



The Sharon Star

What God Has Joined Together

By Frank Paterson

We live in an era in which divorce is readily available and acceptable. Statistics tell us that more than one in two marriages fail, and even in Christian circles the incidents of divorce are much the same as the national average. The Jewish law gave a man the right to issue a certificate of divorce if his wife displeased him. "If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house..." (Deut. 24:1 *NIV*). When the Pharisees questioned Jesus about divorce, he did not condone it, but rather explained what was at the beginning. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3 *KJV*). Jesus answered them with the scripture we often quote at weddings, "Have not ye read... For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19:4-6 *KJV*). The Pharisees continued their argument; "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses **because of the hardness of your hearts** suffered you to put away your wives: **but from the beginning it was not so**" (Matt. 19:7-8 *KJV*). Jesus then gave the only reason

acceptable for separation, "And I say unto you, Whosoever shall put away his wife, **except it be for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9 *KJV*). Even though Jesus said one could put away his wife because of fornication, He did not say that he could marry again.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, **All men cannot receive this saying, save they to whom it is given**" (Matt. 19:10-11 *KJV*). Jesus also spoke in parables so that those to whom it was given should hear. "The disciples came to him and asked, 'Why do you speak to the people in parables?' He replied, 'The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them' (Matt. 13:10-11 *KJV*). Does this mean then that only a select privileged group of people could understand? And does it mean that only a few people will hear and understand? This seems to be the case, for Jesus quotes Isaiah: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive" (Matt. 13:14 *KJV*). In them is fulfilled the prophecy of Isaiah: "'Be ever hearing, but never understanding; be ever seeing, but never perceiving.' Make the heart of this people calloused; make their ears dull and close their eyes." (Isaiah 6:9-10 *NIV*). **In other words, many people have selective hearing; they will hear**

what they want to hear, understand what they want to understand, and accept what they want to accept.

The apostle Paul also speaks to the believers on the subject of divorce, **not by his own ideas, but by revelation from the Lord**. "Now, for those who are married I have a command, **not just a suggestion. And it is not a command from me**, for this is what the Lord himself has said: A wife must not leave her husband. But if she is separated from him, let her remain single or else go back to him. And the husband must not divorce his wife" (I Cor. 7:10-11 *TLB*). The Phillips translation says it this way: "To those who are already married my command, or rather, the Lord's command, is that the wife should not leave her husband. But if she is separated from him she should remain unattached or else be reconciled to her husband. A husband, is not, in similar circumstances, to divorce his wife."

At the early onset of the Christian faith, there were many mixed marriages between Christians and unbelievers because either the husband or the wife became a believer while his/her partner did not. According to the law of Moses, it was not permitted that a Jew be married to a gentile. "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: **Neither shalt thou make marriages with them**; thy daughter thou shalt not give unto his son, nor his

daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: ..." (Deut. 7:2-4 *KJV*). Both Israel and Judah were taken captive into heathen lands and lived there for seventy years and some were also left in the land that was settled by the heathen. In the course of these seventy years, they entered into marriages with the heathen and accepted many of their customs and turned from God to heathen religions. Cyrus, king of Persia, was inspired by God to build the temple in Jerusalem, and he sent workers to Jerusalem to accomplish the building. Ezra was one of those who came to build the temple, and he cried unto God when he saw the condition of the temple and the people. He determined to make the situation right and put away the foreign wives; "We have been unfaithful to our God by marrying foreign women from the peoples around us. But in spite of this, there is still hope for Israel. Now let us make a covenant before our God to send away all these women and their children, in accordance with the counsel of my lord and of those who fear the commands of our God. Let it be done according to the Law" (Ezra 10:2-3 *NIV*).

In Paul's day, there were many who thought that Christians should follow the law of Moses to the letter: to be circumcised, keep the Sabbath and many other things that burdened the Jewish people. Paul addressed the problem of mixed marriages thus: "To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy. **But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances;** God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?" (I Cor. 7:12-16 *NIV*). Although Paul says that it is what he says and not

the Lord, he ends up in verses 39 & 40 by saying, "A woman is bound to her husband as long as he lives. **But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.** In my judgement, she is happier if she stays as she is—and **I think that I too have the Spirit of God**" (I Cor. 7:39-40 *NIV*). According to this, it appears that if the unbelieving spouse departs, the believer is not bound to the marriage. It does not say, however, that the believing spouse is free to marry again. This then cannot be construed to mean that the scripture condones divorce and remarriage. Paul also instructs the believers who want to divorce that they are to remain single: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife"

(I Cor. 7:10-11 *KJV*). When it instructs the wife to remain unmarried, I think I have the mind of the Lord in saying that the husband should also remain unmarried if he puts away his wife.

In my lifetime, I have seen the laws of divorce change from being granted only in the case of adultery to being granted for incompatibility. In other words, whatever cause you can think of is acceptable. This no doubt happened because certain self-interest groups made a concentrated effort to lobby the government to change the laws. We see this happening today with other self-interest groups. They work very hard to get their view across to both the government and the public at large, and unless we, as Christians, become more active when we see our freedoms being taken away, we will have no one to blame but ourselves when they are. By this I do not mean that we should begin to march in protest or take part in destructive measures, but we can write to our members of parliament, vote for those who uphold Christian values, and above all, we can uphold our Christian values by prayer and example.

In examining the scripture it is very clear that divorce is not an option for a Christian.

1. God does not condone divorce.

"I hate divorce," says the LORD

God of Israel, 'and I hate a man's covering himself with violence as well as with his garment,' says the LORD Almighty" (Mal 2:16 *NIV*).

2. Jesus did not condone divorce.

"Have ye not read ... For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19:4-6 *KJV*).

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9 *KJV*).

3. Paul did not condone divorce.

"To the married I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife" (I Cor. 7:10-11 *NIV*).

4. I submit to you that by two or three witnesses, every word is established.

"The facts of the case must be established by the testimony of two or three witnesses" (Deut. 19:15 *NLT*).

5. I feel I can safely say, in the light of these scriptures, the church cannot condone divorce.

The marriage ceremony is more than, as one song puts it, "Some ink stains that have dried upon some lines." When we are married, we stand before God and make vows before witnesses that the union will last "until death do us part." On this basis, the church can bless the union and in God's sight it is truly blessed. There is a question in my mind as to what happens to the blessing of God when there is a divorce. I don't believe the blessing can remain in force when there is a disregard for the sanctity of a marriage vow. In the majority of divorces, that blessing is nullified by legal wrangling over property, guardianship, visiting rights for the children and tremendous emotional upset for everyone concerned. How then can the church bless another union when someone who has been divorced is remarried? Society today does not recognize the authority of scripture, so it has made provision for a divorced

person to remarry. As the church, we should accept the authority of the word of God. Unfortunately, today, even in Christian circles, divorced people are married with the blessing of the church. According to law it is legal for divorced persons to remarry and there are those who are licensed to perform marriages. It seems reasonable to me that if a divorced person wants to get married, he/she should rather go to the civil authorities to perform the ceremony than to ask the church to bless it. Let me quote again the scripture: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9 *KJV*). "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Cor. 7:10-11 *KJV*).

I know to some this will appear very legalistic and to others excessively hard, but we are not the author of these scriptures that have been quoted. We are only presenting what the word of God declares. We should not be without sympathy, comfort and understanding for those who have gone through divorce; neither is it our intention to lay blame on anyone, for there are generally two sides to every case. We cannot, however, condone what the word of God does not condone; neither can we tolerate abuse of any sort, whether verbal, physical, or sexual. Therefore, we realize that because of these things there may needs be a separation. As Jesus said, "All men cannot receive this saying, save to those whom it is given."

Marriage is ordained of God, and with His help, it will be a blessed experience; but the road to a successful marriage is fraught with many pitfalls and detours and we must be vigilant to avoid them. The marriage relationship is not one-sided. It takes the diligent effort of both husband and wife to make it work. "Submitting yourselves **one to another** in the fear of God" (Eph. 5:21 *KJV*). Phillips quotes this scripture this way, "**Fit in with one another**, because of your common reverence for Christ." Marriage is a working relationship with each one

bringing certain strengths and weaknesses into the relationship. Whereas the scripture tells us that the husband is the head of the wife, it does not make him the lord and master in the marriage, but rather it is modified by the fact that he is the head of the wife only in the way that Christ is the head of the church. "For the husband is head of the wife, even as Christ is the head of the church: and he is saviour of the body" (Eph. 5:23 *KJV*). The husband is head of the wife, and if we can accept it, he is her authority, not in a master slave relationship, but rather in the same love relationship as Christ has for the church. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:24-25 *KJV*).

Love is the adhesive which bonds a marriage together and love is a verb; an action word. We display love by our actions, not only by our words. Love is more than bringing flowers and presents on special occasions. Love is more than emotion. These things are necessary and I highly encourage and recommend them. Rather, I am saying, one can bring flowers and candy as the only act of love when, in fact, there is so much more to love than this. I realize that I do not have the ability to describe love in its fullness, for "love is of God... and God is love" (I John 4:7-8). Love, in the Bible, is translated from three Greek words: Agape, Phileo and Eros. Agape love is the highest form of love and signifies God's love for man and man's love for God. Phileo signifies an intimate affection for friends and relatives, while Eros describes the erotic form of love. Agape love needs to be a part of marriage, for without it, God would not be a part of our marriage. Phileo love is important in marriage, for there should be a genuine affection for one another, while the Eros form of love is necessary so that there is a mutual attraction one for the other.

Phillips' description of love is one of the best that I have run across; "This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage.

It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all godly men when truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (I Cor. 13:4-8). Consider these words well, for marriage under these conditions would have little or no trouble and certainly divorce would be out of the picture. The world, to a large extent, sees love to be mostly an emotional experience patterned after what is seen in movies and on television. Boy sees girl, falls madly in love with her, or vice versa, and then at the first sign of trouble they fall out of love until the next pretty or handsome face comes along. Is it any wonder that marriages do not last? We are conditioned to think that love means the absence of problems. True love will overcome any problems that exist and will become stronger as the years go by.

Many things contribute to marriage breakdown, such as unforgiveness, self-centredness, pride, abuse—both physical and verbal, infidelity, financial problems and many other problems too numerous to mention. I believe at the top of the list would be the way we treat one another. Using a controlling attitude with your spouse and the inability to make allowances for each other is a common problem. In dealing with strangers and acquaintances, we generally try to be civil and mannerly. However, while dealing with our spouse, we may not always be on our best behaviour. The scripture speaks to this in our dealings with other Christians; how much more should this be our attitude when dealing with our spouse? "Be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. Always keep yourselves united in the Holy Spirit, and bind yourselves together with peace. ... Don't use foul or abusive language. Let everything you say be good and helpful, so that your words will be an encouragement to those who hear them. And do not bring sorrow to God's Holy Spirit by the way you live. Remember, he is the one who has identified you as his own, guaranteeing that you will be saved on the day of redemption. Get rid of all bitterness,

rage, anger, harsh words, and slander, as well as all types of malicious behaviour. Instead, be kind to each other, tender-hearted, **forgiving one another, just as God through Christ has forgiven you**" (Eph 4: 2-3, 29-32 *NLT*).

The power of choice is in our hands. We can choose to take offence and be hurt or choose to let it go. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ..." (Matt. 5:44 *KJV*). Our life is filled with choices. God does not force us to accept salvation; He gives us the choice of accepting or rejecting Christ as our saviour. Then surely when dealing with those we are bound to in the bonds of love and marriage, we should be able to forgive one another for the abrasions of life without thinking about the divorce court. Forgiveness is also a choice we make; we can choose to forgive or to hang on to the hurt. I have heard it said, "I can never forgive them." It may be hard to do, but we can forgive because God tells us that we can, and we are admonished to forgive seventy times seven (Matt. 18:21-22). "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Matt. 6:14-15 *NIV*). We may not be able to forget the hurt,

but the Lord can deliver us from the destructiveness of unforgiveness. This is a quote that I read somewhere, and it makes a lot of sense: **"Forgiveness takes place when love accepts deliberately the abrasions of life and drops all charges against the other person."** Forgiveness is so important in a marriage relationship. To let the problems fester will cause bitterness to get a foothold. The end result of bitterness is death to the marriage. "Look after each other so that none of you will fail to find God's best blessings. Watch out that no bitterness takes root among you, for as it springs up it causes deep trouble, hurting many in their spiritual lives" (Heb. 12:15 *TLB*). Scripture admonishes us to treat each other with respect; "In the same way, you husbands must give honour to your wives. Treat her with understanding as you live together. She may be weaker than you are, but she is your equal partner in God's gift of new life. If you don't treat her as you should, your prayers will not be heard" (I Pet. 3:7 *NLT*). I can almost hear a shout of joy resounding from the wives in the light of that scripture, yet it stands to reason that wives should treat their husbands with respect also. In fact, Paul ends his dissertation on marriage in Ephesians by stating this: "However, each one of you also must love his wife as he loves himself, and the wife must respect her husband" (Eph. 5:33 *NIV*).

As marriage is one of the building blocks of the church, the church should have a very important part in every marriage. In entering into marriage, the church should be involved in counselling as much as in the marriage ceremony. The elders in charge of the assembly should be consulted when a marriage is pending, not just a short time before the marriage, as this does not leave time for counsel. Before marriage, the couple should consider well their relationship. Do you have any reservations regarding the other person? Do you see things in his/her character that cause you to have second thoughts? It would be far better to call off the marriage or postpone it than enter into it with doubts in your mind. Are you of the same mind spiritually, that is, can you converse together on spiritual things and pray together? Many a heartache can plague a marriage if it is entered into hastily. Therefore, pray much about becoming joined together and do not rush into it.

In closing, God's word tells us to deal with the problems quickly before they get out of hand. "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity" (Eccl. 11:10 *KJV*). "And 'don't sin by letting anger gain control over you.' Don't let the sun go down while you are still angry, for anger gives a mighty foothold to the Devil" (Eph. 4:26-27 *NLT*).

Walking With God

By Robert Oldridge

As I was meditating on the call of God, our relationship with Him, and our responsibility day by day, I thought the above title would convey to you our role and duties to enter into that realm He is opening up to us by divine revelation.

In the natural, walking is very important to us, and one feels handicapped indeed if their ability to walk is taken away. Physicians tell us that walking is very important to our health and one of the best forms of exercise. Some like to run or jog, but

we are also told that excess in those areas can be harmful to the joints, especially in older people. I picked up an article by a noted physician entitled, "A Walk A Day Keeps Deadly Clots Away;" still another puts it this way, "Take time for exercise or sooner or later you will have to take time for illness."

However, these quotes are only things in the natural realm that may indicate that walking with God is the most important aspect of our lives. Now to come are the scriptures, and

there are many:

1. "For the Lord God is a sun and shield; The Lord will give grace and glory: and no good thing will be withheld from them that **walk** uprightly" (Psalms 84:11).

2. Here is one for those who are tested, especially in the troubled world in which we live: "Though I **walk** in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me" (Psalms 138:7).

3. “Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will **walk** in his paths...” (Isaiah 2:3). May God help us to simply walk in obedience in the paths where he will lead us.

4. It is wonderful to soar up into the heavenly realms, or to run with joy in those times of refreshing, but there are times when we must just **walk**. This is so beautifully portrayed in Isaiah 40:31: “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall **walk**, and not faint.”

5. I quote, in part, one phrase of our **walk**: “... they shall have one shepherd: they shall also **walk** in my judgements, and observe my statutes and do them” (Ezekiel 37:24). We must not only hear His word, but obey and walk accordingly. Then the wonderful promises follow that he would make a covenant of peace with us and we would be His people (Ezekiel 37:26 & 27).

6. In John 8:12, Jesus spoke of the light that would light our pathway, and that if we followed Him, we would not **walk** in darkness, but have the light of life. How we need that life.

7. It also says in Romans 6:4, that in the baptism we should be raised by the glory of the Father and should **walk** in newness of life.

8. Then in Romans 8:1-4, it states there is no condemnation to them which are in Christ Jesus who **walk** not after the flesh, but after the Spirit.

9. In Colossians 1:10, it exhorts us to **walk** worthy of the Lord. In I Thessalonians 4:12, it says we should **walk** honestly, and in II Thessalonians 3:11, that we should **walk** orderly. These are wonderful guidelines.

10. In I John 1:7 it gives us a wonderful promise: “But if we **walk** in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Now I want to leave with you some of the admonition given us concerning our walk. The word of God clearly portrays that it must be a walk in the Spirit, and not after the flesh, the carnal man, or the old man. It simply means, as described in Galatians 2:20, that the flesh of Paul was crucified with Christ at Calvary and the life he now lives is

that of the Son of God being lived out and through him. It also states in Galatians 6:14, that he became dead to the world and the world was dead to him. Paul also declared that in his flesh dwelt no good thing.

I want to bring to you the word of God either in teaching or prophecy. I believe that songs given by His Spirit express it best: “Oh, to be saved from myself, dear Lord. Oh, to be lost in thee. Oh, that it may no longer be I, but Christ liveth in me.” Then I quote from that beautiful song, ‘Tis so sweet to Trust in Jesus, Just from sin and self to cease. Just from Jesus simply taking, Life and rest and joy and peace.”

We must walk in the light that He sheds daily on our pathway:

When we walk with the Lord in the light of His Word,

What a glory He sheds on our way.

While we do His good will, He abides with us still,

And with all who will trust and obey.

Then in fellowship sweet, we will sit at His feet,

Or we’ll walk by His side in the way.

What He says, we will do; Where He sends, we will go –

Never fear, only trust and obey.

The scriptures emphasize that not only do we **walk** with Him, but He also walks with us. It seems to depict that continuous presence: “And He walks with me, and He talks with me, and He tells me I am His own. And the joy we share as we tarry there, none other has ever known.” One verse goes: “I’ll stay in the Garden with Him, though the night around me is falling. And He bids me go from the voice of woe, His voice to me is calling.” How wonderful to have this assurance in these dark and troublesome days in which we are living.

It is not a case of going back to past experiences or the blessings of yesterday, or as Paul described in Galatians, to go back and by the law try to produce a successful Christian walk, but to walk in the Spirit and allow Christ to be formed in us. I appreciate all the things He has done for us in past days, and the many blessings He has bestowed upon us, but I want to walk in the light He is shedding on our pathway today, and walk into that full maturity of Sonship, that God may be able to restore all that was lost in the

fall and bring forth the fullness of His great Eternal progress and that His righteousness shall spread from shore to shore and from the rivers to the ends of the earth. Man has failed at every turn of the road, but God has never failed. He, the great husbandman of all the earth, has long patience till He beholds the full harvest when the latter rain has finished its work. Lord, hasten the day.

There are many voices calling today, saying, “Join us. We have the answer so join our group.” The religious world is putting on all kinds of programmes, even compromising to use worldly music and all kinds of gimmicks; but let us simply walk with God, having no fellowship with the works of darkness, but rather reprove them. Let us not forget, broad is the way that leadeth to destruction, and many there be that go in there-at. But narrow is the way that leadeth unto life, and few there be that find it (Matthew 7:13).

I would like for a few moments to turn to I Peter 1:2-9, where the way of God’s elect is clearly portrayed. Beginning in verse two, it speaks of a certain company as the “elect,” or chosen of God. Another portion of God’s word describes them this way: “Called, Chosen and Faithful.” We see the process or **walk** in verse two. First of all, there is Sanctification of the Spirit. So much is entailed in the walk of Holiness. Then it speaks of the provision made for us: “The sprinkling of the blood of Christ.” There is no other way but Calvary, the way of the Cross. That is where our **walk** begins, but it must be followed by an obedient walk with the Lord. We have indeed experienced abundant mercy, and been given a living hope through His Resurrection. It speaks of the result being an incorruptible inheritance that will never fade away. In the meantime, verse 5 says we are kept by power of God through faith, the fullness of our Salvation, which brings great rejoicing. But it is not always smooth going in our walk with God. Sometimes there is heaviness, the trial of our faith. It speaks of it as a fiery trial that would try us as though some strange thing happened to us, but we would understand the purpose of the fire was to cleanse, purify, burn up all the dross, and bring us to the fullness of faith or the end of our Salvation. A song we sang in the early days of our Christian walk was

"Send the Fire." A couple of lines went like this: "To burn up every trace of sin, to bring the light and Glory in — Send the fire, Send the fire, Send the fire."

But, regardless of the upheaval in the outer world and the trials that beset us, God is working out His purpose and His Kingdom will spread from shore to shore.

We have been talking about our walk with God. The scriptures also tell us how we should not walk. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night" (Psalms 1:1,2). Then in Ephesians 4:17, Paul admonished them not to walk as other gentiles in the vanity of their mind, but they should put off all things concerning former conversation (or manners of livings) and put on the new man, and concludes by exhorting them in verse 32 to "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you."

As I conclude this exhortation, it is my desire, not only for myself, but also for all who read this, to give ourselves completely over to Him, that His love

and compassion might flow out through us to a lost and dying world. And I think that a song given to Sister Dodds at the beginning of this present move of God would be a suitable ending to those few observances:

Walking with Jesus, Walking with Jesus,

Day after day, I'm walking with Him.

Till in that glorious day of deliverance,

We shall be like Him, Our Saviour and King.

Blessed the life that's lost in Him only,

Lived unto others, that they too may know

That life in the Spirit, free from all bondage.

Hasten the hour, Oh Saviour, we pray!

While I am bringing this to a conclusion there is one more incident in the life of the disciples that I feel I should leave with you. In Luke 24:13, two of them were walking the road to Emmaus and talking of the events of the past few days and wondering why they happened; they thought Christ should redeem Israel and set up His Kingdom. But Jesus saw their lack of understanding and sadness, and He drew near and asked them why they were sad, and what the problem was in their conversation. They said, "Don't you know what has happened?" and they described the events leading to His

crucifixion. He had to give them a mild rebuke and ask them how it was that they didn't understand what Moses and the prophets had said concerning Christ's sufferings and entering into His Glory. As He sat at meat with them, their eyes were opened and they knew Him and then He vanished out of their sight. As they reported the incident, they said, "Did not our hearts burn within us, as He talked with us by the way and opened to us the Scriptures?" No doubt, many who read this will have had times of wonderment concerning things that have happened to try them. Difficulties may harass you and it may seem there is no answer. But, it is in times like these when He will come and walk and talk with you, and your hearts, too, will burn within you as He reveals Himself to you and brings that comfort and assurance that only He can give.

I also thought of the chorus:

Jesus will walk with me. He will walk with me.

He will talk with me, In Joy or in Sorrow,

Today and Tomorrow, I know He will walk with me.

May God's richest blessing and presence be with you all, now and forever more.

Scripture Studies

During the daytime in the month of Bible Study classes all the travelling ministries and the travelling deacons from North America will be ministering. They will be speaking on subjects pertinent to the growth and maturity of the body of Christ. Much emphasis will be put on coming into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the

effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We ask that all will pray and seek God concerning a mighty moving of the Holy Spirit among us as we partake of Him. John 6:57 "As the living Father

hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Overseas brethren will be given opportunity to minister in the evening services.

SCRIPTURE STUDIES AND FELLOWSHIP

October 5 to November 1, 2003

at Sharon Homes & Schools, North Battleford, SK, Canada

...

Pre-registration is necessary - see Registration Form.

The unfolding revelation of the Holy Spirit has brought many glorious truths whereby, "It is more blessed to give than to receive." The things that thou hast heard...among many witnesses, commit thou to faithful men, who shall be able to teach others also."

11 Timothy 2:2.

THE TRAVELLING MINISTRIES WILL BE CONTRIBUTING TO CLASSES ON THE REVELATION OF THE PLAN AND PURPOSE OF GOD BY THE "ECCLESIA", WHICH IS HIS BODY, AND IT'S SPIRITUAL STRUCTURE AND FUNCTION. PRAY, PLAN AND PURPOSE TO SIT AT THE FEET OF JESUS DURING THESE DAYS!

Schedule for Sharon Scripture Studies and Fellowship October 5th to November 1st, 2003

Four weeks, Monday through Saturday

Breakfast 7:30 am to 8:00 am	Dinner 12:00 pm to 12:30 pm	
Class 9:00 am to 10:15 am	Class 2:30 pm to 3:45 pm	
Class 10:30 am to 11:45 am	Supper 5:30 pm to 6:00 pm	

Meetings 7:30 pm on Tuesday, Wednesday and Friday

1st Week - 16 Classes

- Sons & Sonship - 4 classes
- The Beatitudes and I Corinthians - 4 classes
- God's Great Eternal Plan and Purpose - 4 classes
- The Home - 2 classes
- The Presence of God - Brief Look - 2 classes

2nd Week - 16 Classes

- Our Calling, Walk and Example - 4 classes
- Eternal Life, Humility - 4 classes
- Present Truth - 4 classes
- The End of the Age - 2 classes
- Walking in the Spirit - 2 classes

3rd Week - 16 Classes

- Local Church - 4 classes
- Sonship - 4 classes
- Unity - 4 classes
- Gospel of the Kingdom and our Roll in It - 2 classes
- Cannon of Scripture and Church History - 2 classes

4th Week - 15 Classes

- Abiding in the Truth - 4 classes
- Tithing - 1 class
- Living in the Seventh Day - 2 classes
- Jesus: The Christ, the Only Begotten Son - 2 classes
- Attitudes - 2 classes
- Sonship - 2 classes
- 2 classes open

**This is the rate schedule
for accommodation regarding the Scripture Studies
October 5 - November 1, 2003.**

Room & Board - Rate Schedule

Per Month

Singles - \$300.00
Couples - \$500.00
1 Parent with 1 child - \$500.00

Per Week

Singles - \$75.00
Couples - \$125.00
1 Parent with 1 Child - \$125.00

Daily

Singles - \$12.00
1 Parent with 1 Child - \$20.00

PINELOW SUMMER CAMP

North of Spokane

August 11-17, 2003

From Spokane, North on Hwy 395 toward Coleville, past Loon Lake 3.1 miles or 5 km, turn east on Deer Lake North Road 1.7 miles or 2-3/4 km to Pinelow Park.

Adults: \$85, Children 3-11: \$45, Family Rates with children up to 18 - \$285. (Rates - US Funds)

Send reservations to:

NOTE: Daryl Martz is taking reservations for Pinelow Camps.

Ph. (604) 858-9009

Fax: (604) 795-5365

email: martz@shelbrook.com
(NO PETS)

Campground registration starts at 4:00 pm, August 11, 2003

WINKLER LABOUR DAY WEEKEND CAMP

Held at

Winkler Bible Camp

Starts Friday, August 29
evening meal

and ends after breakfast
Monday, Sept. 1, 2003

RESERVATIONS

ARE NECESSARY.

Please contact: Bob Waldner

Box 205, Altona, MB

R0G 0B0

(204) 324-5963

REGISTRATION FORM

Sharon Scripture Studies October 5 - November 1, 2003

Name: _____

Address: _____

Arrival Date: _____

Departure Date: _____

Mail to: Sharon Scripture Studies, Box 878, North Battleford, SK S9A 2Z3

DATES OF IMPORTANCE

Pinelow Summer Family Camp Aug. 11 - 17, 2003
Young People's - Hidden Acres, ON Aug. 29 - Sept. 1, 2003
Young People's - Park Valley, SK Aug. 29 - Sept. 1, 2003
Family Camp - Winkler, MB Aug. 29 - Sept. 1, 2003
Minden Meetings Sept. 19 - 21, 2003
Scripture Studies - North Battleford Oct. 5 - Nov. 1, 2003
Pinelow Fall Family Camp Nov. 8 - 11, 2003

HIDDEN ACRES FELLOWSHIP SHAKESPEARE, ONTARIO

Friday, August 29 - 6:00 p.m. to September 1, 2003 - 1:00 p.m.

Please bring bedding, toilet articles, musical instruments, bibles, swimwear.

Cost will be: \$20 - 13 years of age & older;

\$10 - 12 years of age & under; or \$50 per family.

Please send reservations to:

Garry Tyler, 360 Douglas Street, Stratford, Ontario, N5A 5R3
or call (519) 271-7185 or

Kelvin Martin, 14 Dickens Place, Stratford, Ontario, N5A 7G1
or call (519) 273-4581 or email: garry.tyler@sympatico.ca

PINELOW FALL CAMP FAMILY CAMP

November 8-11, 2003

Contact: Daryl Martz

Fax (604) 795-5365

e-mail: martz@shelbrook.com

PARK VALLEY LABOUR DAY WEEKEND

**HELD AT
RAGNAR AARRESTAD'S FARM**

**Starts Friday, Aug. 29/03 at 5:00 pm
and ends Monday, Sept. 1, 2003 at 1:00 pm**

Contact: Ragner Aarrestad
Box 515, Debden, SK. S0J 0S0
Phone: (306) 469-4962

CALLED HOME

**ROBERT "BOB"
BOOKER**

**April 6, 2003
Empress, Alberta**

• • •

**PETER DUECK
May 1, 2003
Winkler, Manitoba**

Sharon Children's Homes and Schools
Box 878, North Battleford, Saskatchewan, Canada, S9A 2Z3

The Sharon Star is a monthly paper, published and mailed out on the free-will offering plan, as a medium of information for all who are interested in the unfolding revelation of the Word of God.

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