

# Sanctified Christian marriage

We are living in a society that is directly antagonistic to the Christian life in every respect. We note from the outset that it is becoming more and more difficult to live as Christians. In this day and age, promiscuity and immorality are endemic. And because this way of life is considered to be normal and acceptable, the church is under pressure to redefine 'uncleanness'. There is increasing pressure against monogamy and heterosexuality. In our families and relationships, many suffer pain and persecution because they refuse to submit themselves and their homes to the morality of uncleanness. This sensitive subject should be addressed from a biblical perspective, for the command of the Scripture is clear.

The apostle Paul wrote at length regarding sanctified Christian marriage. In summing up, he wrote, 'This I say for your profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction'. His fundamental proposition was this: we cannot allow the uncleanness of promiscuity or immorality into our homes. Christians who make allowance for, or accommodate this culture, have touched the unclean and have, therefore, become unclean themselves, just as Haggai prophesied concerning the nation of Israel. In the same way, the apostle James wrote, 'You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God.'

## References:

1Co 7:35      Jas 4:4  
Hag 2:13-14    Joh 15:19  
1Jn 2:15-16    Rom 8:7

## Further Study

Mat 10

## Daily Proverb

Proverbs 2

# A sword in the family

We must guard the cultural lines of our marriages and households. And we must allow the circumcising word of Jesus Christ to become a 'sword' in our families. Jesus said, 'Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his own household.' The circumcising word of Christ causes pain as it cuts us away from ungodliness and separates family members to their individual freedom to choose or refuse obedience to Christ. The Lord makes a breach on our hearts, husbands and fathers, wives and mothers, and eventually children as they come of age, will begin to 'mourn alone'. As we behold Christ lifted up and our hearts are pierced through because of our sin and uncleanness, the word makes us accountable, as individuals, for our own responses and the way in which we have chosen to live our lives. The book of Proverbs is very clear when it says, 'They shall eat the fruit of their own way'. Therefore, a Christian household must not accommodate or compensate for the unclean and godless behaviour of those who have rebelled against Christ and chosen to go their own way as children of disobedience.

The New Covenant has freed a Christian household from legalism and any obligation to judge the sanctification and holiness of others. As Christians, we must maintain the lines of sanctification that guide our homes. Sanctification is defined by the word of present truth. We cannot adjust cultural landmarks to accommodate any who are antagonistic toward God.

## References:

Mat 10:35-37    Heb 4:12  
Zec 12:10      Joh 3:14  
Joh 12:32      Pro 1:31  
Pro 22:28

## Further Study

Php 3

## Daily Proverb

Proverbs 3

# The covenant of sonship

We learn a fundamental lesson from the nation of Israel. The covenant of sonship was broken when they failed to circumcise their children in the wilderness. Consequently, their children were excluded from the covenant God made with Abraham. Like the children born to the Israelites, our children are also born within this covenant. This can be a remarkable and reassuring truth. However, although our new born children are innocent, they are not yet spiritual. They are carnal and fallen. In Adam, all are subject to death and only in Christ can all be made alive. Within the fellowship of the church, the body of Christ, and under the faith of their parents, children can be saved and learn to put off their carnal ways and become spiritual young men and women.

When Adam and Eve sinned, they plunged mankind into the death of sin. Every generation since Adam and Eve have been 'excluded from the life of God', from the commonwealth of Israel and from the covenants of promise. Utilising the stolen knowledge of good and evil, we have established a life that is separate from the life of God, becoming our own judge of what is desirable and 'good'. Concerning the ignorance of the Israelites, the apostle wrote, 'For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God'. It is important to make these points concerning mankind and, indeed, the society in which we live. Unless the word of the cross is effective in the midst of our relationships, the marriage union will not of itself ever remedy our fundamental self-centredness and self-righteousness. The circumcision of Christ must be central; otherwise, we will not learn to mourn as the prophet Zechariah declared, 'The land will mourn, all the families that remain, every family by itself and their wives by themselves'.

## References:

Jos 5:7-8  
1Co 15:22  
Eph 4:18  
Rom 10:3

Gen 17:14  
2Co 5:14  
Eph 2:12  
Zec 12:10-14

## Further Study

Isa 64

## Daily Proverb

Proverbs 4

# A culture of obedience

As we consider the dynamics that led to Adam and Eve's sin, we must give particular attention to the implications for their marriage, as husband and wife and as head and helper. It is important to remember that it was Adam who received the command not to eat from the tree of the knowledge of good and evil. In the first case, it was Adam's responsibility to obey the command as it had been delivered to him. And, having been fashioned as 'a helper suitable for him', Eve was required to stand with Adam in his obedience to God's word. We know that God's command is also His word of protection for us. Obedience allows us to enter the refuge of His secret place. God said to Adam concerning the tree of the knowledge of good and evil, 'In the day that you eat from it you shall surely die'.

However, it was Eve who began to violate her marriage covenant when she conversed with the serpent and entertained an alternate word. Satan appealed to her carnality when he deceived Eve into believing there was another law that could give her light and life apart from the proceeding word of God. The apostle Paul wrote at length concerning the war that rages in our members when our carnality is not cut away by the circumcising word of the cross. He explained, 'I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members'. The word of life for Adam and Eve had clearly been laid down to Adam. And inheriting this life was contingent upon Adam's commitment to maintaining a culture of obedience.

## References:

Gen 2:17-18, 25  
Pro 30:5  
Psa 119:105  
Mat 4:4

## Further Study

1Sa 15

## Daily Proverb

Proverbs 5

# The deception of another word

We know that Eve was overtaken by the deception of another word. Then, as she proceeded to eat of the tree of the knowledge of good and evil, she made it her law. In her deceived state, Eve believed that she possessed a better law than the commandment of God. She evidently believed that her family could live in this alternate culture, so she measured what she had received of her knowledge of good and evil to her husband. When Adam partook of the forbidden fruit from Eve's hand, he departed from the commandment which was to bring life. Adam became established in a culture of disobedience when he departed from the word of God that belonged to his life.

Concerning Eve's motives, we can be quite sure that Eve genuinely believed that she was proceeding with her family's best interests at heart. She was genuinely wrong! The stolen law, with its new way of living, proved to be a great deception. Paul's proposition in Romans chapter seven is that sin takes advantage of the law, ensnaring us and bringing us into bondage to the power of death because we have been deceived by our own self-righteousness and the carnality of our flesh. The apostle noted that 'the good that I want, I do not do, but I practise the very evil that I do not want'.

The alternate word from the tree of knowledge of good and evil was unable to minister life to Adam and Eve. As a result, their home became a place of conflict and unrest. Having stolen the knowledge of good and evil, the Scripture accounts that Adam and Eve's eyes were opened, 'and they knew that they were naked'. Such was the shame of their nakedness that they were afraid and hid themselves from the Lord when they heard Him walking in the garden.

## References:

Rom 7:8, 19  
Gen 3:6-8  
2Co 11:3

## Further Study

1Ti 2

## Daily Proverb

Proverbs 6

# Romantic idealism

Adam was not deceived; he was disobedient and, consequently, he forfeited the mandate of his name. He could no longer rule over all creation. God drove them out of the garden of Eden, away from His presence and the tree of life. When Adam departed from the word of God to live by his own law, he was cut off from the life and power that resides in the word of God. Adam then turned to Eve and demanded that she become his resource for life. He had conceded, in disobedience, to Eve's romantic proposition for life. And in so doing, he departed from the mandate of headship that he had administered under Christ.

Because Adam and Eve were cut off from God as their resource for life, relational conflict was the result. Sin was manifested in their home as each struggled to live successfully, seeking to draw from one another the capacity to fulfil their own romantic ideals. Eve's desire was toward Adam, and he responded by ruling over her. God said to Eve, 'I will greatly multiply your pain in childbirth, in pain you will bring forth children; yet your desire will be for your husband, and he will rule over you'.

Because Eve had eaten of the tree of the knowledge of good and evil, her desire turned away from the proceeding word of God and was redirected toward her husband. The stolen knowledge of good and evil strengthened her fleshly desires and gave her a deceived, yet self-assured position. Rather than standing with Adam in submission to the word of God, he now became part of her agenda. Eve encompassed her husband, imposing her own ideals and her romantic notion of how life should be, upon him. This was the blindness of her deception. Adam was not able to deliver to Eve the power of the romantic idealism that she sought, nor was he able to protect her from the evils of the new world and culture in which they now lived.

## References:

Gen 3:7, 16, 24

Gen 1:28

1Jn 4:1

Eph 4:14

## Further Study

2Co 11

## Daily Proverb

Proverbs 9

# The stolen knowledge of good and evil

In many marriages, the 'knowledge of good and evil' has become a checklist by which a wife measures her husband. Her desire is towards him when she makes her husband a resource to fulfill her romantic ideals. These 'romantic ideals' describe the alternate goals and agendas that are defined by her law for life, rather than the word of God. When a husband fails to meet his wife's expectations, he can be demeaned and scorned.

Jacob's wife, Rachel, was driven by anxiety and a desire for control. She demanded that her husband find access to God so that she could have children. We read in the book of Genesis, 'When Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Jacob, "Give me children, or else I die". Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"' We note the strength of Jacob's response to Rachel. He stated clearly that he could not stand in God's place in regard to this matter. He was, therefore, unable to service his wife's demand. Likewise, Abraham refused to take Sarah's accountability concerning her maid Hagar. Sarah chose to give Hagar to Abraham. But after a successful conception, Sarah became distressed when she was despised by her maid. Sarah said to Abraham, 'May the wrong done me be upon you'. However, Abraham called Sarah to accountability, saying, 'Your maid is in your hands'. Both patriarchs learnt to deal with this problem in their marriage culture. They refused to be bound by the stolen knowledge of good and evil. When a woman demands that her husband exercise his headship in order to facilitate her 'good' agenda, the only result will be further desolation.

## References:

Gen 30:1-2  
Ecc 10:4  
1Co 11:3

## Further Study

Gen 16:2, 5-6  
1Pe 3

## Daily Proverb

Proverbs 10

# The cross must be central

In his letter to the Corinthians, Paul wrote, 'Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God'. From the beginning of courtship, many couples will seek to find and fulfil their aspirations through the ideals of romance. They often aspire to the ideals of romance in order to compensate for their feelings of inadequacy. However, if a marriage is to succeed then the cross of Christ must be central to their relationship. Deliverance from the alternative law is possible, but only if a couple understands that their marriage will become a lie if it is based on self-centred agendas, mutual agreements, trading and bargaining as a means to find compatibility. Instead, a couple should seek to find comparability by becoming one spirit in Christ.

All too often, those who are seeking pastoral assistance from a counselor are expecting that a counsellor will grant them certain concessions in the culture of their courtship or their marriage relationship. The counsellor might concede to the woman's assessment of good and evil as she applies it to the man. Or a concession might be made regarding the man's disappointment in her capacity to meet his ideals. We must be clear that seeking or providing this kind of counsel is a concession to the idol of self-centredness that is in every heart. This kind of counsel will bring judgement. The prophet Ezekiel addressed this scenario when he said, 'Son of man, these men have set up their idols in their hearts and have put right before their faces the stumbling block of their iniquity'. He continued, 'If the prophet is prevailed upon to speak a word, I will stretch out My hand against him and destroy him from among My people Israel. They will bear the punishment of their iniquity; as the iniquity of the inquirer is, so the iniquity of the prophet will be.'

## References:

2Co 3:5-6    Eph 5:31  
Mat 10:38    Php 1:27  
Isa 66:4  
Eze 14:3, 9-11

## Further Study

Gal 6

## Daily Proverb

Proverbs 11

# Mourning alone

For many couples, their marriage has been established and entered into, on the foundation of carnal idealism. However, if it is to be recovered to the proper ground of the covenant then mourning alone becomes an imperative. A ministry of the living word needs to come to a woman apart from her husband. The same is also true for the man. Mourning alone is necessary in order to return to the original mandate of our name and work.

Every man must mourn by himself in relation to his sin and the failure of his headship under Christ. Likewise, every woman must mourn by herself in relation to Christ and her husband. By mourning alone, a woman can find testimony in relation to her name and her work as a son of God. Indeed, there must be a reformation for every woman in relation to her name. When a woman marries, she becomes a helper to her husband. However, her own identity, name and work, in relation to the Father, to Christ, and to the body, are not lost. A woman must stand as a sister on the ground of the brethren and the administration of the apostles, as she ministers as a 'sister-wife' in the church.

## References:

Zec 12:12    1Co 11:3  
Jer 6:26    Amo 8:10  
Ezr 9:6    1Co 2:12-14

## Further Study

Ezr 10

## Daily Proverb

Proverbs 12

# The law of sin

The process of finding testimony through mourning is a sovereign work accomplished by the Spirit as He convicts us concerning sin, righteousness and judgement. This ministry of the Spirit is found in the secret place of prayer. We meet the Father in Christ, having been baptised into His body by the Spirit. The Father then births us in relation to the name that He had predestined for us before creation. Through the conviction and illumination of the Holy Spirit, we can understand that all of our iniquities were laid on Jesus Christ.

However, we recognise that we are unable to make recovery by our own strength and the power of our carnality which brings us into bondage to the law of sin. The apostle Paul understood this reality when he wrote, 'I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members'. The law of sin is our instinctive, fallen, and yet primary motivation. Sin springs from within us! But true mourning causes us to cry out to God in prayer. Only then will we find the capacity for obedience to the proceeding word of God. Only then will we find the capacity to do the works that belong to our name.

## References:

Joh 16:8  
Rom 7:23  
Eph 2:18

Mat 6:6  
Rom 8:2, 26  
Joh 14:6

## Further Study

Rom 7

## Daily Proverb

Proverbs 13

# The word of the cross

Zechariah foretold that God will 'pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn'.

The prophet continued, noting that every family must mourn by itself. For some families, this will bring division because the sanctifying word of Christ must come as a sword to each member, separating them to the ground of the holy covenant. Things that are not sanctified cannot be reconciled in the name of the love of God. The blood of Christ, the blood of Passover and the blood of the cross, must be on the doorpost of every Christian home, sanctifying to godliness and perfecting sanctification in the fear of God. However, the word of the cross is also sanctifying our relationships, our marriages and our households, away from everything that is unclean. This is the meaning of the Feast of Unleavened Bread, and we must keep the feast within our houses, purging from our cultures the leaven of sin and uncleanness.

## References:

Zec 12:10    1Co 5:8  
Joh 17:17    Eph 5:26  
Exo 12:23    1Pe 3:15

## Further Study

1Th 4

## Daily Proverb

Proverbs 16

# Eve's threefold deception

The book of Genesis accounts, 'When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate'. Eve used these three self-centred and romantic ideals as the reasons and justifications for her disobedience. Firstly, the tree was 'good for food'. This motivation refers to anything that we seek to 'feed on' which helps us to craft a self-centred and self-righteous lifestyle based on our own abilities. It is the antithesis of living by every word that proceeds from the mouth of God.

Secondly, the fruit was a 'delight to the eyes'. This motivation springs from a 'romantic view' of life which concedes to the pressure of secular and popular consensus in relation to culture, morality and probity. It also concedes to presenting opportunities that might not be the provision of God's hand.

Thirdly, Eve perceived that the fruit of the tree was 'desirable to make one wise'. The pursuit of this knowledge empowers our carnal position and deludes us with a false wisdom that is from beneath. We are then empowered by this wisdom to defend our lifestyles as we relate with and even instruct others. Eve's sin was magnified when she offered this threefold package to her husband as the way of life for herself and her family. Believers caught in this sin today will also impose their carnal justifications on other Christians. It is only by mourning alone that sight can be recovered and a woman can be delivered from her deception. By mourning, she finds testimony in relation to her own name and predestination. Once she finds testimony, her testimony will be a completely different expression to the wisdom and culture that spring from the self-centredness of the fall.

## References:

Gen 3:6  
1Pe 4:3-5  
Jas 3:14-18

Mat 4:4  
Act 17:30  
Col 1:10

## Further Study

1Jn 2

## Daily Proverb

Proverbs 17

# Women finding testimony

According to the book of Hebrews, the heroes of faith obtained a 'good testimony'. In the same way, a woman must gain testimony and a good report through faith. Faith is firstly expressed in an attitude of repentance that has turned away from the deception that befell our first mother, Eve.

Because the Lord is seeking godly offspring, He has determined that a husband and wife should become one spirit and one flesh in His body. Children born as sons of God are to be brought up in the discipline and instruction of the Lord. When a woman mourns for this, she is 'weeping' for herself and her children. She turns in repentance towards Christ and her husband, believing that she can bring forth sons for God. Her mouth is opened in testimony and her name is made known. Her testimony in the church is, firstly, a question in regard to her own repentance. She asks, 'Men and brethren, what must I do to be saved?'

A woman must stand up in motherhood, in the faith of her name. This is the name given to her before time in the Everlasting Covenant. Her sisterhood and motherhood are her testimony. Her name is made known by the sovereign blessing of God. It is only then that she is able to be helper to her husband in the home and able also to stand on the ground of Christ as an individual functioning member of His body, ministering according to her name. Clearly, her ministry is not an empowered position derived from her husband. We would further suggest that a woman should not seek to be relieved of the burden associated with being the centre of her household, for the sake of her ministry expression. This is also equally true for a man. He must learn to 'manage his household well'. A woman finding testimony will be identified because of her service as a wife, sister and mother. Her testimony is found in who she is, and not in what she says or who she knows.

## References:

Heb 11:39    Mal 2:15  
Mat 19:5    Act 2:37  
Eph 6:4    1Ti 3:12

## Further Study

Pro 31

## Daily Proverb

Proverbs 18

# Forsaking headship

We have noted that 'it was not Adam who was deceived, but the woman being deceived, fell into transgression'. Adam was guilty of the sin of disobedience. The apostle Paul clearly nominated this in his letter to the Romans, saying, 'Through one man's disobedience the many were made sinners'. When Adam ate of the fruit of the tree of the knowledge of good and evil, he forsook his headship under Christ. And furthermore, he forsook his possession of his own name as a member of Christ. Adam was called to be a paraclete to the Son, and Eve was called to be a paraclete to Adam. However, when Adam deferred and gave heed to the voice of Eve in preference to the commandment of God, he proceeded to service Eve's ideals and her newly found 'good' agenda.

Paul warned the Corinthians of this condition, saying, 'One who is married is concerned about the things of the world, how he may please his wife. Because of this his interests are divided.' Accordingly, by vacating his headship, Adam forsook the high calling to which he had been called. We also note that Adam quickly moved to non-accountability. He blamed Eve for his disobedience, making her accountable for his sin. He said to God, 'The woman You gave to be with me, she gave me from the tree, and I ate'.

## References:

1Ti 2:14      Rom 5:19  
1Co 7:33-34      Gen 3:16  
Eph 5:22      Col 2:18-19

## Further Study

1Co 11

## Daily Proverb

Proverbs 19

# Cursed is the ground for your sake

The fruit of Adam's disobedience was seen in their marriage. Conflict arose between them because they were cut off from the life of God. Their independent, fallen agendas became the source of their conflicts and their struggle to succeed in life. Sin was manifested in their home as they endeavoured to fulfil their romantic ideals. Eve's desire was no longer focused on facilitating the will of God in their marriage. Her desire was towards Adam as a resource to fulfill her romantic ideals, and he responded by ruling over her.

Adam, by disobedience, pierced Jesus Christ. And, because of this, he forfeited his headship over creation. This resulted in the natural, living world being plunged into disarray and futility. And God said, 'You have listened to the voice of your wife, and have eaten from the tree about which I commanded you ... cursed is the ground because of you'. Equally, this verse can be translated, 'Cursed is the ground for your sake'. Keeping this in mind, we can see that God, in His wisdom, was able to use the curse for Adam's salvation. God added the elements of grace and judgement to the curse so that Adam would repent and find recovery as he mourned the loss of his mandate. All men must mourn by themselves so that they can recover from the consequences of their disobedience.

## References:

Gen 3:16-17, 22-24  
Rom 8:20    Eph 4:17  
Isa 24:5-6    Hos 4:3

## Further Study

Ecc 1

## Daily Proverb

Proverbs 20

# A remnant of the Spirit

A marriage can only be sustained if it receives a 'remnant of the Spirit of God'. Then a man and woman can become 'one spirit' together. The apostle Paul emphasised that there is 'one body and one spirit'. 'For by one Spirit we were all baptised into one body.' The work of the one Spirit, the *pneuma* of God, brings us into the body of Christ and under the headship of Christ. In this section, we will consider the relationship between the order of headship in our homes and our participation within the body of Christ.

Jesus said, 'No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other'. We must be honest with ourselves regarding discrepancies that exist between the culture of our homes and the culture of the Lord's house. This tension must be resolved. The headship of Christ needs to be evident in both contexts. The Lord gives His Spirit to a husband and wife so they can be one spirit and bring forth godly seed. Because they have His Spirit, Christian couples should easily resolve the issue of serving 'two masters'. With one heart, they can obey the Lord in all things. In true godly order, the man is submitted to the headship of Christ with his wife as his helper. It is only in this way that God's blessing comes to a family. 'From the God of your father who helps you, and by the Almighty who blesses you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breast and of the womb.'

## References:

Mal 2:15    Eph 4:4  
1Co 12:13    Mat 6:24  
Gen 49:25    Php 2:1-2

## Further Study

Eph 5

## Daily Proverb

Proverbs 23

# Bringing forth godly seed

The psalmist wrote, 'Behold, children are a gift of the Lord'. God has extended to mankind, in Christ, the mandate of bringing forth godly seed. Procreation is an expression of our faith as we join this mandate to bring forth seed, believing that our children will be conceived as sons of God. As we apply the blood of Christ, the Lamb of God, to the doorposts and lintel of our marriage, then our children are 'sons of the kingdom' from conception. And they will remain so, until they 'come of age', or they choose as an accountable adult, to depart from the house of the Lord. This is the focus of our next chapter. As children grow up within a Christian home, then they are under the faith and discipleship of their parents. It was for this reason that Jesus said, 'Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these'. Jesus was affirming that the Israelite children were within the covenant and the promise of the adoption.

On the night of the first Passover, Moses instructed the nation of Israel saying, 'Go and take for yourselves lambs according to your families, and slay the Passover lamb. You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.' The Lord saw the blood and He protected each Israelite household as the Lord's destroying angel passed through the land and smote all those who had not applied the blood. Remember that Egypt is a symbol of the world in which we live. The initiative of the man as head of his house, together with his wife who stands alongside him as helper, guarantees the survival of their children.

## References:

Psa 123:7     Mat 19:14  
Exo 12:21-22     Mal 2:15  
Jer 1:5     Isa 49:1  
Psa 71:6

## Further Study

Gal 1

## Daily Proverb

Proverbs 24

# A lamb for a house

Children are protected by the faith of their parents while ever their parents continue to appropriate life from the blood of Christ. In the book of Deuteronomy, we learn that His blood is appropriated to the doorpost when the word of God abides, unhindered, in our houses. 'These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons ... you shall write them on the doorposts of your house and on your gates.' In this season, we are reminding ourselves of the magnificent privilege, as well as the severe judgement, that is on children from Christian homes. If our home has a culture of carnality because we function by the knowledge of good and evil, then our children's salvation will be at risk. The 'lamb for a house' should be the gospel message proclaimed to every house.

Although our children are born within the covenant of God, they are, nevertheless, carnal. Children of godly parents are partakers of the offering of Christ before they are born. During their childhood, they continue to participate in the fellowship of Christ with their parents, as they regularly attend the communion service and eat and drink of the life of Christ. They are taught the meaning of baptism and are able to become participants in the fellowship of water and Spirit under the faith of their parents. As children hear the message preached, parents should support and not hinder their children when they desire to be baptised. Christ is laying His hands upon them and, with the faith of a little child, our sons and daughters can receive the Holy Spirit. In this way, they are brought up in the nurture and discipline of the Lord.

## References:

Deu 6:6-9    Exo 12:3  
1Co 11:23-26    Joh 3:5  
Act 2:38-39    Eph 6:4

## Further Study

2Ti 1

## Daily Proverb

Proverbs 25

# Children called by name

As parents, it can be difficult for us to stand by when our children are suffering. However, we must accept that God the Father may be circumcising their hearts during this time; and therefore, it is important that we continue steadfastly with them in the way of discipleship. We must allow them to experience the circumcision of Christ and the fellowship of His sufferings, accepting that the whole of their life is a process under the hand of God.

As our children grow and mature, we accept that grace is not irresistible. When our children become adults, they will stand before Christ, called personally to become His disciples and His inheritance. As they come to full age, then we, as parents, do not have priority over our children. He is calling them by name and, accordingly, He desires to meet and establish them by name. We must not compensate for them when they struggle or we will be like one 'who passes by and meddles with strife not belonging to him'. We must not seek to arbitrate or compensate in the lives of our adult children in matters that concern their eternal salvation. We need to acknowledge that not every child presently attending church will choose to come to an adult Christian commitment.

## References:

Rom 2:29    Col 2:11  
Php 3:10    2Co 6:1  
Heb 12:25    Pro 26:17

## Further Study

Isa 43

## Daily Proverb

Proverbs 26

# Touch nothing unclean

As we draw near to the end of the present age, we will be faced with the issues of uncleanness. With the secularisation of our society, the previously acknowledged lines of sanctification, probity and morality are being removed at the highest legislative level. At the same time, the proliferation of the uncleanness of pornography in the electronic media is changing the way that society relates to marriage, friendship and relationships. The prophets Ezekiel and Isaiah long ago spoke and wrote about this time in which the church would face this flood of iniquity. They refer to the church in the time of the end as the 'mountain of the Lord's house'. And they have nominated 'uncleanness' as the primary weapon used by Satan to undermine the word of the cross and the faith of the saints, causing many to give way to the secularisation of society and bring its corruption into the church.

Ezekiel prophesied, 'Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean'. And he later declared, 'They shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean'.

Writing to the Corinthians, Paul quotes the word of Isaiah. 'Clothe yourself in your strength, O Zion; clothe yourself in your beautiful garments, O Jerusalem, the holy city; for the uncircumcised and the unclean will no longer come into you ... depart, depart, go out from there, touch nothing unclean; go out of the midst of her, purify yourselves, you who carry the vessels of the LORD'.

## References:

Isa 2:2-3      Eze 22:26  
Eze 44:23      2Co 6:17  
2Co 7:1        Eze 10:11  
Rev 18:4

## Further Study

Isa 52

## Daily Proverb

Proverbs 27

# Let the little children come to Me

Unless we find clarity in the Scripture, we may be overly presumptuous or carelessly unaccountable when it comes to the responsibilities of parents towards the 'seed'. The promise of the gospel is that children of Christian parents are sons of God from gestation. That means, according to the headship order of fatherhood and of Christ, that a child born of adultery cannot simply be taken up by the partner or husband of an adulteress. A husband cannot vicariously presume to become the head of a child born to the seed of another man when it is brought into his house.

As we consider the words of the apostle, 'Such were some of you', we know that God is merciful and that He is redeeming the unsanctified and the unclean. 'But you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.'

As more unsanctified relationships and family situations come into the church, we recognise that there will be difficult times of grief and weeping as the lines of sanctification are brought to bear. However, we have noted that children born of adultery or fornication, who have been brought into the church and sanctified by Christ, have been blessed, as the Lord Himself comes and lays His hands upon them. We recall the little children who were brought to Jesus so that He might put His hands on them and pray for them. Many of these children needing prayer were disadvantaged, poor or destitute. When His disciples tried to stop them, Jesus said, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven'. In God's sovereignty and grace, He meets every child brought to Him.

## References:

Psa 22:9  
Pro 22:28  
1Co 6:9-11, 20

Psa 139:15-16  
Mat 18:3

## Further Study

Mat 19

## Daily Proverb

Proverbs 30

# Redeeming the unsanctified and the unclean

As we look at secular society, there are an increasing number of relationships with children born of fornication. These are born outside the covenant of marriage and against the commandment of the Scripture. Nevertheless, the gospel can redeem and sanctify these ones; as they can come into the house of the Lord, and in His mercy, God can meet both parent and child so that they can attain a testimony of obedience and faith. As Paul said, 'Such were some of you'. Every unsanctified parent formerly of the world, with children born of fornication can, with confession, find salvation.

How does the Lord regard a child who is conceived through fornication? How does He bless that eternal soul with salvation? These are most serious questions which can only find resolution within the process of ransom, cleansing and sanctification. This is why Paul wrote to the Corinthians, 'Do you not know that the one who joins himself to a prostitute is one body with her? For He says, "The two shall become one flesh".' Fornication and adultery are becoming increasingly renegotiated as acceptable practices with many modern evangelical and pentecostal churches. The consequences are grave for children born of these unions to professing Christians who are outside the covenant of marriage. In the book of Revelation, we find sobering the words of Christ Himself: 'I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds'. It is a very sobering consideration for children in the womb. Christ is walking amongst the lampstand churches, judging those who follow these doctrines that lead to death. The Lord Himself has spoken and assured the church that He Himself will kill our children with death, if we do not repent of sexual immorality and adulterous deeds.

## References:

Psa 49:7      Pro 6:32-35  
 Rev 2:1, 23    1Co 5:1-2  
 1Co 10:8

## Further Study

1Co 6

## Daily Proverb

Proverbs 31

# Sanctified to the marriage covenant

A woman must be sanctified to the marriage covenant and, likewise, the man must be sanctified to this reality! We are making the point that every husband must know how to sanctify his wife. Paul wrote to the Ephesians concerning Jesus Christ sanctifying the church as His own bride, 'Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word'.

A husband will risk becoming unrelational and autocratic if his focus is predominantly towards his wife's obedience. The apostle Paul wrote that we are to be 'obedient from the heart'. It is the prerogative of both man and woman to present an obedient response from the heart. Unless 'sanctification' is properly understood by a young man embarking upon a courtship, and in particular, its application to the corporate body of Christ, then he will confuse sanctification in marriage with a program of ideals to which his wife must be obedient. However, the response of a wife being sanctified by her husband will be like that of the bride in the book of Song of Solomon, 'Turn, my beloved, and be like a gazelle or a young stag on the mountains of Bether'. 'Bether' figuratively means 'the mountains of divisions or separation'. The Shunamite was presenting herself to trust in her husband. A man, as head, must continue to sanctify his house by the blood of Christ on the doorposts and lintel of their house. Then, according to his commitment to the sanctifying word of Christ, his wife can say, 'Be to me what sanctification is, and sanctify me in this marriage'.

## References:

Eph 5:25-26    1Co 7:2  
Rom 6:17      1Pe 3:7  
Son 2:17      Exo 12:22

## Further Study

1Th 4

## Daily Proverb

Proverbs 1

# Purging out leaven

In his first letter to the Corinthians, the apostle Paul addressed the serious issue of immorality that was among them. His teaching has a clear conclusion. Our houses must not be places where immorality is conducted. To make himself clear, Paul addressed the Corinthians in the context of the Feast of Unleavened Bread and in relation to the blood of the Passover lamb. Paul was very specific when he said, 'It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife'. He directed them to 'clean/purge out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed ... remove the wicked man from among yourselves.' The apostles have gone further than this, to demonstrate just how far Jesus Christ will reach, in His mercy and longsuffering, with respect to unbelieving marital partners. However, He will impugn anyone calling themselves a Christian who allows for or crosses over the sanctified line to immorality, calling them an adulterer or 'an adulteress'.

The Christian home is to be a place of monogamy and morality. And the Christian person in the family, whether male or female, must insist that the household be Christian in its culture, so that the children are sustained and maintained in relation to their eternal security. The children are the seed of godliness in covenant marriage and God is 'seeking a godly seed'; that is, sanctified children. However, children born of fornication are not sons of the kingdom, nor are they sons of the covenant. The child born of fornication is not part of covenant seed.

## References:

Act 15:20    2Co 12:21  
Jas 4:4      Pro 2:16-17  
Pro 5:20-21  
Mal 2:14-15

## Further Study

1Co 5

## Daily Proverb

Proverbs 2

# Salvation to a house

The faith and discipleship of one believing parent guarantees eternal life to their children as long as the marriage is monogamous. Paul stipulates that a newly converted Christian should not end their marriage with an unbelieving spouse. 'If any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. And a woman who has an unbelieving husband and he consents to live with her, she must not send her husband away.' The apostle continued, the 'children were unclean, but now they are holy!' Like the Jewish tradition of circumcision for boys or the rites of purification for girls, the process of cleansing and sanctification is fulfilled in the faith and sanctification of a believing parent. Hence, the apostle said, 'Believe in the Lord Jesus, and you will be saved, you and your household'.

Although the faith of a Christian husband or wife sanctifies their spouse and they are 'one flesh' together, nevertheless, they cannot know the covenant union of 'one spirit'. To be 'one spirit', both husband and wife must have the Spirit of God. God is able to make husband and wife one flesh and, because of the sanctification of one believer in the relationship, bring grace and salvation to their house.

## References:

Luk 2:23-24    Exo 13:2  
Act 16:31      Rom 8:9, 14  
1Co 2:11-14

## Further Study

1Co 7

## Daily Proverb

Proverbs 3