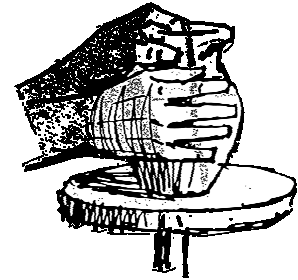


His Workmanship Westside

*"For we are His workmanship, created in Christ Jesus for good works."
—Ephesians 2:10*



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Isaiah 64:8

"What God Has Joined, Let Not Man Separate," Divorce and Remarriage, Part 2, by

Jesus said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." The disciples said to Him, "If such is the case of a man with his wife, it is better not to marry." But He said to them, "Not everyone can receive this saying, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it. Matthew 19:8-12.

Last week we saw two ways to be compassionate and caring in relation to divorce—we must pursue both. We are (1) to come alongside divorced persons while they grieve and repent (wherever necessary), and to stay by them through the painful transitions, and to fold them into our lives, and to help them find a way to enjoy the forgiveness and the strength for new kinds of obedience that Christ has already obtained for them when He

died and rose again; and (2) to articulate a hatred for divorce and why it is against God's will and to do all we can Biblically to keep it from happening.

Keeping an Eternal Perspective.

One reason the article in the 1/26/14 bulletin emphasized the dignity and worth and Christ-exalting potential of singleness is because divorce throws thousands of people into that situation, many of them against their will. If we are going to stand for marriage as the life-long commitment to one living spouse, then we must be prepared to love single, divorced people with all our hearts and homes and families.

We must keep a clear, Biblical, eternal perspective, and remind ourselves repeatedly that compared to eternal life with God, this earthly life—single or married, divorced or not—is very short. "You are a mist that appears for a little time and then vanishes," Jas 4:14. If a person is going to remain single to honor his or her marriage vows, that perspective will be crucial.

God Makes and God Breaks. For the last two weeks we have seen that if the most ultimate meaning of marriage is to represent the unbreakable covenant-love between Christ and His church, Eph 5:22-3, then no human

being has a right to break a marriage covenant. If the impossible day came that Christ would break his vow, "I AM with you always, to the end of the age," Mt 28:20, then, on that day, a human being might be allowed to break his marriage covenant. This explains why Jesus did not settle for the divorce provision of Deut 24:1-4, but said, "What therefore God has joined together, let not man separate," Mk 10:9. In other words, since God is the One Who decisively makes every marriage, only God has the right to break a marriage. And He does it by death—the traditional and Biblical marriage vows have one and only one limitation: ".,.,till death do us part," or, "as long as we both shall live."

Four Crucial Questions. As you know, when a person takes such a stand on the inviolability and sacredness of marriage and the illegitimacy of divorce and remarriage while the spouses are alive, there are many questions, both Biblical and practical, that have to be answered.

First, does death end a marriage in such a way that it is legitimate for a spouse to remarry? The answer is yes, and no one seriously disputes it.

continued on p. 2

"For the LORD God of Israel says that He hates divorce, because it covers one's garment with violence," says the LORD of hosts. "Therefore take heed to your spirit, that you do not deal treacherously (unfaithfully; with betrayal)." —Malachi 2:16

See Rm 7:1-3; below on 1 Cor 7:39. Paul said that to divorce and remarry while your spouse is living is adulterous, but to remarry after the death of a spouse is not. The reason for this is that Jesus made plain that in the resurrection there is no marriage, Mt 22:30. Death is the decisive and eternal end of marriage. The spouse who has died has moved out of the earthly sphere where marriage happens and is no longer married. Therefore the spouse on earth is no longer married. Thus remarriage after the death of a spouse is not only legitimate, but speaks a clear Biblical truth—after death there is no marriage.

Second, if a divorced person has already married again, should he or she leave the later marriage? The reason this question comes with such force is that Jesus spoke of the second marriage as committing adultery. *"Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery,"* Lk 16:18. Remarriage, while a divorced spouse is still living, is an act of unfaithfulness—betrayal, treachery—to the marriage covenant. Thus, to remarry is adultery. We promised *"till death do us part"* because that is what God says marriage is, and even if our spouse breaks his/her covenant vows, we will not break ours.

But what about a person who remarries against God's will, and thus commits adultery in this way—should repentance demand that he or she later break the second marriage? The marriage should not have been done, but now that it is done, should it be undone by man? It is a real marriage. Real vows have been made, and sexual union has happened. Might that (second) real covenant of marriage

may be purified by the blood of Jesus and set apart for God? For a couple who repents and seeks God's forgiveness and receives His cleansing—should they think of their lives as ongoing adultery? In the eyes of Jesus, that's just how the relationship started. Each marriage partner in this situation must examine the scriptures, especially Eph 5:8-17; 4:25-30 (Col

Followers of Jesus are radically devoted to one wife or husband as long as they both live.

3:5-17); 2 Tim 3:1-7; Gal 5:23-24; Rm 6:1-18; also Deut 24:1-4; and vows.

Third, if an unbelieving spouse insists on leaving a believing spouse, what should the believing spouse do? Paul answered: *"To the rest I say (I, not the Lord) [which means, "I don't have a specific command from the historical teachings of Jesus, but I am led by His Spirit"] that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.* [This means that marriage is such a holy union in God's eyes that a believer, a child of God, is not defiled by having sexual relations with an enemy of the cross; and the children are not born with any kind of special contamination because the father or mother is an enemy of Christ. They're not saved by being married to a believer or born to a believer, but they are set apart for proper and holy use

in the marriage.] *But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. For how do you know, wife, whether you will save your husband?"* 1 Cor 7:12-16. So this passage teaches that if divorce is forced on a believer by an unbeliever, the believer should not make war on the unbeliever to force the unbeliever to stay. The reason Paul gave for this is that, *"God has called you to peace."* But this text does not teach that we are free to remarry when this happens, for several reasons. 1) First, when Paul said in v. 15, *"In such cases the brother or sister is not enslaved/bound,"* he meant, *"not enslaved to stay married when the unbeliever over time insists on leaving and sues for divorce."* He was not saying, *"The brother or sister is not enslaved to stay single—and thus free to remarry,"* because Paul, the lover of singleness, would not have spoken of singleness as a state of slavery or bondage. It is very unlikely Paul would talk like that. 2) The second reason he was not saying the abandoned spouse is free to remarry is that he just pointed us in the opposite direction in vs. 10-11, *"To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife."* With a statement like that (*"if she does, she should remain unmarried or else be reconciled to her husband"*), it is not likely that Paul was supporting remarriage 4 verses later. 3) The third reason he wasn't supporting remarriage when he says, *"the brother or sister is not bound,"* is that Paul's argument in the next verse (16)



Let your faith be seen in 2014
 “I rejoice to see your good order and the steadfastness of your faith in Christ.” —Colossians 2:5

Divorce & Remarriage, from p. 3 doesn't support that. It supports freedom to accept divorce peacefully, not freedom to remarry. “For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?” v. 16. In other words, you don't know, and therefore you can't use that as an argument to create an ugly fight to stay married. So the words in v. 15, “In such cases the brother or sister is not enslaved,” mean you are not tied to this marriage when your unbelieving spouse demands out, because you have no assurance that fighting to stay in will save him. 4) A fourth reason for believing Paul upholds Jesus's ideal of no remarriage after divorce while the estranged spouse is alive is v. 39: “A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wills, only in the Lord.” So Paul and Jesus are of one mind that followers of Jesus are radically devoted to one husband and one wife as long as they both shall live. This ideal tells the gospel truth most clearly: Christ died for His bride and never forsakes her.

4. Fourth, Are there no exceptions to the prohibition of remarriage while the spouse is living? The main argument for the exception of adultery—that is, the argument that when there has been adultery against a spouse he or she is free to divorce and remarry—was given by Jesus in Matthew 19:3-12, which is very much

Discipleship Here At Home

Divorce, Remarriage from left

like the words of Jesus in the parallel Mark 10:1-12. There are two main differences. The first one is in Mt 19:9 where there is an exception clause: “And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”

Most scholars say that the words “except for sexual immorality” applies to both “divorces his wife” and “marries another.” The Greek word for sexual immorality is *porneia*, which means “fornication; harlotry (including adultery and incest).”

Guidelines for Marital Accountability. Marriage is a human relationship ordained and instituted by God, Malachi 2:14-16. His original design was one man and one woman united by covenant and sexual union for life, Gen 2:23-24. The relationship was a mystery in that it set forth symbolically in physical form the relationship between Christ and His people, Eph 5:21-33; Is 54:5; Hos 2:14-23; Ezek16; Jer 3:20. Therefore God hates divorce for what it does to people and for what it does to the glory of His own covenant with the church.

Nevertheless, because of the deceit and power of sin and because of the remnants of corruption in our own hearts, divorce still happens in the lives of some Christians. A mature and spiritual Christian may be forsaken by a disobedient or unbelieving spouse. Two professing believers may drift so far from the Lord that they no longer recognize the authority of the Lord Jesus or the binding nature of their marriage covenant. The church, as a spiritual family with radical commitment to Christ and earnest love for each other, should be ready to minister healing, reproof, forgiveness, discipline, correction, and restoration wherever appropriate to its own and to the world.

Next week: *Unforgivable Sin, Guidelines*

PRAY FOR healing, protection, help, and comfort here and away

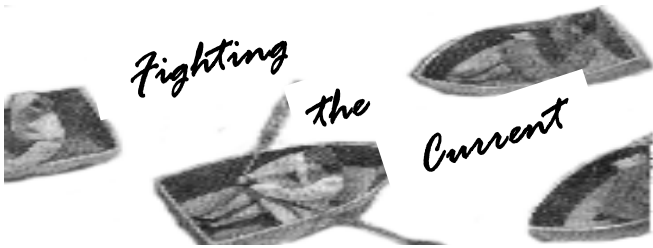
Letha Fink's husband **Ed**—chemo treatment s for prostate cancer that has spread'
Autumn Hadders—celiac disease, an immune system reaction to gluten
Szymanskis' granddaughter **Molly** and friends—witnessed teen friend **Vince Nett** putting himself on fire last week in suicide attempt; **Vince** in critical condition; all friends traumatized
David Hull, a friend of **Randy Reames**—leukemia relapse; infection; pray open to gospel
Eric Perry's 2 coworkers—**Elaine Vigil's** sister-in-law to hospice; **Linda Duncan** in PT after hip surgery
Caleb Howell's friend **Cage**—body rejected liver transplant; colon cancer
Mark Campbell—cardio issues; cards to 2535 Brady Dr, CO Springs 80917

CHRONIC CONDITIONS

Logan Corray; Rocco Sangellino Jr; Addison Tope; Pat Wilkes—asthma
Autumn Hadders—epilepsy
Jonathan Hadders—RA
Danielle Huelsman—vertigo, CV syndrome
Kirk Johnson—worsening MS; needs help around his house
Menards—aging; **Lloyd**, diabetes, weak;
Virginia, worsening rapid macular degeneration; high BP
Sandra Perry—neuropathy from diabetes; kidney failure, may need dialysis
Cheryl Reames—diverticulitis; fibromyalgia
Nell Free—pacemaker, heart; back pain
Judy Sartin—spinal stenosis; severe arthritis
Judy Sartin's grandson **Tristen**—autism
Lynda Szymanski—COPD, lung

Traveling Larry Campbell is in FL for work until Fri .

Job concerns **Linda Szymanski**
Expecting **Liz Kosik**, early April—blood platelets low; **Christina Adams's** daughter **Kayla**, May
Directory Updates **Sarah McMurray** has moved to her first own house: 2577 Eaton St Edgewater, CO 80214
Pearl Chapman to assisted living care: 555 S Pierce St #321 Lakewood CO 80226 Phone 720-239-3090



Exposing current thoughts & trends

Women Preachers and Church Leaders, S. Michael Houdmann

There is perhaps no more hotly debated issue in the church today than the issue of women serving as pastors/preachers. As a result, it is very important not to see this issue as men versus women. This is not an issue of chauvinism or discrimination. It is an issue of Biblical doctrine, which proclaims: "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man, but to be in silence." 1 Tim 2:11-12. In the church, God assigns different roles to men and women. This is a result of the way mankind was created and the way in which sin entered the world, 1 Tim 2:13-14. God restricts women from serving in roles of teaching and/or having spiritual authority over men. This precludes women from serving as elders in the church, 1 Tim 3:1, "*If a man desires the office...*" Thus, she should not rule over men, preach to them, or have spiritual authority over them.

A *common objection* to this teaching is that Paul restricted women from teaching because in the first century women were typically uneducated. However, Paul never mentioned educational status in 1 Tim 2:11-14. If education were a qualification for ministry, the majority of Jesus's disciples would not have been qualified. A *second objection* is that Paul only restricted the women of Ephesus from teaching (1 Timothy was written to Timothy, who preached for the church in Ephesus). The city of Ephesus was known for its temple to Artemis, a false Greek/Roman goddess, so women were the authority in the worship of Artemis. However, the book of 1 Timothy nowhere mentions Artemis, nor does Paul mention Artemis-worship as a reason for the restrictions. A *third objection* is that Paul was only referring to husbands and wives, not men and women in general. The Greek words in the passage could refer to husbands and wives; however, the basic meaning of the words refers to men and women. Further, the same Greek words are used in verses 8-10. Are only husbands to lift up holy hands in prayer without anger and disputing (v. 8)? Are only wives to dress modestly, have good deeds, and worship God (vs. 9-10)? Of course not. 1 Tim 2:8-10 clearly refers to all men and women, not only husbands and wives. There is nothing in the context that would indicate a switch to husbands and wives in verses 11-14.

Why should women not teach or have authority over men? Because "*Adam was created first, then Eve. And Adam was not the one deceived; it was the woman who was deceived.*" The order of creation has universal application in the family, Eph 5:22-33, and in the church. God created Adam first and then created Eve to be a *helper* fit for Adam. Eve was deceived. As a result, God has given men the primary teaching authority in the church.



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Pastors

Larry Campbell (303) 246-8810
DeWayne Howell (303) 973-7283

Preacher

Jim Reingrover (303) 973-5102

Assembly Schedule

Sunday

Bible classes	9:00 am
Morning assembly	10:00 am
Afternoon assembly	1:30 pm

Wednesday

Bible classes	7:30 pm
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Sunday morning:

Adult Bible study, "Come out from among Them" Series, 2 Cor 6:17:
"Women Preachers and Teachers,"
DeWayne Howell

Sermon:

"It's Not Our Job to Fix Other People,"
by Jim Reingrover

Sunday afternoon theme for February—COMMITMENT

Sermon:

"Understanding Commitment,"
by Jim Reingrover