

January Questions / Answers

1. "One of my wives God given roles as a wife is to be my helpmate. The problem is that she thinks her role as my wife is limited to what she wants instead of what I want. She does not cook often. She does not do a good job cleaning the house. She does not spend any time with our kids. She does not work to help with our bills. Can I divorce her for because she is not doing God's will as my helpmate?"

- Like most questions that come over the Internet, I am not sure I can fully answer this question. There are two sides to this story and I am only reading one side (**Proverbs 18:13**). I thought long about including this question and answering it publicly. I am going to proceed in answering this question, not so much as to justify or condemn one party in the scenario above. I want to attempt to give some **general things to think about concerning the question**. The best way this scenario should be handled, if it is as stated, is by getting local older Christians involved (**Titus 2:3-5**).
- Let's begin with the fact that God saw that man was alone, and decided to give him a "help meet" [one who helps] (**Genesis 2:15-25**). It is generally correct to state that women were created for men (**I Corinthians 11:8-9**). A moral woman is certainly an aide to her husband (**Proverbs 31:10-31**). The woman is to be the guide of the home (**I Timothy 5:14**). As such, she can either do great harm or good to her household (**Proverbs 12:4**).
- Solomon struggled to find a good woman (**Ecclesiastes 7:28**). Ultimately, his choices led him astray in this area (**I Kings 11:1-8**). The wrong woman can make life miserable (**Proverbs 19:13** and **Proverbs 21:9; 19**).
- Having stated all of that, there is a balance in how a husband should not just look at his wife as his personal maid (**Ecclesiastes 9:9** and **I Peter 3:7**).
- This balance, as far as the relationship of a husband and wife is, can be understood best by considering Christ and the church (**Ephesians 5:22-33**).
- Now regarding divorce... The ONLY cause [reason for] putting away one's spouse is fornication (**Matthew 5:31-32; 19:3-12**). That in itself is not even all that simple. There could be many qualifiers, such as space for repentance (**Matthew 18:15-17, Galatians 6:1-2, James 5:19-20, and Revelation 2:18-23**), etc. in different situations.
- Let me give you something else to consider. God created man for His pleasure (**Revelation 4:11**). Have you ever failed, even once, in pleasing God? Are you thankful God is long-suffering (**II Peter 3:9**)? Are you thankful He is merciful (**Luke 6:36**)? Could you, without His mercy and grace be saved (**Ephesians 2:1-10**)?
 - Can you learn from God, that when your wife does not do everything you wish she would do, to aid her in finding her way (**Jeremiah 3:12-22**)?
 - Do you expect from your wife more than she is capable of? God only expects of you what you are capable of (**Luke 12:41-48**).
 - Jesus walked in our shoes to give us a perfect pattern to follow (**Hebrews 4:14-16** and **I Peter 2:21-22**). Have you tried to teach by example (**Titus 2:7-8**)? Are you fulfilling your Scriptural roles as a husband/father (**Ephesians 6:4, Colossians 3:21, I Timothy 5:8, etc.**)?
- Are you a Christian based upon what the Scriptures teach (<http://www.wordsoftruth.net/tobesaved.html>)? Few really are (**Matthew 7:13-14; 21-23**). Is she? If so, you should seek the counsel of saints locally (again; **Titus 2:3-5**).

- In conclusion, think about this: “*Husbands, love your wives, and be not bitter against them*” (**Colossians 3:19**). This may take work on both of your parts!

2. “What can the church do about social injustices in America?”

- I am not sure what you mean by “social injustices in America”. When I searched for this terminology, I found statements such as: “Social injustice is a relative concept about the claimed unfairness or injustice of a society in its divisions of rewards and burdens and other incidental inequalities based on the user's worldview of humanity. Immorality is often used as a synonym for this. The concept is different for different worldviews of persons and societies. Conflicts in definitions of social injustice is increasingly a platform of emerging political parties. For some societies, social injustice includes the distribution of advantages and disadvantages in society aren't equal. For other societies, social injustice includes repressing peoples' ability to be fruitful for themselves and the society they are in. Social injustice is used as a slogan by certain societies to oppose other societies' definition of social justice. Current hot topics include wealth distribution relative to labor, skill and responsibility, prejudice, discrimination, oppression, religion, homophobia, racism, patriotism, casteism, capitalism, classism, ableism, ageism, stereotyping and sexism” (<http://www.definitions.net/definition/Social%20injustice>).
- Based upon definitions like what I quoted above, it appears the phrase “social injustice” has so many different usages and possible meanings that it would be very dangerous to try and make a statement that would apply to how people might use those terms. So, the following is for study and consideration and may not exactly answer what you are looking for.
- The church is the pillar and ground of the truth (**I Timothy 3:15**). The church of Christ, in the sense of a local congregation of faithful followers of Christ, is supposed to be an example of good and to teach the Gospel (**I Thessalonians 1:7-8**).
 - As such, the local congregations of Christ that are faithful to the Lord are not going to respect the rich above the poor, practice racism, or have some sort of classes wherein there is a respect of persons (**Acts 10:34-35, Acts 17:24-30, Colossians 3:10-11, James 2:1-12, and James 3:9-10**).
 - On the other hand, faithful congregations are not going to err in any way (**Ephesians 5:27**). That means the faithful are not going to be all-welcoming to those whom are in sin (**Ephesians 5:6-11 and II Thessalonians 3:6**). Thus, the faithful local congregation is not going to embrace homosexuals, transgenders, etc. (**Genesis 18:16-19:29 [cf. Jude 1:7 and II Peter 2:6], Romans 1:18-28, and I Corinthians 6:18-7:5**). Meaning, some would consider faithful congregations of the Lord guilty of social injustice.
- The church is not politically or socially bound to the standards of the world. The church is headed by Christ (**Ephesians 1:22-23 and Colossians 1:12-18**). The church will therefore stand for all things the Lord is for and against all things the Lord is against. What the world considers just or unjust will not altar the stand that faithful congregations will take locally (**Galatians 1:10 and II John 1:9**).
- Outside of the supporting of the teaching of the truth, the church has no authority from Christ to become involved in these worldly, political debates. Such is not our concern (**John 18:36**). There is much wisdom that applies, in certain ways, regarding what the congregation in Colosse was taught about such worldly things (**Colossians 2:4-23**).

3. “Should the Lord’s Supper be observed by families vacationing aside from the assembling with a local church?”

- First off, it is an error to not assemble with local brethren (**Hebrews 10:25**).
- The Lord’s Supper is authorized to be partaken of when the saints assemble for such on the first day of the week (**Acts 20:7**).
- The significance of it being observed during THE assembly that was purposed for the Lord’s Supper is shown in the fact that the local church is to wait for all members to arrive before partaking (**I Corinthians 11:23-33**). ***VERSE 33**
- We need authority from the Lord for all said and done (**Matthew 28:20**, **I Corinthians 4:6**, and **Colossians 3:17**). There is no authority for any number of Christians to observe the remembrance of our Lord’s death on their own, aside from the assembly of the local church on the first day of the week. Doing so, without authority, is sinful (**Galatians 1:6-9**, **I John 3:4**, **II John 1:9**, and **Revelation 22:18-19**).

4. “Does Matthew 5:22 teach that it is always sinful to call someone a fool?”

- NO! If we study **Matthew 5:22** we find that it is wrong to be angry with a brother WITHOUT a cause. We find we cannot say “Raca” [empty one; worthless; Strong’s # 4469] about a brother. We find that we cannot say “thou fool” to a brother without being in danger of hell fire. **Remember, a brother in Christ is one who is DOING THE WILL OF GOD (Matthew 12:46-50).**
- So, if we rightly divide the word of truth (**II Timothy 2:14-18**), we find this regarding calling people fools.
 - Following the sinless example of Jesus (**I Peter 2:21-22**), we learn calling the erring “fools” is proper (**Matthew 23:17**, **Matthew 23:19**, **Luke 11:40**, **Luke 12:13-21**, and **Luke 24:25**).
 - Following the pattern of the faithful, inspired Apostle Paul (**I Corinthians 11:1**), we see that calling the erring, even if they were brethren (**Galatians 1:6**), foolish is acceptable to the Lord (**Galatians 3:1-3**). What the Galatians did was equal to the comparison of being an atheist when you consider foolishness (**Psalms 14:1**; **53:1**).
- It is foolish to err in the sight of God (**Deuteronomy 32:5-6**, **Proverbs 10:8**, **Proverbs 10:14**, **Jeremiah 4:22**, **Ezekiel 13:3**, and **Matthew 25:1-13**).
 - Fools are not right in the sight of God (**Psalms 5:4-5**).
 - Fools follow their own way (**Proverbs 12:15**, **Proverbs 14:16**, **Proverbs 28:26**, and **Titus 3:3**).
 - They often find sin “fun” (**Proverbs 10:23**; cf. **Proverbs 14:9**).
 - You have to forsake foolishness to live (**Proverbs 9:6** and **Proverbs 14:7**).
 - Fools listen to error (**Proverbs 15:14** and **Jeremiah 5:21-31**) and will not normally accept correction (**Proverbs 1:7**, **Proverbs 1:22**, **Proverbs 17:10**, **Proverbs 18:2**, and **Proverbs 23:9**).
 - Being a fool is equal to being brutish [stupid] (**Psalms 92:6** and **Jeremiah 10:8**).
 - To be a fool is to be one who does not establish himself or herself upon the solid rock of truth (**Matthew 7:21-27**).
 - Fools often return to their folly (**Proverbs 26:11**; cf. **Proverbs 13:19**).