your members anymore." It was further stated that if the offended church were to discipline this family, they would be guilty of "practicing the sponsoring church concept in the area of discipline" since they were now members elsewhere. The sponsoring church is an unauthorized centralizing of funds under one eldership which oversees the work of many churches for them. However, God did authorize the local church to perform the works of evangelism, benevolence and edification (Eph. 4:11-13) of the which discipline is an essential part! Since the family was being disciplined for sins committed while yet members of the previous congregation, there is no parallel that can be drawn to the sponsoring church.

This real life scenario reflects some common problems and misunderstandings of church membership and discipline, both on the part of the individuals being disciplined, and of the congregations to which they may flee, asking that "asylum" be granted to them.

1. Errors on the part of the individuals. Those who would flee discipline have the old misunderstanding of "you can't withdraw from me if I withdraw from you first." Certainly, one may attend any faithful congregation he feels best meets

his family's needs, but if there are discipline problems left unresolved, these must first be corrected before moving on to another congregation. To fail to do so shows little concern for one's own soul since sin remains unrepented and therefore unforgiven (Matt. 5:23-24). It shows little concern for the congregation from which one might flee as well. Correction needs to be made where the sin occurred, where it is known, and where its evil influence has been felt (Matt. 18:15-18). One should be thankful if he is part of a congregation that loves him enough to discipline (Heb. 12:5-11). Instead, the attitude is all too often, "Then I'll just go somewhere else." And, if they look far enough, they will find some congregation that does not love their souls as much, and will accept them as they are, still in their sin, thus perpetuating the problem. Can you imagine an IRS agent notifying a person that because he had not paid his taxes, he was going to jail, only to be told by the tax evader,

"You can't touch me, I now denounce my citizenship." Such would lead to anarchy in the world, and in the church as well. It would virtually eliminate discipline all together. Now, one may be a citizen wherever he wishes, but if there are obligations left unresolved, they must first be settled before moving, or be sent back to correct it as in the case of Manuel Noreiga! This shows little concern for the congregation to which one might go. They are immediately brought into fellowship with an impenitent sinner, his thus becoming a "spot in their love feast" (Jude 12), thereby endangering the souls of the new members as well.

2. Errors on the part of the congregation which would accept those into fellowship who are being disciplined elsewhere. This can be a problem in areas where there are numerous faithful congregations. When problems arise, it is all too tempting for one to just move to another congregation and leave matters unresolved. And, congregations that do not encourage them to first "go and be reconciled" (Matt. 5:24) contribute to the problem. A local congregation is not a city of refuge (Num. 35). At least with the cities of refuge, one had to truly be innocent, or be delivered back for proper discipline. The second congregation in our illustration seems very much like the Corinthian church, being puffed-up over having gained a family in sin, rather than mourning over being put in fellowship with an impenitent sinner (1 Cor. 5:2, 6-8). If the erring brother of 1 Corinthians 5 had asked to be a member of Athens or Philippi, the two churches could have communicated about the man's status without any violation of autonomy, regardless of which church initiated the communication. There is Bible precedent

for communication between congregations without practicing the "sponsoring church" (cf. Rom. 16; Col. 4:13-17). Paul even instructed Onesimus to return to Philemon! And, there is even authority for asking of letters of recommendation from those seeking to place membership (2 Cor. 3:1). And, when one does ask to be identified with a group, must they immediately be accepted, even before the brethren can have a chance to talk with (Acts 9:26-27)?

May I suggest, that it does not suffice for the sin to be confessed only at the new congregation, but to the ones which were initially offended as well (Matt. 18:5). Otherwise, when we have fights with our spouse, all we have to do is to tell some stranger we are sorry and that should settle it! Often, we are too excited about the possibility of gaining new members to want to probe their reason for coming to us, or for leaving their previous group, which we have already established Bible authority for so doing.

## **Conclusion**

Really, was the first congregation really guilty of the sponsoring church? Or, when members flee to another congregation to escape discipline and are accepted, is this closer to the Catholic doctrine of granting sanctuary?

# Jesus and Division

5/1/2012  
By Alan Turner

In Isaiah 9:6, the prophet referred to Jesus as the "Prince of Peace." In the New Testament, He is called the "Lord of peace" (2 Thessalonians 3:16). And at His birth, the angels and the heavenly host said: "Glory to God in the highest, and on earth peace, goodwill toward men!" (Luke 2:14). Around Christmas time we hear folks quoting these passages as if they were originally intended as a remedy for the sad state of affairs in the world (i.e., "wars and rumors of wars"). Contrary to what many people think, these passages are not addressing Jesus' connection to peace between nations. Neither are they saying that His primary mission was to bring peace between men. Jesus did not come to bring peace in the way we normally think of the word. I know this is true because the Bible says so. In Matthew 10:34-36, Jesus said:

"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household."

Again in Luke 12:49-53, the Lord said:

"I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished! Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division. For from now on five in one house will be divided: three against two, and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

So, as shocking as it may sound, Jesus said that He came into this world to bring division. But, before we pursue this subject any further, it is absolutely essential that we understand the statements made in Isaiah 9:6; 2 Thessalonians 3:16; and Luke 2:14. First of all, one can be sure that these statements do not contradict what Jesus said in Matthew 10:34-36 and Luke 12:49-53. The Bible, the inspired word of God, does not contradict itself! In Luke 2:14, the angels and host of heaven are speaking of the peace that would, as a result of this child's work, be able to exist between God and man. As Romans 5:1 says, "having been justified by faith, we have peace with God through our Lord Jesus Christ." This peace was being bestowed upon all of mankind "through Jesus Christ" (Acts 10:36), and the "glory" for all of this belongs to "God in the highest."

"But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of

yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:4-9).

In other words, all of mankind became the enemies of God through sin, and the only way they could be at peace with Him was through His goodwill or grace. This, and this alone, is that of which Luke 2:14 speaks. Yes, it would be true that men who were at peace with God through Jesus Christ would also learn how to be at peace with each other (Romans 12:18; Hebrews 12:14; 1 Peter 3:11), but this was clearly secondary to, and dependent upon, the peace that could, through Christ, exist between God and man. With this truth firmly fixed in our minds, it is now time for us to try and understand what the Lord meant when He said He came to cause division.

### **Jesus Christ Must Be Taken Seriously**

Although many seem to miss it, the Bible makes one thing very clear: Jesus Christ expects to be taken seriously! If one does not kiss (worship) the Son, then He will be angry with him (Psalm 2:12). Those who think Jesus will be tolerant concerning their religious beliefs are sadly mistaken. Jesus made it quite clear that He is not a way to the Father, but He is the way (John 14:6). Peter taught the same thing when he said, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Consequently, in order to spend an eternity with God in heaven, one is going to have to make the right decision about Jesus of Nazareth (John 8:24; 1 John 4:3; 2 John 7).

For instance, our Muslim friends honor Jesus as a prophet of God. In the Qur'an (Koran), Mohammed wrote, "The Messiah, Jesus, the son of Mary, is but the apostle of God and His word" (Sura 4:169). He had previously written, "We have given Jesus the son of Mary manifest signs, and strengthened him by the Holy Spirit" (Sura 2:54). Even so, Mohammed rejected, as do our Muslim friends, the truth that Jesus of Nazareth was God incarnated (John 1:14; 1 Timothy 3:16; etc.). Mohammed believed and taught that Jesus, although a prophet, was just a man. As a result, there is a great division that exists today between those who practice Islam and those who follow Jesus Christ as Lord.

The Jews, who had been entrusted with the oracles of God and therefore should have known better (Romans 3:1-2), failed to "kiss the Son," and they felt His terrible wrath when He came in judgment against their nation and their

religious institutions in the destruction of Jerusalem in A.D. 70 (see Matthew 24:4-34). Since their rejection of the Messiah, there has been a division between the Jews and Christians.

Hindus believe there are many paths that lead to heaven. They believe that Jesus is but one of those ways (i.e., they believe Jesus is a way). But, again, Jesus clearly said that He was the way (John 8:24). When Christians teach that Jesus is the only way to the Father, there is a great rift that develops between the Hindu and the Christian. Now, I've said all that to say this: What one thinks about Jesus causes division, and Jesus emphatically said it would! So sharp would be the divisions caused by Christ, that He said:

"For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a mans enemies will be those of his own household'" (Matthew 10:35-36).

Again, in Luke 12:52-53, He said:

"For from now on five in one house will be divided: three against two, and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

This sharp division over Christ will one day culminate in the great judgment scene where the wise and the foolish, the sheep and the goats, those on the right hand and on the left, and the doers of the word and the hearers only, shall be divided for an eternity (Matthew 7:21-27; 25:31-46).

If all this is true, then why is it that we hear so many Christians complaining about disagreements and divisions taking place in churches of Christ over God's word? Did anyone who loved the truth back in the Fifties and Sixties not think that institutionalism, unless repented of, would cause division? When the current false teaching on marriage and divorce began circulating (i.e., the unbeliever is not amenable to Christ's marriage law), did anyone who loved the truth think that this would not, without repentance, cause division? These divisions occurred and will continue to occur because the word of God does exactly what the Lord intends it to do—provide a criterion for separating the spirit of truth from the spirit of error (1 John 4:1-8), and ultimately separating sheep from goats (Matthew 25:31-33).

It is extremely unfortunate that some who make a plea for the restoration of New Testament Christianity are caught up, quite erroneously, in the pipe dream of a golden era of the church when there were neither problems nor divisions.

But when was that? Churches of Christ have always been plagued by strife (Philippians 1:15-16), false teachers (2 Peter 2:1-3), perverse and destructive leaders (Acts 20:29f., Jude 4), the preaching of a false gospel (Galatians 1:6-9), servants of Satan (2 Corinthians 11:13-15), and divisiveness (3 John 9-10). This is why Jude exhorted Christians "to contend earnestly for the faith which was once for all delivered to the saints" (Jude 3b). This is why Paul admonished Christians to: "Be on your guard; stand firm in the faith; be men of courage; be strong" (1 Corinthians 16:13, NIV). What the kingdom of God needs today are more soldiers of the cross and less spiritual pacifists, who only stand around bemoaning what they say is a lack of love among brethren, and who frequently point accusatory fingers at those whom they consider to be much too strident.

Now, I realize that those who are at peace with God through Jesus Christ ought to be at peace with each other (James 3:18). And if we were all what we ought to be, then this would be the case. In fact, the objective standard for the peace mentioned in James 3:18 is clearly set forth in 1 Corinthians 1:10; 2 Corinthians 13:11; Ephesians 4:3; Philippians 1:27; 1 Peter 3:8; and John 17:21. Unfortunately, the redeemed do not keep this standard perfectly. Yes, it is certainly wonderful when brethren live together in the unity of the Spirit and faith for which Christ died (Ephesians 4:3, 13), and we ought to cherish those times and circumstances, but because Jesus Himself is the standard of authority for God's people, there will be times when we will have to oppose those who teach or practice error. Furthermore, if we do not keep the standard, we, too, will have to be opposed. This is simply the effect of following a standard outside of ourselves. Of course, when compelled to oppose error, we need to be very careful that we don't fall into some sin ourselves (Galatians 6:1). Nevertheless, heresies, contentions, dissensions, and other works of the flesh (Galatians 5:19-21) must be opposed. When this happens, divisions usually occur. As uncomfortable and unpleasant as this is, this is as it ought to be when the truth is at stake. Consequently, let those of us who follow Christ not grow weary in well-doing, but let us confront, oppose, and identify those who do not obey God's word (2 Thessalonians 3:13-15).

In the final judgment at the end of time, all things will be set right. In the meantime, the tares and the wheat grow together in the same field (Matthew 13:24-30). Let us determine to spend our time here in this world proving ourselves to be the "good seed" sown by our Lord, Jesus Christ. Remember, the churches at Pergamum and Thyatira, who basked in the twilight of the 1st-

century, were condemned by the Lord for tolerating false teaching. Reflecting in the twilight of the 20th-century, let us make sure that we are not guilty of the same misdeed

# The College Christian

4/1/2012

By **Harold Carswell**

College can be a wonderful time in a young persons life, despite the pressures of academic achievement. College is not free; therefore the pressure to do well can be quite overwhelming. College can be time of apprehension about ones future and life goals. For most college students, college is the first time they have ever been away from home. There are no parents to tell them what to do on a daily basis. Many college students face tremendous pressure to do things they have never done before and to be with types of people they're not accustomed. Many students do things they will regret the rest of their lives or things that will affect them just as long. Innocence becomes a former memory for most college students. Many face these challenges as well as many that have not even been mentioned. But what has been quite revealing to me is the number of college Christians that do not overcome these challenges. I have wondered if college is the period that young Christians are able to store away their Christianity for four years on the guarantee that God will give them this time to do whatever their heart desires.

## I. College Christians Have Christian's Responsibility.

- A. All Christians have a responsibility (Matthew 5:16 Cf 2 Timothy 2:15).
- B. To others (1 Tim. 2:1-15).

## II. College Christians Have Accountability.

- A. I believe many college students don't believe they have Biblical accountability while in college.
- B. They are accountable to the Lord.
  - 1. No matter where they are every Christian is accountable to the Lord and must give account to Him (Roman 14:12 [account {logos} [every word, thought, and deed] Cf Ecclesiastes 11:13-14 Cf 11:9-10).
  - 2. Note Daniel (Dan. 1:8; 3:12-18).
- C. They are accountable to others.
  - 1. College Christians are accountable to their brethren at home as well as at their immediate locality (Acts 11:24-26; 20:5-7 Cf Hebrews 10:19-25).

2. Why don't college students commit themselves to the local church at their locality? No desire for accountability.
3. What about their kinship to their brethren (Romans 12:9-16).
  - Wherever we are we have responsibility to one another.
4. I believe many college Christians don't believe that the Lord will come back while they are in college.
5. Most believe they are accountable to everything and everyone except brethren!

### III. College Christians Have Tremendous Time For Opportunity.

#### A. To develop their faith.

1. Through adversity and challenges. It's a good time to learn restraint and resistance. College presents many temptations (James 1:2-3 Cf 1 Peter 4:12-14).
2. Through defending the faith (Acts 17:16-21).
3. We have a responsibility to do so (1 Pet. 3:15).

#### B. To develop faithfulness.

1. The college Christian has a wonderful opportunity to develop their commitment to Christ.
2. To develop a willful faith. To put into practice what they have learned previously (2 Timothy 1:5; 3:14-15).
3. To unlearn some bad practices as well (

#### C. To influence & encourage others (1 Tim. 4:12 Cf 2 Tim. 2:22).

Conclusion: The requirements for college Christian are no different than the requirements for any other Christian! Are You A "College Christian" or A "Christian" in College?

## Hard Times in the Land

3/1/2012

By [James Baker](#)

The politicians tell us it will get better, but it's only gotten worse. Townships are going broke, police and firemen are being laid off, schools running out of money, etc. Companies are going belly up, families are losing jobs, homes, and hope. etc. It is a terrible situation with no current light at the end of the tunnel. I don't know what it will take to get the U.S. economy back on track bringing jobs back, but I do know this.

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### Lessons from Deuteronomy 28

<sup>1</sup> And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: <sup>2</sup> And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. <sup>3</sup> Blessed shalt thou be in the city, and blessed shalt thou be in the field. <sup>4</sup> Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. <sup>5</sup> Blessed shall be thy basket and thy store. <sup>6</sup> Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. <sup>7</sup> The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. <sup>8</sup> The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. <sup>9</sup> The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. <sup>10</sup> And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. <sup>11</sup> And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. <sup>12</sup> The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend

unto many nations, and thou shalt not borrow. <sup>13</sup> And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: <sup>14</sup> And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. <sup>15</sup> But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: <sup>16</sup> Cursed shalt thou be in the city, and cursed shalt thou be in the field. <sup>17</sup> Cursed shall be thy basket and thy store. <sup>18</sup> Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. <sup>19</sup> Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. <sup>20</sup> The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. <sup>21</sup> The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. <sup>22</sup> The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. <sup>23</sup> And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. <sup>24</sup> The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. <sup>25</sup> The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. <sup>26</sup> And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. <sup>27</sup> The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. <sup>28</sup> The LORD shall smite thee with madness, and blindness, and astonishment of heart: <sup>29</sup> And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. <sup>30</sup> Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. <sup>31</sup> Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. <sup>32</sup> Thy sons and thy daughters shall be given unto another people, and

thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand. <sup>33</sup> The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: <sup>34</sup> So that thou shalt be mad for the sight of thine eyes which thou shalt see. <sup>35</sup> The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. <sup>36</sup> The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. <sup>37</sup> And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. <sup>38</sup> Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. <sup>39</sup> Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. <sup>40</sup> Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. <sup>41</sup> Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. <sup>42</sup> All thy trees and fruit of thy land shall the locust consume. <sup>43</sup> The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. <sup>44</sup> He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. <sup>45</sup> Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: <sup>46</sup> And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. <sup>47</sup> Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; <sup>48</sup> Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. <sup>49</sup> The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; <sup>50</sup> A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: <sup>51</sup> And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. <sup>52</sup> And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. <sup>53</sup> And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the

straitness, wherewith thine enemies shall distress thee: <sup>54</sup> So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: <sup>55</sup> So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. <sup>56</sup> The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, <sup>57</sup> And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. <sup>58</sup> If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; <sup>59</sup> Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. <sup>60</sup> Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. <sup>61</sup> Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. <sup>62</sup> And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. <sup>63</sup> And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. <sup>64</sup> And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. <sup>65</sup> And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: <sup>66</sup> And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: <sup>67</sup> In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. <sup>68</sup> And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you. (KJV)

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You have just read the 28th chapter of Deuteronomy. This was written centuries ago by Moses. These words are just as true today as they were when spoken to the nation of Israel. We must understand that it is God, not the President who blesses countries with prosperity. If a nation pleases God that nation will be touched with the finger of God for good (Proverbs 14:34, 11:11; Psalm 33:12). However, God will not bless a nation that continues in wickedness. We are at that point in America, and if we want the blessings of God, we must return to His word and do what it said.

We must not pass bills like "gay marriage" which is wickedness in His sight and then expect all to go well for us. When nations are determined to do evil, God will be more determined to bring about the ruin of that nation. So if we want to do well, we must listen to and obey the word of God.

I read in the newspaper last week that some of our state lawmakers in Harrisburg, PA, took a lot of heat because they declared in Pennsylvania that 2012 will be the year of the Bible. Yes, people got mad over that and demanded that it be taken back! And then we think things are going to go good for us? No way!

I call upon America, to make every day, the day of the Bible. Pick those Bibles up, study and obey what the word has said. Repent of evil doing and do right. And if we do so, many of our hard times will get us the help of God (1 Peter 5:6-7; James 4:7-10).

# Home Training

2/1/2012

By **James Baker**

"Train up a child in the way he should go, and when he is old he will not depart from it" Proverbs 22:6.

"Hear, O Israel: The LORD our God is one LORD and you shall love the LORD your God with all your heart and with all your soul and with all your might. And these words which I command you this day shall be upon your heart and you shall teach them diligently to your children and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise, bind them as a sign upon your hand and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates" Deuteronomy 4:6-9.

"Children, obey your parents in the Lord, for this is right. Honor your father and mother (this is the first commandment with a promise, that it may be well with you and that you may live long on the earth. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of God" Ephesians 6:1-4.

"How from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" 2 Timothy 3:15.

Being trained in the home is just as real as a doorknob. Home training is the first place where a child becomes familiar with the terms "yes" and "no" Where the child learns that there are rewards for obedience and punishment for rebellion (Colossians 3:25). Parents are to be solid examples of how to live and make the world a better place, and to install these values in their children. After all, our offspring is the product that parents will be sending out into the world; and the product better be good (Judges 2:10).

Children need to be taught about the existence of God and that He is to be worshipped on a weekly basis. Which means the parents must set aside the first day of the week for that to be done. There is no room for excuses. Man has six days to work and do what he pleases. God only asks for one day of our time (Acts 20:7).

Respect to elders, teachers, and all other people is a value that the parents must enforce and make sure the child understands. When a child respects others and treats them as he would want to be treated, there will be no reports of disrespect of teachers, classmates, or anyone else coming back to the parents (Titus 1:6).

The expectation of punishment is to be rooted into the mind of a son or daughter, so that they will tremble at the consequences when tempted to do wrong (1 Samuel 31:4). No person should learn this on the outside, the great principle of standing up for what is

right and rejecting what is wrong should be taught in the home, before the young person steps a foot out the door.

A young person must be instructed inside the home about bad youngsters that they will encounter in school and others places, and why they must reject what these hoodlums will try to influence them to do. They must be instructed that there is nothing wrong about not following the crowd, and that in life one may have to stand alone at times (1 Timothy 5:22; Proverbs 1:8-19; chapters 2-6).

Values such as honesty, hard work, friendly manners, responsibility for self and others, respect for women and children with all purity, respect for oneself with all purity, and believing that sex belong in marriage must be instilled into the minds of sons and daughters. Parents need to create home classes on purity issues at the age when the opposite sex is an interest in sons and daughters so they can make good choices on dating and marriage (Hebrews 13:4-5; Titus 2:1-15; Romans 12:9-21).

So you see, home training means exactly what the word said. It is putting a son or daughter through values training in the home, so that the person can be sent out into the world and not cause a problem for the school teacher, or a problem for the police, by committing a crime.

Parents must work with their children to make sure they are of the best character. And when they come out to go to the school and finally go into the world. The world will be receiving tomorrow's future, which will be young men and women making the world a brighter place.

# Who Do We Hurt If We Are Gay?

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By [James Baker](#)

The gay community has been asking this question for quite some time, and it is a question meant to stop opposition to their way of life. In other words, they seem to think that no one can answer it. But they are wrong about that, it can be answered, however, I'm not sure that I can talk to them about it.

You see, in order to answer this question, we must agree on a standard by which we examine our beliefs. For example, if two persons are debating bringing a baby from Iran into Pennsylvania one would have to consult with the law of the land. One could not argue "I feel it's alright" or "I believe it is alright". The law of the land would be the standard, and the debate must end around what the law said.

Such is the case when we talk about homosexuality. The existence of same sex relations is not left up to a person to decide if it is sin or not. The existence of homosexual activity being sinful is left up to a Higher power, and it is to that Power we must go to answer the question.

Now, if someone said, "a person can decide the question," be careful, because if a person can decide the question, then I will decide it for everyone right now! I say, "Stop being Gay!" I now ask my gay opponent, is the question settled? And of course he will say no, because he doesn't like my answer, and he will want to continue his homosexuality. So you see, we must look to another source for the answer and not how we think or feel.

With that, I am going to direct us to what the Bible has to say on the subject of homosexuality. The Bible makes the claim to be the word of God, and I affirm that such is indeed the case, because man cannot refute it. So, I ask you to take a walk with me through the scriptures as we look at what God said.

In the beginning, God saw that man should not be without a mate, so God decided to create woman to solve the problem of loneliness (Genesis 2:18-25). The decision to fill the void by having a mate was made by God, and it was the opposite sex who would serve as man's companion (Matthew 19:4-6; 1 Corinthians 7:1-5, 11:8-9).

At the close of the creation activities, God looked at everything, and He saw that all His work was good and ready for man (Gen. 1:31).

So a person may ask, "who do I hurt by being gay?"

You hurt God because He has a plan for you and that plan does not involve having the same sex as a partner. God went through all His work to get everything ready for

mankind to exist on earth, then do we want to change it? Do we want to change His choice of the female for the man, into a man for the man and woman for a woman?

In other words, we are telling God that we don't like what He did for us, and we shall change it. So you see, we hurt God when we are gay. Imagine hosting a supper party and when your guests arrive, they tell you they are going to cook something else because they don't like what you prepared. Now, what if one of your guests said, "who do I hurt by cooking something else?" Well, you would quickly say, "you are hurting me!"

Next you hurt yourself, because by being gay, you are living a life which isn't pleasing in the eyes of God. Homosexual acts are condemned by the Lord, and those who insist on living that way are threatening their own salvation (Roman 1:18-32; 1 Cor. 6:9-10; 1 Timothy 1:8-10; Jude 7). The gay person can be saved if they will repent of homosexual acts and accept the word of the Lord (Acts 2:38, 17:30; Romans 6:1-17; James 1:21-25).

Third, a gay person hurts children when he brings them into a homosexual union. Children are born innocent and they don't become lost until they become affected by the immoral actions of this life (Matthew 18:3-4; Ecclesiastes 7:29; Rom. 3:10-18; 1 John 3:4).

Since homosexuality is a sin, the so-called gay parent is making sin appear to be alright. They tell children that two daddies or two mommies are natural, and it is not. Therefore the child will grow up deceived, thinking that gay unions are fine (Matthew 15:13-14).

No gay person came to this life being the offspring of a gay union. No gay advocate came to this life through the cause which they promote. They all have fathers and mothers, the male and female union which gave birth to them. These people need to return to what God has ordained and shun the temptation of being caught up in the gay movement.

I cannot close this article without saying something about hate speech and name calling. I have seen gay advocates called names of those who oppose them. The truth is, the hater is the one who won't do what God Almighty said.

The hater is the one who hates the work of God and wants to establish his own work. The truth is that the gay advocate needs to be tolerant of what God has said and to refuse that which God has not authorized, because God will judge man at the end.

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matthew 19:4-6).

This is not hate, but correction for our 2012 times. Am I your enemy because I tell you the truth on this subject? (Galatians 4:16).

My job is to preach the word of God and not tell men what they want to hear (2 Timothy 4:1-5).

How about the gay advocates becoming tolerant of the male/female relation which God created? Faithful people are only trying to get them to return to what God ordained.

Famous people, doctors, and teachers are among those who agree with name calling, and they also state that this is 2012 and not ancient times.

However, how one feels on this subject, name calling is not the answer. Even if it is done by a famous or non famous person.

Obedying the word of God is the answer.

And by the way, many so-called churches don't teach the truth on homosexual actions. That is why, Hell will be full of churches who didn't teach truth (Matt. 7:21-22).