

The Amish Voice



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God's Minister and His Authority?

Galatians 1:1-5

—Teacher's Outline and Study Bible

Before we begin the main article, today, I would like to share something with you that excites me beyond words.

During the past 100 years, various Christians have devoted their entire lifetime writing books that help the average lay person understand the Bible better—one verse at a time. We call these books Bible commentaries. Some of the more popular Bible commentary writers are J. Vernon McGee, Life Application, Matthew Henry and Luther. You may even have parts of an Old and/or New Testament commentary in your home. Commentaries are not meant to replace the Bible and should only be used as a source to help us understand Scripture better.

For the past 10 years or more, I have enjoyed what I consider to be the greatest Bible commentary ever written. In fact, I hardly open my Bible without having this valuable tool, as I call it, lying open next to me. The name of that commentary is Preacher's Outline and Sermon Bible (POSB).

I fell in love with the POSB commentary for the following reasons.

1. The author writes in very simple terms, which is what I need. I am a simple minded man and if it gets too deep or the words are too big for me to understand, I lose interest.

2. Unlike some commentary books, the layout is very organized with bullet points and short paragraphs.

3. Various Scriptures are used to back up and help the reader get an even better understanding of the topic and verse being studied.

4. The author is well versed in his knowledge of the Scriptures and does a fantastic job explaining hard to understand things.

There are just a few of the reasons why I love the POSB Commentary so much.

Now, hopefully, I will not confuse you when I tell you... the same ministry that publishes the POSB Commentaries also publishes another set of books called the Teachers Outline and Study Bible (TOSB). They are written in a very similar fashion, although, the POSB goes deeper and covers more Books of the Bible than the TOSB does. One was written with the preacher in mind; the other was written with the teacher in mind.

Now that I have shared these thoughts with you, let me go back to the beginning and continue to share my excitement. The ministry that publishes the POSB and TOSB commentary sets has given us permission to print the

entire Book of Galatians from the TOSB commentary.

So from this time on, we will publish small portions of the TOSB commentary until we have covered the complete book of Galatians. Yay! What could be more exciting!

In turn for their precious favor, we will advertise their commentary sets in future issues of the Amish Voice.

With that important announcement out of the way, let's dig in and start our journey through one of my favorite books of the Bible.

—Joe Keim

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

AUTHOR: Paul, the Apostle. There is little if any question of Paul's authorship.

DATE: Uncertain. Somewhere between A.D. 48-60. Some scholars hold an early date of A.D. 48-50 and some a later date of A.D. 51-60.

TO WHOM WRITTEN: "To the churches of Galatia" (Galatians 1:2).

Some believe the letter was written to churches in southern Galatia, others to churches in northern Galatia. Acts 13-14 are a record of the southern mission. There is no account in Acts of a northern venture.

PURPOSE: To vindicate Paul's call by God and the gospel of grace.



Paul and the gospel of Christ were both under attack. Some false teachers, who were professing Jewish Christians (called Judaizers), were teaching a double error. They taught (1) that a person was saved partly by faith and partly by works, and (2) that a person grew in Christ partly by faith and partly by his own effort. A person had to believe in Christ, yes, but he also...

- ◆ had to undergo the main ritual of religion which was circumcision (compare baptism, church membership, and other requirements today).
- ◆ had to observe all the ceremonies and rituals of religion.

(See notes—Galatians 1:6-7; Galatians 2:3-5; Galatians 2:11-13 for more discussion.)

Of course, Paul did not teach this. He taught something different—that a man is saved by Christ and by Christ alone. His message was the message of God's grace, of pure grace. A person does not win, earn, or merit salvation. A person is saved by the grace of God through His Son, the Lord Jesus Christ. Because of this, the Judaizers charged Paul with deceit: his apostleship was a false claim of his own making, created in his own imagination. They said that he was not a true minister of God—not a true apostle as he claimed, for he minimized the law of God and no true minister would ever minimize the law of God.

Paul thus sits down and pens Galatians to combat these charges. Writing with great force and stern insistence, he lays down the wonder of God, the wonder of God's glorious grace.

SPECIAL FEATURES:

1. The Area of Galatia. Galatia was a district that stretched across the middle of Asia Minor. The Galatian district sat in the highlands, several thousand feet above sea level. It was formerly settled by the Gauls. The cities visited by Paul stretched across southern Galatia. They were Iconium, Lystra, Derbe, Pisidia, and Antioch of Pisidia. There is no record of Paul ever visiting northern Galatia.

The native Galatians were themselves an emotional, impulsive, and changeable people. They were an impetuous, fickle, arguing, loud, boastful, and immoral people. They had a love for the strange, the curious, the unknown. They were attached to a religion that was mainly the worship

of nature. The area was also heavily populated by Jews who clung to their staunch Judaistic religion. Greeks were also numerous and gave the area a strong Hellen-



istic influence. The nature and strange mixture of people in southern Galatia can be seen in their treatment of Paul. They could both worship and stone him (Acts 14:13-19).

2. The churches in Galatia. Paul visited Galatia on his first and third missionary journeys (Acts 13:14; Acts 18:23f). He was forbidden by the Holy Spirit to preach in Galatia on his second mission (Acts 16:6).

The church was spiritually immature. The very reason for Paul writing the Epistle was to deal with the basic doctrine of Christianity: salvation by grace. As one would expect, there were Gentile converts in the churches. In Acts 20:4 Paul lists the delegates who were going to Jerusalem with him. There is at least one Gentile delegate, perhaps two, from Galatia. This would point to a large group of Gentiles within the churches. There was also a large number of Jewish converts. The problem of mixing the law with grace is evidence of an influential body of Jewish members.

3. Galatians is "The Heart of the Gospel." Man must receive the gospel by faith. He does not work for it by keeping the law. The law does not produce faith. It only works a curse. Therefore, Christ Himself has to redeem man. But man must go beyond receiving the gospel; he must live it out in his life. This is done by the power of the cross and by the power of the Holy Spirit (Galatians 5:1-6:18).

The one point Paul makes is that man cannot earn or win or do anything for salvation. Human effort is nothing more than a fleshly sign, a sign that is born within man himself, of his own thought and energy. It is earthly, and the earthly and corruptible perishes. The works of men and of the law do not last. Human effort is not of a spiritual or eternal nature. It has nothing to do with spirit. Salvation is a free gift of God. It is eternal and lasting. It is spiritual. Therefore, salvation is by the grace of God and by the grace of God alone.

4. Galatians is "The Message of Liberty, yet Subjection; of Unity, yet Diversity; of Oneness, yet Difference."

- a. There is a recognition that Gentiles do not have to live as Jews, and Jews do not have to live as Gentiles (Galatians 2:11f). Paul never says it is wrong for Jews to be circumcised. He never says it is wrong for them to keep the law or to observe special festivals. What he says is that these have nothing to do with salvation. Customs and practices differ, but salvation never differs. There is only one way to be saved: by the grace of God.
- b. There is also a recognition that ministers are not all alike (Galatians 2:1f). They are not all called to serve the same kinds of people, nor are ministers themselves called to observe the same customs and life-styles. Paul was called to the Gentiles; Peter to the Jews. The customs and life-styles of Gentiles and Jews differed radically. Yet both Paul and Peter were still ministers of the same Lord.
- c. There is also a recognition that all Christians are to fellowship and share with one another, and they are to cooperate. Paul just could not see how two different groups of Christians could be in the same place and refuse to eat with one another because of some theological difference (Galatians 2:11f). This was the very point that brought about the crises. And Paul came down hard upon it—fighting tooth and nail for a gospel of grace and a life to match that grace.

5. Galatians has been called "The Magna

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W E
 Since our beginning in 2000, many people have written to us, asking to be added to our mailing list, while others have sent us names of their friends and family members. We think it is important for us to tell you that the cost of *The Amish Voice* is \$.45 a copy and is totally funded by readers from across our great country, who appreciate the ministry and care to support it. If the Lord would lay it on your heart to come along side of us, by helping with expenses, it would be a great benefit as well as highly appreciated. In order to continue receiving the *Amish Voice*, please keep us informed of any changes to your address.

A R E

Charta of the Church." God has used its message to stir world revivals in former generations. The great spiritual awakening of Martin Luther and of the Reformation was stirred as Luther studied its message. John Wesley received peace of heart—peace for which he had so long searched—when he heard a sermon preached from Galatians.

The message of Galatians will pierce the heart of any generation and stir it to action—if that generation will just hear and heed its message.

Study 1: GOD'S MINISTER AND HIS AUTHORITY

Text: Galatians 1:1-5

Aim: To claim your God-given authority with a life of conviction.

Memory Verse:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

INTRODUCTION:

Have you ever felt intimidated by someone who had more "credentials" to serve than you did? They had all the "right" papers, went to all of the "right" schools, and had been approved by all the "right" agencies? Have you ever felt that you just did not measure up? If you have had these kinds of feelings, you are not alone.

But rest assured, the foundation of Christian service does not rest upon such man-made things as human credentials, schools, and papers of commendation. As helpful as these things may be, they are not the foundation of our service to Christ. The foundation for service is Christ and the great work He has called us to do: that of bearing witness to His death, to the glorious truth that we can be delivered from this present evil world. Men only confirmed the great work and will of God that already works in us.

Now note:

Paul's greeting to the Galatians is different from his greetings to other churches. He was writing under heavy stress and strain. False teachers and critics had arisen in the church who were criticizing and attacking him. They were questioning his call to the ministry and his authority as God's messenger. Some were even questioning the very gospel itself. Therefore, the usual affection expressed toward churches and individuals is missing. From the very first sentence his writing is abrupt. He assails the Galatian churches with words straight to the point: he is a true minister of God, a true apostle and

messenger of the Lord Jesus Christ.

OUTLINE:

1. He is commissioned by God alone (v.1).
2. He is recognized as God's man by Christian believers (v.2).
3. He wishes the very best for other believers (v.3).
4. He proclaims the work of Christ (v.4-5).

1. HE IS COMMISSIONED BY GOD ALONE (v. 1).

There were those in the church who questioned Paul's call and ministry, questioned if he had really been called by God to be a minister. They were set on destroying Paul's ministry. Why?

- ⇒ Because he had lived such a terrible life before his conversion: he had been the savage persecutor of believers (cp. Galatians 1:13).
- ⇒ Because he was not one of the select officials of the church; that is, he had not been taught by the Lord Himself when the Lord was on earth. This was one of the basic qualifications for being recognized as an apostle (cp. Galatians 1:17-18).
- ⇒ Because he had not been appointed by the official or mother church, that is, the home church of the apostles, the church in Jerusalem (cp. Galatians 1:17-18).
- ⇒ Because he by-passed the religious forms and rituals of the official church (cp. Galatians 4:9-10; Galatians 5:6; Galatians 6:12-15).
- ⇒ Because he preached a different message than the official church: that a person is not saved by ritual and works, but by the love and grace of God demonstrated in the death of Jesus Christ (Galatians 1:4-9; Galatians 2:16; Galatians 3:1f, esp. Galatians 3:10-11).

Paul answered his critics in no uncertain terms: he was an apostle. The word apostle means a person called and sent forth on a very special commission. The apostle is like...

- ◆ an *ambassador* who is sent forth to represent the Person who called and appointed him.
- ◆ a very special *messenger* who is called and sent forth to proclaim the message of the Sender.
- ◆ a very special *minister* who is called and sent forth to serve as the Leader

will.

- ◆ a very special *servant* who is called and sent forth to do the bidding of the Master.

Note that Paul was not arguing with his critics: he was declaring that God had called and appointed him to the ministry. He was making his call a part of his personal testimony (Acts 9:1f; Acts 22:7f; Acts 26:16f; 1 Cor. 9:1).

1. His call and ministry were "not of men, neither by man."

⇒ "Not of men": men were not the source of his call and ministry. His call had not come *from man*.

⇒ "Neither by man": no man had qualified or made him fit for the ministry. He was not made a minister *by man*.

2. His call and ministry were by Jesus Christ and God the Father.

⇒ Note that Jesus Christ is placed side by side with God the Father. This is a crucial fact, for it means that Paul's call and ministry came from the highest source possible: from both God the Father and God the Son.

Note also that Jesus Christ is said to be raised from the dead. Therefore, Paul's call and ministry came from the Risen and Living Lord Himself. He was called to *serve* the Living Lord, the very same Lord served by the twelve apostles. If they were true ministers, then he also was a true minister, for he had been called by the same Living Lord who had been raised from the dead by God the Father.

APPLICATION 1:

Critics often arise and cause trouble for the minister of God. At such times the minister must boldly declare his call and ministry, not in a boastful and super-spiritual way but in a humble and clear way.

APPLICATION 2:

Every minister should examine his heart to make sure his call and ministry have been commissioned by God. The ministry is not...

- ◆ a profession to be chosen.
- ◆ a job to earn a living.
- ◆ a position to secure recognition and esteem.
- ◆ a service agency founded by men.
- ◆ an ordained commission from men.
- ◆ a call *of* men nor *by* men.

The ministry is of God; therefore a call to the ministry must come from God. God alone can give a true call and commission to the ministry.

"Therefore seeing we have this ministry [from God] as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:1-2).

QUESTIONS:

1. How do you think Paul felt as he defended the call of God upon his life? What would you have done if you were the apostle Paul?
2. Do you ever experience feelings of inadequacy in your place of service? What sort of attitude are you to have?
3. How sure are you of God's call upon your life? Why is it important to be sure of His call?
4. What is to be your attitude in serving God?

2. HE IS RECOGNIZED AS GOD'S MAN BY CHRISTIAN BELIEVERS (v. 2).

Note: the brothers with Paul were not just sending their greetings to the Galatian churches; they were agreeing with everything that Paul was writing. They were as concerned as Paul over the critics and false teachers in the churches of Galatia, and they clearly recognized Paul's call and commission as being of God. This is the stress of the point. Paul called them *brothers*, not friends. A true brother in Christ is much more than a friend. True brothers have a deeper, richer bond and relationship: they are of one faith, mind, spirit, and purpose. They may have different abilities and be assigned different work, but they believe in and serve the same Lord.

This is what Paul was saying: there were *brothers in the Lord* who knew him and his call. They readily verified his call and ministry. In fact, they *joined him* in writing and declaring the truth.

Note: there was more than one church that was questioning Paul's call and ministry. All the churches in Galatia were attacking him.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

ILLUSTRATION:

Just as you can judge a tree by its fruit, the same is true for any man who claims to represent God. Paul's relationship with the Lord was recognized by other believers because of the fruit he bore. This point is made clear by an example from the life of John Wesley.

"In one of his meetings in Spitalfields, John Wesley denounced the sins of the people. Two men, heavily under the influence of liquor, stood on the edge of the crowd. 'He's saying mean things about us,' they said; 'let's do him in.' With large rocks in their hands they crept to a vantage point from which they could hurl them at Wesley's head.

"As they were about to carry out their murderous plan, Wesley's emphasis suddenly changed from sin to the Saviour, the sinner's Friend. While he lovingly and earnestly spoke of the Saviour, his face shone, and his fervent words burned their way into the hearts of his would-be murderers. The stones were dropped from their hands. They went and knelt at Wesley's feet. He put his hands on their heads and said, 'God bless you, my boys! God bless you!'"

"As they walked away one said, 'Was it God Himself?' 'No, Bill, but it was a man like God!' answered the other."

There is no greater way to be recognized as God's man than to proclaim the gospel in power and authority.

APPLICATION:

When critics attack the minister, it is time for *true brothers* in the Lord to step forward and support him in his ministry and in declaring the truth. True brothers always defend and come to the aid of a brother when he is criticized and attacked.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

QUESTIONS:

1. What person(s) do you trust to confirm God's call in your life? Why do you trust them?
2. As you serve Christ, what difference does it make knowing other Christians believe in your call?
3. What do you think your role is when a fellow believer is being attacked?

3. HE WISHES THE VERY BEST FOR OTHER BELIEVERS (v. 3).

The minister, Paul, wanted the believers of

Galatia to experience the grace and peace of God and of the Lord Jesus Christ. (Note again how the deity of Jesus Christ is proclaimed: He is placed side by side with God.)

1. Grace means the *undeserved favor and blessings* of God. The word *undeserved* is the key to understanding grace. Man does not deserve God's favor; he cannot earn God's approval and blessings. God is too high and man is too low for man to deserve anything from God. Man is imperfect and God is perfect; therefore, man cannot expect anything from God. Man has reacted against God too much. Man has...

◆ rejected God	◆ sinned against God
◆ rebelled against God	◆ disobeyed God
◆ ignored God	◆ denied God
◆ neglected God	◆ questioned God
◆ cursed God	

Man deserves nothing from God except judgment, condemnation, and punishment. But God is love—perfect and absolute love. Therefore, God makes it possible for man to experience His grace, in particular the favor and blessing of salvation which is in His Son, Jesus Christ.

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).

2. Peace means to be bound, joined, and weaved together with God and with everyone else. It means to be assured, confident, and secure in the love and care of God. It means to have a sense, a consciousness, a knowledge that God will...

◆ provide	◆ encourage
◆ guide	◆ save
◆ strengthen	◆ give life, real life, both now and forever
◆ Sustain	
◆ deliver	

A person can experience true peace only as he comes to know Jesus Christ. Only Christ can bring peace to the human heart, the kind of peace that brings deliverance and assurance to the human soul.

"Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The point is this: not everyone in the church was experiencing the grace and peace of God. Some had fallen from the grace of God, no longer trusting Christ to save them; they depended upon their own works and goodness to make them acceptable to God. As a

result, they did not have peace of heart. Some had even fallen into all forms of sin and shame (Galatians 5:19-21). Others had become extremely critical and divisive, standing against Paul and any who supported Paul. Note: Paul wished the very best for the churches of Galatia—even for the false teachers and critics. He wanted everyone to experience...

- ◆ the grace of God by coming to know Jesus Christ as their personal Savior and Lord.
- ◆ the peace of God as they walked through life confronting all its struggles and trials.

APPLICATION 1:

Every minister should wish the very best for all believers, even for his critics and enemies. It might be difficult, but his very call to the ministry is to proclaim the grace and peace of God.

ILLUSTRATION:

The Christian believer has been issued a tremendous charge to proclaim the grace and peace of God. As we all journey through life, the footing can become rather treacherous at times. Do you help others as they walk?

"A university professor tells of being invited to speak at a military base one December and there meeting an unforgettable soldier named Ralph. Ralph had been sent to meet him at the airport, and after they had introduced themselves, they headed toward the baggage claim.

"As they walked down the concourse, Ralph kept disappearing. Once to help an older woman whose suitcase had fallen open. Once to lift two toddlers up to where they could see Santa Claus. And again to give directions to someone who was lost. Each time he came back with a big smile on his face.

"Where did you learn to do that?" the professor asked.

"Do what?" Ralph said.

"Where did you learn to live like that?"

"Oh," Ralph said, 'during the war, I guess.' Then he told the professor about his tour of duty in Viet Nam, about how it was his job to clear mine fields, and how he watched his friends blow up before his eyes, one after another.

"I've learned to live between the steps," he said. 'I never knew whether the next one would be my last, so I learned to get everything I could out of the mo-

ment between when I picked up my foot and when I put it down again. Every step I took was a whole new world, and I guess I've just been that way ever since."

Do you make the most of every moment? Have you learned to show God's grace and peace every chance you get?

APPLICATION 2:

Believers must guard against falling from grace, guard against trusting their own works and goodness to save them and to make them acceptable to God.

QUESTIONS:

1. How hard is it for you to share God's grace and peace with those who criticize you? What can you do in order to overcome this barrier?
2. Do you think God's peace can be a reality in your life—even when you are walking through "a minefield" of problems? Explain your answer.
3. What things come to your mind when you hear the word grace?
4. Why do more believers not experience God's grace and peace on a consistent basis? Is it possible that God wants you to proclaim His grace and peace to these people? Practically, what can you do?

4. HE PROCLAIMS THE WORK OF CHRIST (v. 4-5).

This verse is one of the great summaries of the gospel, that is, of the work of the Lord Jesus Christ. Note four significant points.

1. The message of the gospel is that Christ "gave Himself for our sins." Christ died as our substitute. He took the place of the sinner before God. Two things show this.
 - a. The word "for" means instead of, in place of, as our substitute, in behalf of our sins.
 - b. The phrase "gave Himself" means that He sacrificed Himself for us. He gave His life for the sinner's life. Jesus Christ...
 - ◆ offered Himself to God as the sacrifice for our sin.
 - ◆ offered Himself as the sin-offering, the offering that was to stand as the substitute for our sin.
 - ◆ accepted the judgment and condemnation of sin for us.
 - ◆ bore the punishment of God's justice against sin for us.

Note that "our sins" are not listed or described. This means that Christ died for *all our sins*: big sins as well as little sins, known sins as well as unknown sins, terrible sins as well as mild sins, sins of the flesh as well as sins of the spirit.

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:4).

2. The purpose of Jesus' death was "to deliver us from this present evil world." Note that the present world or age is said to be evil. It is evil in at least two senses:

⇒ The present world is sinful: it causes men to ignore, neglect, deny, and curse God. It also stirs and excites ungodliness, unrighteousness, immorality, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, ill will, cruelty, back-biting, gossiping, slander, pride, boasting, inventions of evil things, disobedience to parents, misunderstanding and false understanding, the breaking of covenants, and the destruction of true love and mercy. (Cp. Romans 1:29-32.)

⇒ The present world is corruptible: it keeps both man and his world from being healthy and from living eternally. The present world of corruption causes man and his world to suffer and experience disaster, accident, disease, distress, sorrow, and calamities. It causes everything to age, deteriorate, waste away, decay, and die.

⇒ The present world causes man to die and face the judgment of God who is *perfectly holy*. Therefore, the present world dooms man to face the holiness of God as an unholy, sinful, and corruptible creature. The world dooms man to an eternity of death and judgment—dooms him to be separated from God forever.

But note the point: this was the very purpose for Jesus' death. He died to deliver us from this present evil world. The word "deliver" means to rescue and to pluck out. Jesus Christ died to rescue and to pluck us out of this present evil world. How? As stated above, "He gave Himself for our sins." He delivers or rescues us from both *the power and the fate* of the world. The believer experiences both abundant and eternal life now and forever.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into con-

demnation; but is passed from death unto life" (John 5:24).

3. The reason Christ died for us is because God willed it. This is a most glorious truth: God loves us even as Christ loves us. It was God's will that we be saved and delivered from this evil world. God loves us so much that He wills us to be saved—wills it so much that He sacrificed His own Son for us.

Note that God wills to be our Father. The death of Jesus Christ makes it possible for us to be adopted by God as His sons and daughters (Romans 8:15-16; Galatians 4:4-6).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

4. The result of Jesus' death is the glory of God. Note: Paul could not mention the death of Christ and the will of God without breaking forth in praise. All men should praise God for His wonderful love and the unspeakable gift of His Son.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

ILLUSTRATION:

Have you ever given quality time to meditate on Christ's work on the cross? Take a moment now to fix your attention on Calvary...to a time...to a Savior...to your involvement in His crucifixion.

"Rembrandt, the famous Dutch artist, painted a picture of the crucifixion. Vividly he portrayed Christ writhing in...agony on the cruel cross. Vividly he depicted the various attitudes of those about the cross toward the suffering Saviour by their facial expressions. Apart from the Saviour's death, the most significant thing about the painting is the artist's painting of himself, standing in the shadows on the edge of the onlookers. This was Rembrandt's way of saying, 'I was there, too! I helped to crucify Jesus!' We, too, were there, standing with Rembrandt in the shadows!"

We were there—standing in the shadows of our sin. Christ was there—standing in our sin, dissolving the shadows with His great love for us!

QUESTIONS:

1. What does this section of Scripture tell you about Christ's love for you?
2. Why did Jesus have to die?

3. Could you have done what Jesus did? (Left the glory and perfection of heaven, lived as a pauper, lived with ridicule and mockery, suffered torture and a cruel death for your enemies and then, beyond imagination, bore all the sin and evil of the world for all the sinners of the world?)
4. How should this make you feel when you really think about what Christ did for you?

SUMMARY:

Is God's call upon your life obvious to you and to those who know you? You can sharpen the focus by living a life of conviction for Christ. A life of conviction comes when:

1. You are commissioned by God alone.
2. You are recognized as God's man or woman by Christian believers.
3. You wish the very best for other believers.
4. You proclaim the work of Christ.

PERSONAL JOURNAL NOTES

(Reflection & Response)

1. The most important thing that I learned from this lesson was:
2. The area that I need to work on the most is:
3. I can apply this lesson to my life by:
4. Closing Statement of Commitment:

—————*End*—————

***The Teacher's Outline & Study Bible, Galatians*TM; [Leadership Ministries Worldwide, Chattanooga, TN., 1994, 2010], page 1-6, used by permission, all rights reserved.**

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How to order today:

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If we had a few barrels of apples and put them into cold storage at perfect temperature and humidity, sooner or later one apple would rot. Then another and another until they are all affected. As you have heard said, one bad apple will rot the whole barrel.



Pure, perfect holiness is hard to define because I have never seen it. Nor have you. Like the wind, we can only define what it does. Think of the barrels of apples all being perfect and without the enzyme that brings on rotting. Then the batch would last for 25, maybe 50 or even more years. Or even eternally.

Heaven is kind of like that. There can be no imperfection in heaven. That is what is taught in the passage below.

Matthew 22: 11-12; "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."

I am sure his garment was the best he had, but it would not do for the wedding. The parable's real meaning is that we cannot enter heaven on our own righteousness, but

we have to have the garment of righteousness that is supplied by the master of the house. When I look at your righteousness, I may very well be impressed. Yet like an apple that looks good now, does not look good when it rots. That tiny imperfection that begins the process of rotting will in due time consume the whole barrel. If heaven allowed slight imperfections, eternity would be at risk.

This brings us to the meaning of the garment. Jesus lived a perfect life. He is willing to cover our lives with His if we will allow Him to take over. The downfall of Adam and Eve looked hopeless since man was now incapable of perfection and holiness. It looked like Satan had won. The best we could do was obedience to a degree. We could obey the law and hope that the good would outweigh the bad. The problem is any bad is too much for heaven. Even one small sin will spoil our eternal life.

James 2:10, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all".

Holiness cannot live alongside with mine and your best efforts. And we know that God is holy. Nothing impure can be in his presence. So we need a righteousness that cannot be earned. It can only be imputed to us. The German word for "imputed" is "gerechnet." It's a lot like the word "reckoning", a term used in accounting. The translation actually renders the Greek word "elogisthē" as "reckoning" in some places and "imputed" in others. We might 'reconcile' our check book against the bank

statement. The end result of reckoning is reconciliation.

If I reckon that I have \$25 in my pocket, it will do me no good unless I can pull it out and spend it. A bank statement is a good way to describe how it works. If a wealthy man were to put a large sum of money into your account, you would reckon it to be true. Thus you would treat it as such and spend it. Reckoning reflects a truth. Now that you understand the word "imputed" lets look at the following:

Romans 4:20-25 "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."

So now we have Jesus coming into the picture. Think of it; how would you feel having a record of righteousness as high as that of Jesus? That is exactly what is being offered when we call upon the name of the Lord. That is the only way to be truly holy enough to stand before a holy God. Anything less will not do. Are you dressed in the wedding garment that God offers?

*Eli Stutzman — Ontario Canada
Phone: (519) 866-3737*

Pennsylvania Deitsh Testament



If you would like to obtain a New Testament with Psalms and Proverbs in Pennsylvania Deitsh, they are available for \$13.95 postpaid from the

Committee for Translation, 3864 Township Road 162, Sugarcreek, OH 44681. Phone 330-852-4663.

You do not need to send money ahead of time; they will bill you with your order. Your local Christian bookstore may also have them available.

In making this translation, the committee's pur-

pose was two-fold: 1) to adhere as closely as possible to the Textus Receptus Greek text, which is closely associated with Luther's (German) and the Authorized (English) version, the two versions most commonly in use by the Amish, and 2) to make the translation in fluent everyday Pennsylvania Deitsh as it is spoken in the home.

The translation procedures and principles used in this translation are basically those employed by the Wycliffe Bible Translators, and the exegesis closely follows their series of in-house "Exegetical Helps". The final manuscript was checked for exegetical accuracy by New Testament Greek specialists from the Translation Department of the Wycliffe Bible Translators.

One Sunday morning, a mother went in to wake her son and tell him it was time to get ready for church, to which he replied, "I'm not going."

"Why not?" she asked.

"I'll give you two good reasons," he said. "(1), they don't like me, and (2), I don't like them."

His mother replied, "I'll give you two good reasons why you SHOULD go to church: (1) You're 49 years old, and (2) you're the preacher!"

*“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. **To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**” John 18:37*

Every person is born with a specific purpose to fulfill while on this earth. God has a purpose and a plan for you to fulfill. No one else can do what God has created you to do because God has made you unique and there is

Do I have a purpose in life?

no one quite like you. You are designed with a purpose and it is in your very DNA to fulfill this predestined mission. You will never be fulfilled until you are doing what God has put you on this planet to do because it is only as we fulfill the plan of God for our lives that we find fulfillment.

In the above mentioned verse Jesus said that it was for this very reason that he was born. You were born to leave an impact on society for the purpose of furthering the cause of the Kingdom of God, whether that is to teach and train a child to become one of the greatest leaders ever or whether God has raised you up to be a business man with integrity. We were created to make an impact on those around us. Whether that impact is positive or negative is determined whether we are in the kingdom of Satan or in the Kingdom of God

Paul said, For we are his workmanship,

created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph 2:10

This indicates that before we were born God had a specific plan for us but in the previous verses he is saying that we can not be saved by these good works. We must first be born again in order to fulfill the plan he has for us.

You see, a king is not voted into office; he is born a king. That is what Jesus is saying to Pilate. He was born to be a king and that is why we must be born again. We are born again so that we can rule and reign with him. In Revelations 1:6 he said,

"And he (Jesus) hath made us kings and priests unto God and his Father;"

We were born to have dominion but the only way to have this is to be born again. In Genesis it says that God gave Adam dominion. It is a part of God's original plan for humanity and is what was lost when Adam and Eve fell in the garden. It is what Jesus came to restore to humanity through his death and resurrection. He has dominion over death and the grave, over Satan and his minions and over the guilt and power of sin. Paul said that we are seated in heavenly places in Christ Jesus, far above all principalities and powers. Isn't

Does God have a plan for me?

that amazing?

You see, we were created for good works and until we discover what that specific work

is we can not walk in the true plan and purpose we were created for. Whether this work is in the realm of family, business, education or religion makes it no less than any of the others. God wants us to be who he has created us to be. It is only when a flower is in its full bloom that we say that it is in its full glory. You see, it's when we are who God fully intended us to be that we bring Him the most glory. To be a servant to humanity does not mean that we are subservient. It means that we discover who we really are and serve that to the world around us. The Bible says that our gift will make room for us. When we become the person we were created to be, we represent to a world around us what the kingdom of Heaven is like.

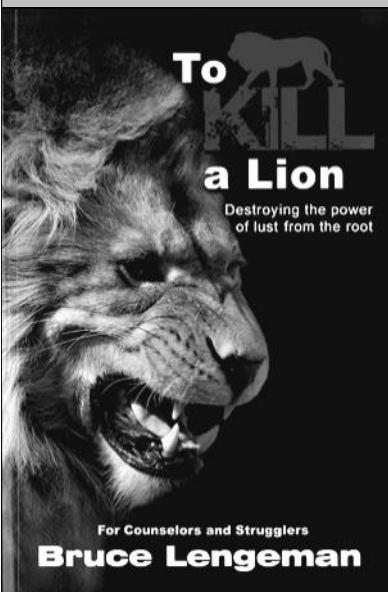
It is the passion of my heart to help people discover and fulfill the purpose they were created for. There are exercises that a person can do to help them discover who they really are. If you desire to know more about this subject and would like to do these exercises please feel free to contact me at: 607-351-1593, or write me at the address below.

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The Bible

2 Tim 3:16, Paul says the Bible is:



- * useful for teaching
- * for showing people what is wrong in their lives
- * for correcting faults
- * for teaching how to live

right.

Apply the principles of stewardship to your budget, and see if you don't get out of debt.

Apply the principles of fidelity to your marriage, and see if you don't have a happier home.

Apply the principles of forgiveness to your relationships, and see if you aren't more peaceful.

Apply the principles of honesty at school, and see if you don't succeed.

Apply the Bible, and see if you don't agree—the Bible works.

—Max Lucado

Imagine how you would feel if you saw someone who had been shot in the heart by an arrow. What would you think if you saw the wounded person, gasping in pain, grabbing the arrow and pushing it in, causing even more pain and damage.

Our lives are full of situations having the potential to wound us. It may be thoughtless words by a friend, unthankful children, grown children making choices we don't approve of, or our spouse failing to come through when promised.

Families have the potential to hurt each other deeply and daily. Husbands and wives can hurt each other because they are vulnerable, allowing each other into the deep personal areas of our hearts.

The Lord recently showed me through some happenings in my own life, that to a great degree I can control how badly things can hurt me. I have already been extremely hurt by some things my husband has done, because...i hate to admit it...oh this is hard to say...gulp...because I wanted to be hurt! Yikes! How pathetic!

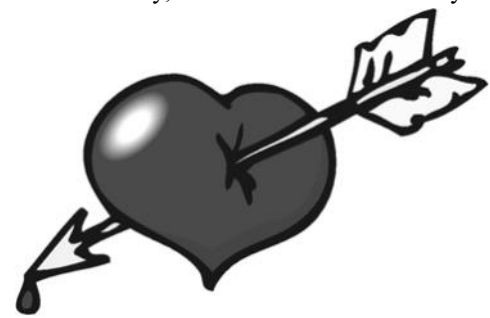
Recently I was experiencing the joy and peace of yielding more deeply to the Lord. A few minutes after that, someone I dearly love, and expected to rejoice with me showed displeasure at something I did. Immediately the arrow of disapproval pierced my heart. I felt it going deeper.

The intention to hurt me came not from my

human friend, but from the enemy, who loves nothing better than to attack after a breakthrough. He was trying to steal my peace and joy.

Now I had a choice; allow him to succeed or not?

To the Lord I went, and reminded myself there was no human intent to hurt me (for we wrestle not against flesh and blood... but against principalities, against powers, against the rulers of wickedness in high places...). I failed to stay on guard to the tactics of the enemy because that same attack came twice more that day, and I allowed the enemy to



wound me again. But i got back up, and learned a very powerful lesson.

God showed me the exact point and time when I need to make the decision, 'How far will I let this in'? It's a little hard to swallow the fact that we can rush, to intensify our own pain. People do awful things, and it will hurt, but we have control over how much,

how deeply, and how long it will hurt.

- It's helpful to remind ourselves of these truths:
- in most situations the person does not intend to harm
- sometimes it is our own attitude that causes irritation at a person, or their actions and mannerisms.
- it's much easier to stop the arrow from penetrating than it is to try to stop the bleeding later.

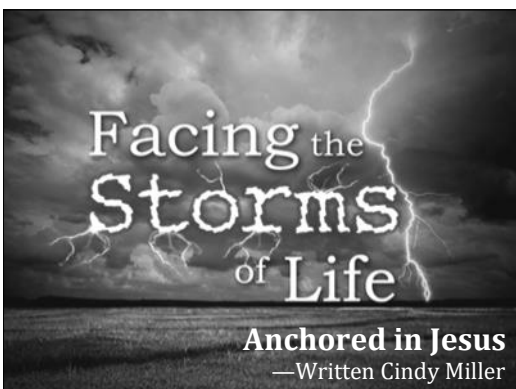
No matter what anyone thinks, says, or does to us, or about us, we have a Father who loves us, and cares about every detail of our lives.

Telling ourselves the truth in any given situation is a very powerful thing.

John 8:32 'For you shall know the truth, and the truth shall make you free'.

So, am I going to shove the arrow in a little further, so I have a reason to 'mope' around for a while?! No, no, I wouldn't do anything like that. Of course not! I just thought maybe you struggle with it from time to time!

—Lynn Miller, Kentucky



When the storms of life threaten to overtake us, anxiety and fear arise. We might not see the course before us. Blinded by worry, we can't see the spiritual blessings God has enroute. Satan stirs these fears, paralyzing Christian progress.

Left on our own, with no guidance, our way may be so dark and daunting we want to give up. Our life-storm may take us under.

Even if we can't pick up the Bible or pray due to depression, fear, anxiety, anguish, and

wounds, there is hope. When paralyzed by fear, Christians in our life can step aboard and intercede for God's help. The way to sail from bondage to freedom is prayer. In His word, God reveals that the prayers of his saints are powerful. God honors the prayers of others on our behalf, and starts a heart and vision change in us.

Anchored in Jesus is the way to weather life-storms; loss of loved ones, sickness, financial strain, or whatever else that causes worry. Basking in His Word and constant communication with Him strengthens our faith and those around us.

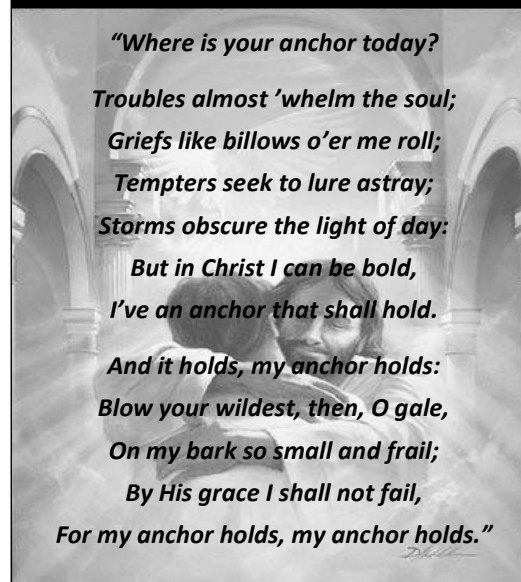
During times of calm, His Word prepares us to sail when the tempest blows. If an answer isn't clear right away, we must continue praying for God's direction.

Sometimes bad things happen and we naturally ask why but God in His loving, supreme position knows. We see dimly, He sees clearly. Some things may never be revealed to us this side of eternity. We may never under-

stand the whys in our life. Can we accept that He, who deeply loves us, is always available to guide?

My Anchor Holds

—William C. Martin



*"Where is your anchor today?
 Troubles almost 'whelm the soul;
 Griefs like billows o'er me roll;
 Tempters seek to lure astray;
 Storms obscure the light of day:
 But in Christ I can be bold,
 I've an anchor that shall hold.
 And it holds, my anchor holds:
 Blow your wildest, then, O gale,
 On my bark so small and frail;
 By His grace I shall not fail,
 For my anchor holds, my anchor holds."*

“They think they’re the only ones up here”

A young man died and went to Heaven. He had only recently become a Christian, but not a member of any particular church, so St. Peter showed him around the heavenly mansion. In one room were people sitting in quiet prayer. These were the Amish. Down the hall were people shouting in every language. These were the Pentecostals. On and on they went until Peter suddenly held his finger to his lips, and said Shhhh, “we have to be very quiet going by this room.” “Why? the young man asked.” Because, said Peter, “These are the Baptists, and they think they’re the only ones up here.”

Now, I pick on Baptists but you can put hundreds of other [denomination] names in their place.

Christians of all backgrounds and cultures **draw lines in the sand**, and say, “this is who we are. If you want to join our group, you have to get behind this line and become like one of us.”

1. You have to look like us
2. You have to act like us
3. You have to speak like us
4. You have to, you have to, you have to...

The list goes on and on. In fact, is it not true that some church flavors carry such a large list of do’s and don’ts that even Jesus wouldn’t fit in.

Yes, we ALL do it. We are ALL guilty of **drawing lines in the sand** and putting up walls.

Than we stand back and point our fingers at others and say, “hey, don’t you know your line is too far back? Too far down? Too far up? Too wide? Too steep? Too short? Now, come on, how could you NOT know you are so far off? — move it closer to my line or we’ll break ties with you.”

And you! Over there! The one that just jumped over the line. Come back here and get behind the sand line you were born into. Don’t you know you could die and go to hell?

Some other things that come to mind:

- Don’t you know God put you behind the best **line in the sand** in the world?
- Don’t you know, young man or woman, if God would have wanted you over there behind that other **line of sand**, He would have placed you there when you were born.

It must tear the Lord’s heart apart! When are we going to repent and get rid of our man

made, stubborn, pride filled **lines in the sand**? While the world is falling apart and good people are going to hell, we are fighting on whose **line in the sand** is more correct.

Do you ever wonder how many more people would be in heaven, if only Christianity was less confusing and more oneness? Possibly millions?

Jesus, when He prayed His lonest prayer in



the Bible, prayed twice in three verses: “*Father, please help them [Christians] to be ONE as we are ONE, so that the world may believe that thou hast sent me.*”

John 17:21-23

That they all may be ONE; as thou, Father, art in me, and I in thee, that they also may be ONE in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be ONE, even as we are ONE: I in them, and thou in me, that they may be made perfect in ONE; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

As you consider the many thousands of **lines in the sand**; can you now also see why the world has chosen to turn their back on Jesus? It should cause us to weep bitterly and cry out to the Lord for forgiveness. Instead, many of us continue to hold on as if heaven depended on us.

I wonder if the Apostle Paul would compare us to the church at Corinth, when he said:

1 Corinthians 3:3-4

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

The word *carnal* means fleshly or worldly minded. In other words, the Corinthians were so caught up in themselves and who they

belonged to that they forgot the simple and most important fact, and that is, it is all about God; not us.

Just a few verses later, Paul wrote:

1 Corinthians 3:11

For other foundation can no man lay than that is laid, which is Jesus Christ.

Meaning, there is only one **line in the sand**. No, it’s not mine, nor is it yours. It is the line that Jesus Christ drew. All other lines (foundations) are weak, man made and worldly; they will not stand up against the storms of life.

1. Our **lines in the sand** will come and go. They will blow over and change from one group to another.
2. Our **lines in the sand** will only cause division, jealousy, pride, bitterness, self righteousness and depression.
3. Our **lines in the sand** cannot give everlasting life. In fact, they snuff it out and cause the world to look at us and say, “why should I join them?”

I truly believe that as the persecution of Christians becomes greater, many of us will start crossing over our lines and come together for support.

What once seemed important in our life is all of a sudden going to seem childish and totally ridiculous. We will wonder, “how on earth could I have allowed such a crazy thing to keep me from fellowshiping with another born again Christian.”

I have no doubt in my mind that God will judge us **drawing lines in the sand**. It is a serious matter, my friend.

Colossians 2:20-23

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, [such as...] (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a appearance of wisdom with their self imposed worship; their false humility, and harsh treatment of the body; but they are of no value against the indulgence of the flesh.

monly [redacted] son is over." Instead of each spouse dwelling upon how his or her own needs are not being met, he or she is to remain focused on meeting the needs of the spouse.

As nice as it may be for two people to live together meeting each other's needs, God has a higher calling for the marriage. Even as they were to be serving Christ with their lives before marriage (Romans 12:1-2), now they are to serve Christ together as a unit and raise their children to serve God (1 Corinthians 7:32-34; Malachi 2:15; Ephesians 6:4).

1 Corinthians 7:32-34

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife

and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

Ephesians 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Priscilla and Aquila, in Acts 18, would be good examples of this. As a couple pursues serving Christ together, the joy which the Spirit gives will fill their marriage (Galatians 5:22-23).

Galatians 5:22-23

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

In the Garden of Eden, there were three pre-

sent (Adam, Eve, and God), and there was joy. So, if God is central in a marriage today, there also will be joy. Without God, a true and full oneness is not possible.

This question and answer article was taken from the book, GOT QUESTIONS? Reprinted with permission.

See advertisement below

WHEN ALL MEANS FAIL

To believe when all means fail is exceedingly pleasing to God and is most acceptable. Jesus said to Thomas, "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Blessed are those who believe when there is no evidence of an answer to prayer—who trust beyond hope when all means have failed.

Someone has come to the place of hopelessness—the end of hope—the end of all means. A loved one is facing death and doctors give no hope. Death seems inevitable. Hope is gone. The miracle prayed for is not happening.

That is when Satan's hordes come to attack your mind with fear, anger, overwhelming questions: "Where is your God now? You prayed until you had no tears left. You fasted. You stood on promises. You trusted."

Blasphemous thoughts will be injected into your mind: "Prayer failed. Faith failed. Don't quit on God—just do not trust him anymore. It doesn't pay!"

Even questioning God's existence will be injected into your mind. These have been the devices of Satan for centuries. Some of the godliest men and women who ever lived were under such demonic attacks.

To those going through the valley and shadow of death, hear this word: Weeping will last through some dark, awful nights—and in that darkness you will soon hear the Father whisper, "I am with you. I cannot tell you why right now, but one day it will all make sense. You will see it was all part of my plan. It was no accident. It was no failure on your part. Hold fast. Let me embrace you in your hour of pain."

Beloved, God has never failed to act but in goodness and love. When all means fail—his love prevails. Hold fast to your faith. Stand fast in his Word. There is no other hope in this world.

--By David Wilkerson

GOT QUESTIONS?

Everyone has questions. Young children ask "why?" Teenagers ask "why not?" Adults sometimes lament "what if?" The God who created us and who loves us has given us the answers to life's most pressing questions in His Word. Yet many people have no idea that God has the answers and has made them available in the Bible. Whether it is a question about where we will spend eternity or how to deal with the pain of a broken relationship, you can be sure it has been asked and answered already on www.GotQuestions.org, the source for this book.

Sadly, many individuals and ministries who offer advice are not biblically and theologically solid. That's why Got Questions? is crucially needed—a resource that answers questions explicitly from a biblical perspective, with solid evangelical theology.

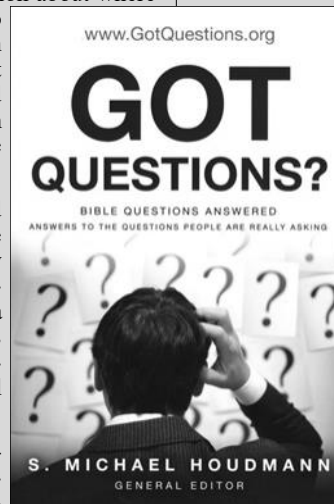
Written in an easy-to-understand format and organized in easy-to-follow sections, Got Questions? will help readers find the answers to the most frequently asked questions regarding spiritual matters. The questions were asked by real people struggling through real-life issues who received solid, practical answers from the Bible. The articles in this volume are compiled from the more than 1600 frequently-asked questions on our website, which are read over 3 million times each month. Some of the articles have been translated into more than 110 languages.

Many books present teaching in a question-and-answer format, but few have delved into the questions that people are actually asking. Having received and answered more than 200,000 questions, Got Questions Ministries has a unique understanding of what questions are

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Sample questions:

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2. What does the Bible say about homosexuality? Is it a sin?
3. Masturbation - is it a sin according to the Bible?
4. Who was Cain's wife?
5. What is the Christian view of suicide? What does the Bible say about suicide? What about a believer who commits suicide?
6. Do pets / animals go to Heaven?
7. What happens after death?
8. What does the Bible say about drinking alcohol? Is it a sin for a Christian to drink alcohol?
9. What does the Bible say about sex before marriage?
10. Where was Jesus for the three days between His death and resurrection?



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Current Resident

What does it mean to be one flesh in marriage?

Answer: The term “one flesh” comes from the Genesis account of the creation of Eve. Genesis 2:21-24 describes the process by which God created Eve from a rib taken from Adam’s side as he slept.

Genesis 2:21-24

*And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. **Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.***

Adam recognized that Eve was part of him—they were in fact “one flesh.” The term “one flesh” means that just as our bodies are one whole entity and cannot be divided into pieces and still be a whole, so God intended it to be with the marriage relationship. There are no longer two entities (two individuals), but now there is one entity (a married couple). There are a number of aspects to this new union.

As far as emotional attachments are concerned, the new unit takes precedence over all previous and future relationships (Genesis

2:24). Some marriage partners continue to place greater weight upon ties with parents than with the new partner. This is a recipe for disaster in the marriage and is a perversion of God’s original intention of “leaving and cleaving.” A similar problem can develop when a spouse begins to draw closer to a child to meet emotional needs rather than to his or her partner.

Emotionally, spiritually, intellectually, financially, and in every other way, the couple is to become one. Even as one part of the body cares for the other body parts (the stomach digests food for the body, the brain directs the body for the good of the whole, the hands work for the sake of the body, etc.), so each partner in the marriage is to care for the other. Each partner is no longer to see money earned as “my” money; but rather as “our” money. Ephesians 5:22-33 and Proverbs 31:10-31 give the application of this “oneness” to the role of the husband and to the wife, respectively.

Physically, they become one flesh, and the result of that one flesh is found in the children that their union produces; these children now possess a special genetic makeup, specific to their union. Even in the sexual aspect of their relationship, a husband and wife are not to consider their bodies as their own but as belonging to their partner (1 Corinthians 7:3-5). Nor are they to focus on their own

pleasure but rather the giving of pleasure to their spouse.

1 Corinthians 7:3-5

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

This oneness and desire to benefit each other is not automatic, especially after mankind’s fall into sin. The man, in Genesis 2:24, is told to “cleave” to his wife. This word has two ideas behind it. One is to be “glued” to his wife, a picture of how tight the marriage bond is to be. The other aspect is to “pursue hard after” the wife. This “pursuing hard after” is to go beyond the courtship leading

to marriage, and is to continue throughout the marriage. The fleshly tendency is to “do what feels good to me” rather than to consider what is best for the other. A self-centeredness is the fat that marriage com-