

Rom. 14:19  
So then let  
us follow  
after things  
which make  
for peace,  
and things  
whereby  
we may  
edify one  
another.



John 8:32 And  
ye shall know  
the truth and  
the truth shall  
make you free.

October  
8  
2017

## “TILL DEATH DO WE PART”

*Jim Stauffer*

We live in a day and time when the standard marriage vows are not considered to be all that important. How many times have you heard an old timer remind you of the day when men made deals on the basis of a handshake?

What we yearn for is the integrity and character that motivated those of that generation to keep their word. They did so because their name and reputation meant more than riches or achievement to them.

Standing by the marriage vows is identical in that we are honoring a vow we made in the presence of God to the one on earth we love most. *When you make a vow to God, do not be late in paying it; for He takes no delight in fools. Pay what you vow! (Eccl. 5:4)*

So the question remains. Why do people take marriage vows so lightly in this day and age? Everything we know about marriage comes from the One who instituted it in the Garden of Eden. He said and Jesus repeated it in **Mat. 19**, *For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Gen. 2:24)*

We understand the clear implication of leaving father and mother and being joined to or cleaving to our wives. It means our lives change and we now live with and for the one we have vowed to love and cherish, till death do we part. She is first and parents come later.

Do we understand what it means to become one flesh? Of course we understand the sexual union is the act that confirms the union, but is that all that is meant by becoming one flesh? The ISBE (International Standard Bible Encyclopedia) defines it this way, *“Flesh” in Hebrew thought represents the entire person: thus marriage involves a unity of soul and body, of sympathy, interest, and purpose: a husband and wife are no longer two, but one flesh, one spirit, one person* (A. B. Bruce, “Synoptic Gospels,” in Expos. G. T., I, 246). This means they function as a unit of one in accordance with the roles God has authorized.

We learn further about those roles from the apostle

Paul. He defines them with clarity and we will discuss them here. Paul tells us the husband is the head of the wife and that she should therefore submit to his leadership. He uses a comparison in teaching this point. The comparison is Christ and the church. The husband has the same authority over the wife as Christ has with the church. This is not a command for the husband to be a dictator with only his interests in mind. The attached responsibility is for him to love her as Christ loved the church and was willing to die for it. He further instructs husbands to love their wives as they love themselves. All this instruction prevents this relationship from being one sided with the husband pleasing himself, but rather leads him to be considerate of her as a part of himself.

Husbands and wives are like all others when it comes to obeying the commands of God. If one of them chooses to disregard what God said, the other is not obligated to follow them in that evil. But when one or the other executes his judgment within the role God has authorized for them, the other is to honor and accept that judgment. They are, after all, one flesh.

The husband is designated as the spiritual leader of the family. Abraham was an early example of this as attested by God in **Gen. 18:19**. As long as the husband leads his wife and children in the way of the Lord, his judgments are to be honored by the family. He is instructed to bring his children up under the influence of the Lord and they are to submit to such instruction (**Eph. 6:1-4**). By the same token the wife is given instruction and is to take certain roles of leadership in the family. Paul says in his instruction to young widows, they are to marry and when they do they are to rule the household (**1 Tim. 5:14**). What does that mean? Are they to overrule the husband. That cannot be for that would violate the teaching of the same apostle in **Ephesians chapter 5**. It means there are things in family life that come under the domain of the wife. Wives arrange the order of things inside the house in

which the family resides. She plans the meals for the family. She sees to the physical needs of the children. The husband is to honor her judgment in such matters since that is a responsibility God has given her. They are one flesh. They live and conduct their specific roles in harmony because they love one another and respect what God has taught them regarding their relationship.

In Old Testament times such harmony was not promulgated by the husbands and they often put their wives away. An attitude that resembles what we see in couples today. Both men and women today fail to honor God's plan as well as each other and soon the marriage is "on the rocks" and one decides to divorce the other. This action is not pleasing to God. **Mal. 2:16** *"For I hate divorce," says the LORD, the God of Israel, "and him who covers his garment with wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."*

Jesus was asked by the Pharisees if a man could divorce his wife for any cause and His answer was two-fold. He first quoted **Gen. 2:24**, reminding them they were joined in such a way as to become one flesh. He then offers the only reason one could divorce his wife or husband and re-marry. **Matt. 19:9** *And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.*

The marriage vows will regain their strength when men and women consider marriage from the viewpoint of the Bible. God is the author of marriage and therefore is our consultant on what kind of relationship we should have. We must learn to honor God and then in turn our spouses and we can return this sacred union to what God originally planned for it.

## PARABLE OF THE WEDDING FEAST

*"And Jesus answered and spoke to them again by parables and said: The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come" (Matthew 22:1-3).*

The Jewish leadership was singled out by Jesus because of their lack of integrity, their failure to actively participate in the kingdom, and for their disloyalty to God. The parable of the wedding feast illustrates their lack of interest in following the true king of all—Jesus, the Christ, the Messiah of God. According to ancient custom, a king would send his servants into the highways and byways to announce that the time for the wedding feast had come; all were expected to attend. And why wouldn't they? Some, though, refused to heed the invitation. The king reinforced the seriousness of the invitation by sending out yet more

servants; they were to tell all that great preparations had been made—all things were ready; it is time to come to the feast. Those invited were not interested; flippant attitudes drove them to their own concerns. To make sure all knew they were not interested, they killed the servants of the king. The king in rage retaliated. Again, though, he said that the wedding was ready; those who had been invited were not worthy; go and invite others, as many as possible. This effort resulted in a full house of both good and bad attendees. Ancient custom provided needed wedding clothes for those attending; the king did not want anyone to be embarrassed to come in even if they lacked proper attire; still, one guest was not properly clothed.

It is possible for each of us to go through each day, week, month, year, yea, through an entire lifetime, without recognizing our need for the Lord. It might be possible for each of us to live our lives in a "church" setting and still not see our greatest need. We attend, we worship, we pray, we give, and we study. We are part of a group that seems to be on the right pathway. Those in the parable who made light of the king's invitation were occupied with their own lives. We can become slaves of our own desires, however innocuous they might be. We warm to the idea of a great banquet until it is time to stop what we are doing rather than run with thankfulness to the king. Matthew's gospel points out the failure of the Jews, the prophets, and the religious leaders; they did not want to see how great the feast was; they failed to see the honor of the king's gracious invitation.

Jesus said: *"For many are called, but few are chosen" (Matthew 22:14)*. True, all are called, both Jew and Gentile, both good and bad; the gospel call is for all. Even if all answered the call and came to the king, there would still be room for more. The chosen (re: Israel in the OT as God's chosen) are those who answer the call of the king. Certainly God chooses; but you and I can reject His choice. When we do that, we are not worthy.

**Randy Harshbarger**

## What is Providence?

In **Joshua 5:11,12** we read that after the Israelites had crossed over the Jordan River and ate of the fruit of the Promised Land that the manna, which they had eaten daily since they came out of Egypt, ceased. God had provided it supernaturally every morning and now it was gone. What were the Israelites to do? God had stopped providing for them!

Well now hold on just a second there. Just because God had stopped providing manna for them supernaturally did NOT mean that God was going to stop providing for his children. We read, *"And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of*



*Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.”* God was going to provide for the children of Israel the same way He provides food for everyone else: through work! That’s what theologians call ‘providence’.

Providence is just what the word implies. God’s people of all ages have understood what Abraham did in **Genesis 22:8**, *“God will provide”*. There God spoke with Abraham and prevented him from harming his son, that’s supernatural. The ram being caught by its horns in the thicket at just that time and in just that place is still God providing but He needed to perform no miracle in order to do so. He just used natural laws (of which He is the author) in order to bring it about. It is NO LESS God who is providing, though He uses no miracle to do so, than it was God who supernaturally provided the manna many years later.

**Cleveland Reddinger**

### ***“They Were Cut To The Heart”***

**Kyle Pope**

On the day of Pentecost, as recorded in **Acts chapter two**, we are given a glimpse into the heart and soul of the Jewish men and women who first heard the gospel preached to them on that monumental day. **Acts 2:37** tells us— *“Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men and Brethren, what shall we do?’”* (NKJV ). What resulted from this condition of heart was the conversion of some three thousand souls (**Acts 2:41**) who *“...continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers”* (**Acts 2:42**).

In our day we have become very familiar with the story of Jesus’ death by crucifixion. Gold crosses hang from the necks of athletes and musicians, celebrities and models.

On these ornamental crosses may be portrayed the anguished artistic representation of the dying Christ— yet people most often focus on the music, athletic skill, or beauty of the model or celebrity, not the reality of the One who died for us. God forbids the worship of images whether of true Deity or idols (**Exodus 20:4- 5**), but what does it reflect about our culture that such images have become a casual accessory with no thought of the event portrayed?

In the church we assemble each Lord’s Day and celebrate the solemn memorial that commemorates Jesus’ death. Around a nicely polished table we break bread, which is to represent the body of the Son of God surrendering to death. From a clean cup arranged in a shining tray, we drink a sip of juice, which is to represent the blood stolen from the Savior’s veins by the stakes and spear of His filthy executioners. As we observe

this memorial, we must constantly chase from our minds thoughts of the meal at home after services, the past week’s activities, the television program of the past night, an assignment at school, or the unpaid bills waiting for us. Yet, how often can we truly say we are *“cut to the heart?”*

Is the world so unfamiliar with the truth of the death of Christ that it is untouched by its horror? Have we as Christians become so familiar with the account that we are callused to its cruel heart-stirring realities?

When David sinned by committing adultery with Bathsheba and then conspired to have her husband die in battle, the horror of his own behavior escaped him. Only when the prophet Nathan came and told him a veiled story about a rich man’s cruelty in taking a poor man’s lamb was his heart stirred to anger, then repentant sorrow (**2 Samuel 12:1-7**).

Are we like David, when it comes to our attitude towards Jesus’ death? Does a news report about some tragic loss of life cut us to the heart more than the message of the crucified Christ? Can we be captivated by a heartbreaking drama in a book, movie or TV show and yet remain untouched by the drama of the gospel?

The challenge for us is to realize everyday the reality of Christ’s death for us. This is not about emotionalism, but about the rational realization of what Jesus’ death was and should mean to each of us. We must keep it from becoming something that we accept casually and unemotionally and instead let it stir our hearts daily to greater faithfulness to the Lord and to His people. If Christians in this age would allow the message of the crucified Messiah to touch us as it did those on the day of Pentecost it might be that the message of the gospel would again *“turn the world upside down”* (**Acts 17:6**) today as it did when it was first preached.

***via Faithful Sayings; Amarillo, Texas.;Taken from The Market Street Messenger***

Heart is used in Scripture as the most comprehensive term for the authentic person. It is the part of our being where we desire, deliberate, and decide. It has been described as "the place of conscious and decisive spiritual activity," "the comprehensive term for a person as a whole; his feelings, desires, passions, thought, understanding and will," and "the center of a person. The place to which God turns."

***J. Stowell, Fan The Flame, Moody, 1986, p. 13.***

**Matt. 5:8** *“Blessed are the pure in heart, for they shall see God.*

**Matt. 6:21** *for where thy treasure is, there will thy heart be also.*

**Matt. 22:37** *And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

**Psa. 1:1** *Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers: 2 But his delight is in the law of Jehovah; And on his law doth he meditate day and night. 3 And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. 4 The wicked are not so, But are like the chaff which the wind driveth away. 5 Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. 6 For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.*

## **HOURS OF WORSHIP**

Sunday A.M. 9:30 Bible Study

Sunday A.M. 10:20 Assembled Worship

Sunday P.M. 5:00 Assembled Worship

Wednesday P.M. 7:00 Bible Study and Worship

**Visitors welcome**

**We conduct in home Bible Studies**

**We offer Correspondence Courses**

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### **NEWS AND NOTES:**

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STEVE WIMP.

BIBLE CLASSES  
SUNDAY MORNING = EPHESIANS,  
PHILIPPIANS, COLOSSIANS  
BILL MILLER - TEACHER

WEDNESDAY EVENING  
ISLAM VS. CHRISTIANITY  
JIM STAUFFER - TEACHER

SUNDAY SERMON:  
THE EFFECTS OF THE GOSPEL  
JIM STAUFFER



## **What Must I Do To Be Saved?**

**Hear** the gospel - Romans 10:17

**Believe** in Jesus Christ - Hebrews 11:6

**Repent** of sins - Acts 17:30

**Confess** Christ as Lord - Romans 10:9,10

**Be Baptized** for remission of sins - Acts 2:38

**Be Faithful** unto death - Revelation 2:10