

Truth
Author unknown

One thing that is absolutely indispensable to the practice of pure religion is truth. *“Buy the truth, and sell it not; also wisdom, and instruction, and understanding” (Proverbs 23:23)*. Whatever truth may cost (time, money, lands, houses, or physical suffering), it is worth the price; and once obtained, it must not be sold at any price.

It matters little what we think, feel, imagine, suppose, or would like to believe; the truth is what counts. Jesus said, *“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (John 8:31-32)*.

Apollos was an eloquent man, mighty in the Scriptures, fervent in spirit, bold, and convincing; but he lacked the one thing which all must have to be successful in preaching—the whole truth (Acts 18:24-28). Eloquence is not necessary if one has the truth; other things may be helpful, but are not essential.

To disregard, neglect, reject, or deny the truth is to dispense with the indispensable. ♦

WHAT'S THE DIFFERENCE?

BETWEEN the atheist who would not dream of financially supporting the church and the Christian who will not financially support the Lord's church?

BETWEEN the skeptic who does not believe the Bible and the negligent Christian who never reads it?

BETWEEN those who do not believe in Bible classes and those who choose never to attend a class?

BETWEEN the atheist who does nothing to build up the Lord's church and the Christian who finds fault with others, but does nothing himself?

BETWEEN a man of the world, and a person in the church who lives like a man in the world?

BETWEEN a man of the world who lives for self and a person in the church who lives for self, not God?

These are tough questions for Christians who live in a tough world. The fact is, Christians make no difference until they are different. Again, **WHAT'S THE DIFFERENCE?** ♦

What Must I Do To Be Saved?

Hear and Learn - Rom. 10:17 m. 10:9-10 ; 1 Pet. 3:21 ; John 6:45; 17:3

Believe - Heb. 11:6; John 6:29; 8:24

Repent - Luke 13:3; Acts 3:19; 17:30

Confess the Lord - Matt. 10:32-33; Romans 10:9-10; 1 Pet. 3:21

Be Baptized - Mark 16:16; Acts 22:16; Gal. 3:26-27

Continue in the Apostles' Teaching - Acts 2:42; 2 Tim. 3:14-17

About the Hillcrest church of Christ

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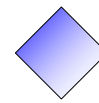


Schedule of Assembly

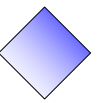
Bible Study: Sunday, 9:00am
Worship Service: Sunday, 10:00am
Bible Study: Wednesday, 7:00pm*

*A song service is held on the last Wednesday of every month

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The Voice of Truth



November 6, 2011

Marriage, Divorce and Remarriage

By Jimmy Pettigrew

First, I want to say that marriage is an institution of God given to man. It was not given to Adam as an individual, or to him and Eve as a pair. It was given to man, and they were the first to enjoy its blessed provisions. *“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:24)*. That this applies to man generally is true because strictly it was not true of Adam; He did not leave his father and his mother to cleave unto Eve, but man generally does so have to do. Since marriage is for men generally and universally, we conclude that the law regulating the institution is for all man. It is a mistake to think the laws of marriage only apply to people in the church, and not people of the world. If the laws regulating marriage are binding only on the church members, it would follow that God does not join in matrimony those who are not Christians. Marriage is not a church ordinance. Marriage did not begin on the day of Pentecost; it began with Adam and Eve.

In **Matthew 19:3** the Pharisees came to Jesus, they came testing Him, tempting Him. These Pharisees asked Jesus *“Is it lawful for a man to divorce his wife for just any reason?”* The Lord's response: *“And he answered and said, Have ye not read, that he who made (them) from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:4-6)*. Jesus settled the question by the original design of marriage, as shown in **Gen. 2:24**. The Pharisees asked the Lord; in view of His answer that there is to be no break in a marriage, *“Why then did Moses command to give a bill of divorcement, and to put (her) away?” (Matt. 19:7)*. They are saying you have to be wrong because you are contradicting Moses in **Deuteronomy 24**. Jesus answered this question by saying; *“Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so” (Matt. 19:8)*. Notice, first of all, that the Pharisees had interpreted **Deuteronomy 24:1-4**

as a command (**Matt. 19:7**), but Jesus corrects that in this verse by implying that Moses didn't command divorce; he rather permitted, allowed, and suffered it. God permitted this, says Jesus, because of your hardness of heart. This was not God's original intention; from the beginning it has not been this way. In other words, God's law about marriage had never been taken away. God had only granted through Moses a temporary exemption from its observance. This is extremely important to keep in mind as one evaluates the claims of certain people who maintain that **Matthew 19:9** is a covenant passage and therefore limited in application to those who are already members of the church. Since Jesus' teaching in **Matthew 19:9** is designed to reaffirm Jehovah's original marriage code; the verse cannot be so-called covenant passage, that it only applies to a Christian husband and wife. Christ's teaching on marriage was a restoration of heaven's original plan. But God's original plan surrounded mankind as a whole. Thus, Christ's teaching on marriage surrounded mankind as a whole. He will restore marriage to the level of the Father's original intention.

“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” (Matt. 19:9). “Whosoever”, meaning any one, that is, this teaching is not limited to just members of the church; it applies to whatever man divorces in the manner Jesus described, “fornication”. Fornication indicates the one reason for which a person might divorce a mate and remarry and still be innocent before God. Anyone who holds there is some other door than the one named by Jesus holds that Jesus did not tell truth! Whoso, that is, what ever person marries the woman put away by her husband, whether the reason was fornicating or because she burned the bread, doth commit adultery, because she is not marriageable in either case. The Lord had stressed that there is one scriptural ground upon which there can be divorced and remarriage accept-

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able to God. This, the cause of fornication! To the disciples this was a hard saying (**Matt. 19:10**).

It is alleged by some that since baptism washes away all sins (**Acts 22:16**), it sanctifies marriages which existed at the time of baptism - so - those involved in adulterous marriages (Those which violate **Matthew 19:9**) do not have to separate after baptism. They say baptism sanctifies a sinful relationship. Baptism does not destroy a sinful marriage and create a righteous one. Repentance is before baptism. Repentance demands a reformation of life. In the case of an unscriptural marriage (one which violates **Matt. 19:9**), repentance demands that one get out of that marriage. If a man has stolen a horse, if he truly repents, he will not keep the horse. Suppose a man is living in polygamy, and he decides to obey the gospel: May he continue to live with a dozen wives after his repentance and baptism? Does his obedience to these commandments of

"Til Terrible Illness Do We Part"

By Jarrod Jacobs

In yet another attack against God's will for marriage and its permanency, Pat Robertson, host of "The 700 Club," has emerged to said that a person whose spouse has Alzheimer's disease could divorce the ailing spouse and find someone else. This statement was broadcast on his television show on Tuesday, September 13, 2011. He included the caveat that the divorcing spouse ought to provide for "custodial care" for the ill spouse, but otherwise, the person, according to Robertson, would be justified in divorcing the spouse and marrying another.

Robertson's co-host on the show asked him such questions as: "What about 'for better or for worse?' and, 'in sickness and in health?'" She went on to say, "If you respect that vow, you say `til death do us part'." Robertson's response was: "This is a kind of death." According to Robertson, since the ailing person is enduring a "kind of death" in losing cognitive function, then this justifies the healthier person's decision to divorce and find a similarly healthy mate! How horrible! In addition to Robertson's statement being completely anti-Scriptural (**Matt. 5:32, 19:9; Rom. 7:2-3**; etc.), it is also unethical, reprehensible, irresponsible, and just down-right mean to entertain thoughts that when a spouse gets "too sick", then the healthy spouse would have God's sanction to divorce and find someone else!

Based on Robertson's reasoning, wouldn't the person who has a spouse dying of terminal cancer also be justi-

the gospel change his polygamy from unholy relations to holy relations? Polygamy is one form of adultery; living with a person who has been divorced from another for any cause except fornication is another form of adultery. Repentance means that one ceases to live in sin. The thief quits stealing when he repents, and the one living in adultery with a divorcee must dissolve his adulterous union.

Divorce for any cause than fornication does not destroy the union in God's sight. "What God joined, no man can put asunder". Since God joins a man to his first lawful wife and since divorce for trivial cause does not destroy that union, if the man marries he is living with one woman while bound to another. That is what makes the second union unholy. Baptism does not change the nature of that union. Jesus taught that fornication was the only cause whereby one could dissolve the marriage bond and be eligible to remarry. ♦

fied in divorcing and marrying someone healthier? So long as "custodial care" was provided, of course! After all, the ravages one suffers as terminal cancer spreads through the body is a "kind of death," too! What about lung diseases, heart diseases, bone diseases, etc.? Actually, once we are born we begin to die (**Gen. 3:17-19; Ecc. 9:5; Heb. 9:27; Ecc. 12:7**). Therefore, are we not all suffering a "kind of death" as we move toward our "eternal home" daily (**Ecc. 12:5**)? Based upon Pat's reasoning, I wonder why Mrs. Robertson would want to stay married to Pat at all when she can simply provide for his "custodial care" and find a healthier spouse?

I am glad to see many in our country outraged by Robertson's words. I was sorry though, that people spoke in outrage merely from the standpoint of feelings, rather than Scripture. This is because much of our population is ignorant of God's words (**Hos. 4:6**), and ignorant of the fact that it is God who instituted marriage in the first place! What, then, has God said concerning marriage and its permanency? May spouses divorce when bad problems come, such as one spouse gets an incurable disease? Let us note that God spoke about marriage in both the Old and New Testaments. He said

"Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for

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him So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (**Gen. 2:18-24**).

"And Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?' He answered, 'Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate'" (**Matt. 19:3-6; Mk. 10:7-9**).

"For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress" (**Rom. 7:2-3**).

A cursory reading of these texts shows us that God's will for marriage and Pat Robertson's will are diametrically opposed! In truth, when hard times come to a marriage (and they will), THIS is the time that we ought to turn to God and lean upon Him all the more (**I Pet. 5:7**)!

It is difficult to imagine all the emotion one feels when a spouse has contracted a fatal disease, or a disease from which there is no cure like Alzheimer's. However, one who knows the Lord's will (**Rom. 7:2-3**) and one who loves his spouse as himself (**Eph. 5:28-29; Titus 2:4**), would not think of abandoning his life-long love, partner in life, and parent of the children, etc., at this time in life when the need is the greatest! Truly, let us "love thy neighbor as thyself"! This, the "second commandment", applies in the

home as well as among strangers (**Matt. 22:39**)! Can we think of any greater expression of such love than when we see the healthier spouse caring for the ill spouse in those final years? What selfishness it displays when people are encouraged to divorce a life-long spouse when the problems of life are the greatest! Shame on us!

What makes this worse is to learn that Pat's view is not unique. In fact, a man named Stephen Gola wrote a book entitled: Divorce Hope wherein he encourages people to get out of what he calls "bad marriages" in order to find "good marriages." He suggests that there is such a thing as doing the right thing for "too long" and that God supports your divorce even if the church does not! What convoluted thinking is this? Please go back and read what the Bible reveals concerning marriage and its permanency. This is yet another occasion where man's thinking is diametrically opposed to God's thinking! In the long ago, Isaiah recorded the following words from God: "For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (**Isa. 55:8-9**). The apostle Paul said a similar thing to the Corinthians when he wrote by inspiration: "For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (**I Cor. 1:25-29**).

The home and family are the very foundation of a society. With the current onslaught against the home being waged through "shack-ups" and through folks justifying sodomite marriages; Pat Robertson has done no favors to those of us who love the Lord's will! Let us awake from sleep and be active in teaching our children and grandchildren God's will for marriage. Let us be active by also LIVING it in front of them! (**Eph. 5:22-33**)

Credit: www.southside-churchofchrist.com ♦

Can You Imagine?

- 1. Paul saying:** "You don't have to obey the gospel to be saved?" Read **2 Thessalonians 1:7-9**.
- 2. Paul saying:** "We are sprinkled with him in baptism?" Read **Romans 6:4**.
- 3. Jude saying:** "I don't think it is right to argue the scriptures?" Read **Jude 3**. ♦