

### Prayer List

Gene  
Veda  
Judy  
The Williams' Family  
Ophelia

### Services:

#### Sunday

Bible Class 9:00 a.m.  
Assembly 9:50 a.m.  
Assembly 1:30 p.m.

#### Wednesday

Bible Class 7:00 p.m.

### Elders:

Brad Behrens - [bradbehrens@pinolechurchofchrist.com](mailto:bradbehrens@pinolechurchofchrist.com)  
Michael Odom - [MichaelOdom@pinolechurchofchrist.com](mailto:MichaelOdom@pinolechurchofchrist.com)  
Ernie Sprinkel - [preacher@pinolechurchofchrist.com](mailto:preacher@pinolechurchofchrist.com)

### This Week's Question:

What gods did the Avites worship?

### Answer To Last Week's Question:

Deuteronomy 17:1

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# Pinole Tidings

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Vol. 14, No. 44 - August 18, 2013

David Posey of Folsom wrote this article about divorce in 2002 and he posted it on FaceBook on Monday and I thought it was worth the reading.

Most of us know from personal experience with friends and family, if not in our own family, that divorce is devastating. Not all divorce is sin, but there is always sin in divorce. We can be sure that at least one of the partners in the marriage has failed, and failed miserably. But our society hardly cares any more. Divorce is routine and commonplace; probably, more than half of your kids' friends are from broken homes and many talk about different moms and dads. Too often at a wedding, the poor bride and/or groom have to work out the mechanics of group pictures with two, three or four sets of parents. And she or he desperately hopes they will be kind to each other during the wedding.

Unfortunately, divorce has been winked at in the church as well. The divorce rate among members of churches of Christ is still under the national average, but that's faint praise; it is still much too frequent. One would think it would be even less frequent because we are the "Christian Counter Culture," right? We're holy and set apart from the world of self-indulgence and pride, right? That's the problem — the less holy we become as a people, the more worldly we become, as a people. To be "worldly" is to take on the characteristics of the world, and divorce is one of those characteristics.

But “God hates divorce” (Malachi 2:16, NASB). That’s strong language; He hates it because of what it does to His creation. It rips and tears at the fabric of a society and at the hearts of those who suffer it. A man or woman who is unfaithful to his or her spouse has committed an emotional assault on his victim. That’s the way the prophet Malachi puts it. Listen carefully:

But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth. “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. (Malachi 2:15-16).

I’m not sure how we have made the leap from strong language like that to the attitude that divorce hardly matters at all. And I’m not sure at what point we became so ready and willing to accept a view of remarriage that frees the one who has committed treachery to do what he set out to do in the first place — to rid himself of the “wife of his youth” in order to find himself a more youthful wife (or at least a new one).

Change in churches occurs because the world always slips into the church at some point. At the beginning of the church, in ad 30, Christians were excited about the gospel and focused on teaching and preaching it. They spent their time studying and meeting together for prayer and they enjoyed the fellowship in the doctrine. Perhaps you remember the song by the Judds, “Grandpa, tell me ‘bout the good old days” – those first years after Pentecost had become “the good old days.” By ad 50, Christians were facing with all kinds of moral issues. Paul even had to write Corinth about a problem of a man sleeping with father’s wife! (1 Cor. 5). Peter dealt with drinking parties and Paul warned about homosexuality and a first century radical feminism movement (1 Cor. 6 &14).

The world always slips into the church, because we live in the world. Paul said we’d have to go out of the world to avoid being around these things and he doesn’t recommend such drastic action (1 Cor. 5:9-10). What he says is that we shouldn’t spend time with worldly people who pretend to be Christians (1 Cor. 5:11). Why?

Because we are not part of the world! We are a “people for God’s own possession” (1 Pet. 2:9) and we know that all that is of the world – the lust of the eyes, the lust of the flesh and the vain glory of life – is not from God (1 Jn. 2:16). We are a holy people, or we are not His people at all, no matter what we think (1 Pet. 1:15, 16; Hb. 12:14).

Still, the world keeps coming to us and some who think they’re Christians allow the world to dictate their view of spiritual things. So, the world winks at divorce, and some of us wink at it, too. The world looks the other way when a treacherous (unfaithful) husband marries, and some Christians do, too. In a recent case that I’m aware of, an elder said, “I don’t like it but I guess I can live with it.” That’s the trouble, isn’t it? Is there anything we cannot live with?

Few people want to draw lines any more. As William Bennett wrote during Bill Clinton’s escapades, there’s been a “death of outrage.” Has it happened to us? Some have smeared the line between grace and holiness, so much so that grace has cleared up any need some feel to actually be holy. They rest easy watching anything, reading anything, saying anything, certain that God will clear it up with His great eraser called “grace.” For example, I’ve heard that some teach that one can spew vile, filthy language and still think they are “holy.” I wonder how they fit Eph. 4:29 into that container? They’ve probably reconciled it in some bizarre fashion.

I say all that to say this: the current MDR situation in the church is a product of a kind of mentality that is bringing the world into the church. I am not suggesting that everyone who disagrees with me is worldly; there are some godly men who take a dim view of any divorce, but who see the texts differently than I do. I am suggesting, though, that it is incumbent upon us, as we study this subject, to rid our minds of the current situation in the world and do what Jesus implied when he said, “in the beginning, it was not so” (Mt. 19:8). Let’s get our view of God’s will from what He wrote at the beginning, because He knows best.