

## For Our Information

Bill Venable is recovering well, but slower than he would like, from his recent surgery. Joyce Venable has not been feeling well this week.

Jordan Wright has been sick this past week.

Betty Ragsdale has been sick also.

Ruben Keisler's knee MRI was unsuccessful so he will be returning to the orthopedic doctor.

Dan's parents will be travelling back to Washington this week.

Keep our brothers & sisters in mind

## Contact Us

We want opportunities to speak with others about our work in the Lord's Kingdom.

### Church of Christ

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We seek only to serve God according to His Will!

given grace or mercy to teach faithfully God's will (Eph. 3:7-8; 1Cor. 3:10; 2Cor. 4:1f; et.). The fact that this "judgment" is concerned with a permissive matter does not in any way argue that it was uninspired. You might ask yourself, "If Jesus himself had been advising people who were contemplating marriage under those conditions, what other possible advice could he have given?" Surely he would have told them it was better not to marry unless being unmarried posed such a stumblingblock to their moral purity that they stood in danger of becoming unchaste. It should also be observed that Paul concluded the chapter by saying, "I think I also have the Spirit of God" (v. 40), and thus, at the least, he indicated divine compliance in the judgment.

(Because of space restraints the remainder of this article will be printed in next week's bulletin. I feel this article, though written in 1990, is timely for us even today. The full article can be read on the Guardian of Truth website. DLH)

# Seeking His Righteousness

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## 1 Corinthians 7

C. G. "Colly" Caldwell

Several times in what we identify as Paul's first epistle to the Corinthians (there probably was a previous letter, 1Cor. 5:9), the apostle spoke of having firsthand information concerning their problems and questions. For example, those of Chloe's household had reported contentions in the church (1Cor. 1:11), the brethren had written to Paul (1Cor. 7:1), and Paul had visited with Stephanas, Fortunatus, and Achaicus (1Cor. 16:17-18). In chapter seven, Paul specifically responded to their written inquiries about domestic relationships. Among Christians today, assertions have been made by different ones who think they find justification in this chapter for second marriages in cases other than those described in



*... Because of immoralities, each man is to have his own wife, and each woman is to have her own husband.*

**1 Corinthians 7:2**



## Meet With Us

### Worship Services

Sunday 10:20 am & 5:00 pm

### Bible Classes

Sunday 9:30 AM

Wednesday 7:00 PM

1512 Tanner St. Malvern, AR

TannerSt.com

Matthew 19 and Romans 7.

### The "Present Distress"?

First, their letter and Paul's answer were written in the midst of a "present distress" (v. 26) when Christians who married could expect "trouble in the flesh" (v. 28). Paul was concerned that the cares of married life might keep some from serving the Lord "without distraction" (vv. 32-35). He, therefore, cautioned against marrying. Some have discounted much of the apostolic instruction in this chapter because of those circumstances. It should be observed that when Paul appealed to the "present distress," the issue was only whether to marry or not and, even then, the disciples were given freedom to make the choice (vv. 8-9). If they married, all those responsibilities God placed on mates were to be observed (vv. 1-5) and they were not allowed to depart (vv. 10-16). Neither were any divine regulations governing married life changed during or because of the "distress."

### Paul Versus The Lord?

Second, in conjunction with questions raised about the impact of the "present distress" there is another issue concerning the relation between what Paul was presently saying and what the Lord had said while with the apostles. Some have argued that Paul's instructions are optional because they represent his opinions and were not guided by the Spirit. Careful reading of the text should dispel this notion:

(a) In verse six, Paul says that the authorization for temporary relief from the responsibilities of mates (v. 5) was granted as a "concession," not a "commandment." The "concession" was from the Lord and it was intended to provide time for prayer

## Store In My Heart

### 1Thessalonians

#### 5:16-18

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

One who has devoted their life to the service of God should be the happiest person on earth. No matter what happens to us here, those who are true servants of God know that Heaven awaits.

Keeping in close touch with our Maker and remembering that all things come from Him will help us handle the difficulties and struggles with a joyful heart.

As you look into the new year, consider what you might do to keep a joyful attitude. Instead of a focus on this passing world, set your sight on Heaven.

God wants us to rejoice!

leading to reconciliation. The apostle was not, however, "commanding" a separation. Nothing in the text indicates that Paul's words here were not inspired.

(b) In verses ten and twelve, the apostle first stressed what Jesus had himself initially taught, namely that a wife must not depart from her husband (v. 10); and then he presented the later specific instruction now given to him by the Lord that the Christian living with a non-Christian should not leave the mate (v. 12). Again, there is no contradiction between Paul and Jesus, and there is no indication that Paul was speaking on his own apart from inspiration. The statements simply call attention to the fact that Paul's directive was an application growing out of Jesus' own words. That fact is further emphasized in v. 17 when Paul gave "order" (authoritative command) concerning the things taught in the passage.

(c) Toward the end of the chapter, Paul affirmed that he had been allowed to write his "judgment" on the advisability of marrying under the present circumstances (vv. 25,26,40). If we were to grant that Paul was expressing purely human judgment, we would be forced to recognize that he clearly declared it to be judgment and that he spoke only about a matter in which God allows Christians to make a decision. It is optional whether one marries and Paul also clearly stated that his judgment was not compulsory. The truth is, however, that Paul was not simply expressing his own humanly fallible opinion. He was, instead, expressing apostolic judgment guided by the Spirit of God. He said, "I give judgment as one whom the Lord in his mercy has made trustworthy" (v. 25). Paul spoke often of having been