

GOD KNOWS THE FAITHFUL!

By David Lee Burris



YOUR CHEATIN' HEART

*Your cheatin' heart,
Will make you weep,
You'll cry and cry,
And try to sleep,
But sleep won't come,
The whole night through,
Your cheatin heart, will tell on you...*

*When tears come down,
Like falling rain,
You'll toss around,
And call my name,
You'll walk the floor,
The way I do,
Your cheatin' heart, will tell on you...*

*Your cheatin' heart,
Will pine some day,
And crave the love,
You threw away,
The time will come,
When you'll be blue,
Your cheatin' heart, will tell on you...*

*When tears come down,
Like falling rain,
You'll toss around,
And call my name,
You'll walk the floor,
The way I do,
Your cheatin' heart, will tell on you...*

Yet, some people have a "Tell" & some don't.



To Expose the "Poker Face" Denizens of
Double Life there are Private Detectives.

Typically, the private investigator of today has at their disposal a toolkit that combines Computer Spyware, Street Cameras & GPS Tracking devices. Moreover, the suspicious spouse can themselves discover the digital footprint of an unfaithful "player" without such sophisticated equipment.

HOWEVER, EVEN THOUGH VERY RARE TODAY, THERE ARE THOSE WHO GO TO THEIR GRAVES WITH THEIR INFIDELTIES ESCAPED DETECTION.

IN ANOTHER SENSE THE MOSAIC SYSTEM WAS SUPERIOR IN DETERMINING FAITHFULNESS:

Love Potion: Numbers 5

When's the last time you heard a sermon on Numbers 5:11–31?

Numbers 5:11–31 describes a water ritual to determine the guilt or innocence of a woman suspected of adultery. A husband is to bring the wife under suspicion to the priest, along with a required grain offering that will “bring iniquity to remembrance.” The priest in turn prepares a jar of water mixed with dust from the tabernacle (5:16–17). To this mixture is added the curses against her written “in a book” (5:23). Either the curses were written and erased, so that the erasures are swept into the water mixture, or the ink is washed off into the water mixture. The woman is compelled to drink the concoction after saying “Amen, Amen” in response to the priest’s invocation of blessing or cursing upon her, depending on her innocence or guilt. If she is guilty, the ingested mixture will cause pain and sterility; if there is no such reaction, she is deemed innocent (5:27–31).

Since the instructions in Numbers 5 were given by God (5:11), the water ordeal is a means of divination, whereby it is expected that God will use the ritual to answer a question human beings cannot. That the Israelites could use such divination comes as no surprise, as the high priest had the Urim and Thummim at his disposal, and various biblical characters utilize the casting of lots for discerning the mind of God on a matter (Josh 18:6–8; Prov 16:33; Acts 1:26).

This passage provides a useful starting point for discussing why biblical characters were permitted to practice divination at all, when elsewhere such methods are condemned (e.g., Deut 18:9–14). But let’s instead focus on one practical implication of this passage.

Students of the Bible know that adultery was punishable by death in ancient Israel (Lev 20:10–11). Surprisingly, death is not the penalty for the guilty woman in Numbers 5:11–31. The normal word for adultery (נָאֵף, *na’af*)—the word used in connection with the death penalty—does not occur in this passage, further distancing it from being a capital crime. Why these discrepancies?

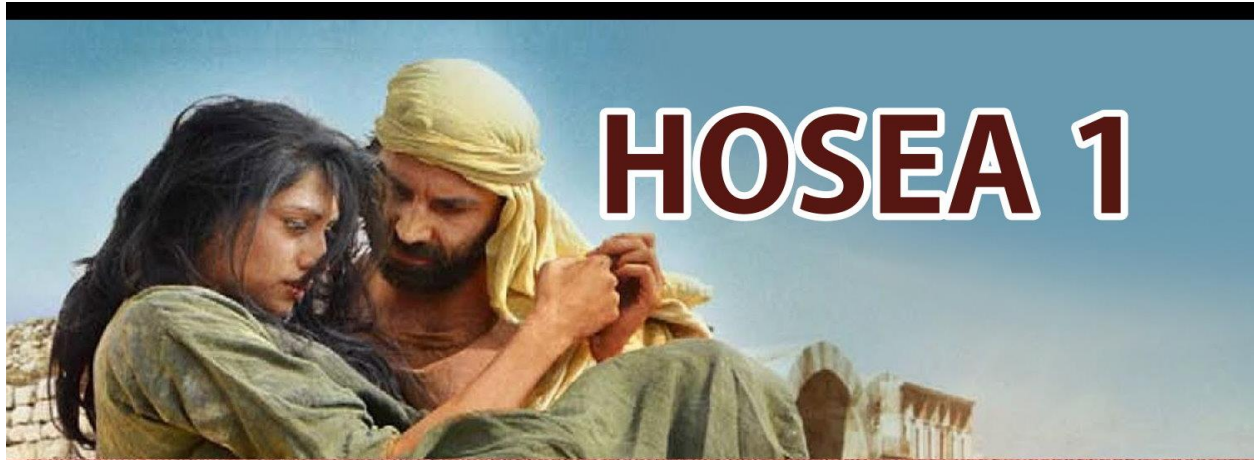
The answer lies in the fact that the guilty woman was not discovered in the act of adultery (5:13). Since this is the case, the community and, particularly, the angry husband, is effectively prohibited by the law of the water ordeal from taking matters into their own hands. This would serve as a protection for women suspected of adultery, or who might be the target of someone’s animosity or jealousy. *The point is that secret adultery can and will be punished only by God.*¹

¹ Heiser, M. S. (2014). [I Dare You Not to Bore Me with the Bible](#). (J. D. Barry & R. Van Noord, Eds.) (pp. 39–41). Bellingham, WA: Lexham Press; Bible Study Magazine.

WITH GOD THERE'S TRANSPARENCY UNFAITHFUL ACTORS ARE ALL KNOWN OF GOD

In **Jeremiah 3:14** we find that Israel was married to God. **Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:** Then we find in **Malachi 2:11** that after the kingdom of Israel was divided, Judah committed spiritual adultery. **Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.** They were not walking honestly before God. **They were unfaithful.**

GOD EQUATES MARITAL & SPIRITUAL ADULTERY



HOSEA 1

The Prophet and the prostitute

OMG!

STORIES OF SCANDALOUS GRACE

CONGREGATION
HORRIFIED AT
PASTOR'S
CHOICE OF SPOUSE

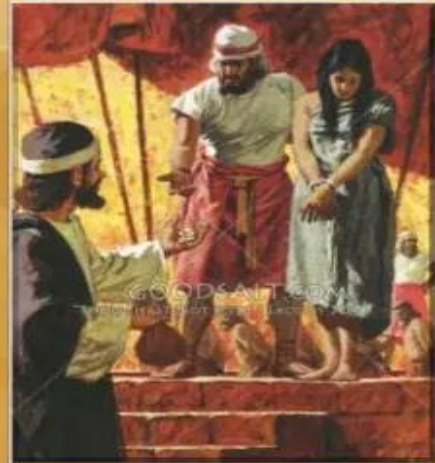
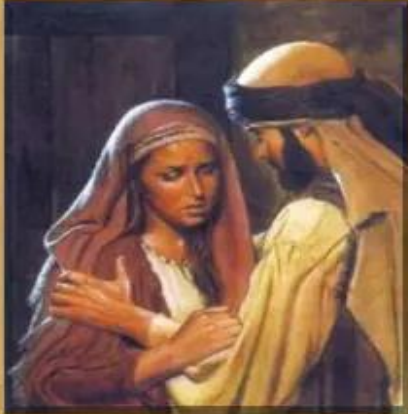
**LOCAL PREACHER
BUYS WIFE OUT OF
PROSTITUTION...
AGAIN!!**



THE GOSPEL IN HOSEA (THE RANSOM)

Gomer was abandoned by her lovers and was auctioned as a slave.

Hosea paid a high sum of money to rescue her and to make her doubly his (wife and slave). But he never used his right as master, but drew her "with bands of love" (Hosea 11:4)



"And I said to her, "You shall stay with me many days; you shall not play the harlot, nor shall you have a man—so, too, will I be toward you." For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days" (Hosea 3:3-5)

Relentless Pursuit

Hosea 1:3—3:5

The marriage of Hosea and Gomer illustrates the people's unfaithfulness to God and God's continued faithfulness to them

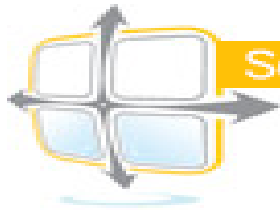


Hosea marries Gomer (a prostitute), demonstrating Israel's unfaithfulness to God
1:2-3

The names of Gomer and Hosea's children reflect God's judgment on his people
1:3-9

Gomer returns to prostitution, illustrating Israel's unfaithfulness to God
2:2-6

Hosea purchases Gomer out of slavery, demonstrating God's pursuit of his people
3:1-5



Southside

Church of Christ
Congregation of Christians in
Fort Myers, Florida

Hosea the Prophet, “God’s Broken Heart”

Intro: How do you respond to an unfaithful mate? I hope that you have not had to personally deal with that question, but the answer would have serious implications for your marriage and your life. What does love require of you? How does love respond? The O.T. prophet, **Hosea**, had to answer that question in his own marriage. His book of prophecy, that will be the focus of our study this month, chronicles the tragic side of his marriage to a woman named Gomer. Hosea’s wife, Gomer deserted him and lived the life of a prostitute. But the twist to this story that makes it our story, is that God arranged it all. It is a love story, but not in the typical sense. Hosea is a story of **God’s unnatural love**. It is a view **of God’s broken heart**. How can He still want us? Hosea’s answer – How could He not?

I. Hosea, the prophet: Who was Hosea? What do we know about the prophet himself? All we know about him comes from this book. What is in a name? **Hosea** means salvation (Joshua, Jesus – same root)

A. Hosea 1:1 – *The word of the Lord that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.* Hosea’s father, Beeri, is not identifiable from Bible sources. There is also no certainty as to Hosea’s occupation, but some suggest he may have been a priest, since he ardently attacks the corruption of the priesthood.

1. Date: The reference to Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah; and Jeroboam, king of Israel help us date the prophecy of Hosea. Most place the time of his work at 750-725 B.C. Hosea was possibly a young man when Amos was almost through with his ministry. He was also contemporary with Micah and Isaiah, who were prophesying in Judah.

2. Political and spiritual background to Hosea’s words: Although there was material prosperity in Israel, the conditions of spiritual decline had worsened throughout Amos’ ministry, and as Amos’ predicted, Israel was only a few decades away from complete captivity by the Assyrians. Hosea preached judgment against Israel, and well described the moral corruption of the nation, especially the priesthood. Hosea repeatedly uses a word (13 times) to describe the spiritual status of Israel – **harlotry** (whoredom). Israel had abandoned their commitment.

II. Hosea's Message: There were times in the history of God's revelation when the prophet was unaware of the fulfillment or even meaning of the words he was given to speak. But there was probably no prophet who was more intimately involved with his message than Hosea. **He came to know the broken heart of God.**

A. God's unusual request: Hosea 1:2 – *When the Lord began to speak by Hosea, the Lord said to Hosea: "Go, take yourself a wife of harlotry and children of harlotry, For the land has committed great harlotry By departing from the Lord."* There were times when God made unusual requests of His prophets in order to provide an **object lesson**. God told Jeremiah to wear an oxen yoke around his neck to symbolize the coming Babylonian captivity of Judah. God here commands Hosea to take a prostitute as a wife and have children through this union. **Why would God command this?**

1. God was bringing to life a consistent picture used throughout the Old Testament. In this picture, the Lord is the husband of Israel, and their chronic attraction for idols was like the lust of an adulterer. His people were playing the harlot.

Ezekiel spoke of Jerusalem, *"You are an adulterous wife, who takes strangers instead of her husband."* (Ezek 16:32)

Jeremiah said, *Surely, as a wife treacherously departs from her husband, So, have you dealt treacherously with Me, O house of Israel,"* says the Lord. (Jer 3:20)

By commanding Hosea to **take . . . a wife of harlotry**, God will put Hosea in the place where he feels what God feels. Boice writes... *"We cannot say that God grieves exactly as we grieve, if only because He controls all things and always works them out in accordance with His own good pleasure. Nevertheless, there is a parallel between God's feelings and ours."*

2. There are several questions that clamor for an answer:

Did Hosea really marry a prostitute named Gomer or is this just an allegory? Was she a prostitute before Hosea married her, or become one later? Is the woman of chapter three Gomer, or another woman? **There have been 3 popular interpretations of these verses.**

a. God required Hosea to marry a woman who was already a practicing prostitute. Although this fits the language used here, it seems contrary to both the character of God's teaching on marriage, and to the true picture of Israel. The nation was not unfaithful at the time of the covenant of Sinai, but became unfaithful later.

b. This is just an allegory. There was not an actual marriage. This is unlikely. The language depicts a narrative more than an allegory.

c. It seems the best interpretation is that Hosea actually took Gomer as his wife, but she was not unfaithful until after their marriage. God was simply telling Hosea what was going to happen, so as to illustrate the betrayal of Israel, and make known the reason for the command.

d. It seems that the woman whom Hosea buy back is Gomer – tells him to *love again a woman*

B. Children of Harlotry: Hosea 1:3-9 – *So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. 4 Then the Lord said to him: “Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel. 5 It shall come to pass in that day That I will break the bow of Israel in the Valley of Jezreel.” 6 And she conceived again and bore a daughter. Then God said to him: “Call her name Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away. 7 Yet I will have mercy on the house of Judah, Will save them by the Lord their God, And will not save them by bow, Nor by sword or battle, By horses or horsemen.” 8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son. 9 Then God said: “Call his name Lo-Ammi, For you are not My people, And I will not be your God.*

1. Not only does God arrange the marriage, but He also names the kids, and these names mean something. The names of Gomer’s children depict the denigrating relationship between God and Israel.

a. **“Call his name Jezreel”** – The firstborn son. Notice in describing the birth of Gomer’s first child the text says that Gomer *bore him a son*. This would indicate that Hosea was the father of Jezreel. But the description of the later births is worded differently, suggesting that Hosea came to recognize that he was not the father of the last two children. The name spoke of two things. First, **Jezreel means “Scattered,”** and Israel would soon be scattered in exile by Assyria. Second, Jezreel refers to **the Valley of Jezreel**, where Jehu – the founder of the dynasty that put Jeroboam II on the throne – massacred all the descendants of Ahab, thus establishing his throne (2 Kings 10:11). God directed Hosea to name his son Jezreel to confirm His promise to avenge the bloodshed of Jezreel by judging the house of Jehu. God was going to bring the reigning dynasty of Israel to an end.

b. **“Call her name Lo-Ruhamah”** – The second child born to Gomer was a girl. Again, God gives the name. The name Lo-Ruhamah means **“No Mercy.”** Every time Hosea called his daughter’s name he would be reminded of the coming judgment.

Yet I will have mercy on the house of Judah: The army of Assyria that destroyed Israel also attacked Judah, but they did not conquer them. Instead, God miraculously fought on behalf of Judah against Assyria when the angel of the LORD killed 185,000 soldiers in the camp of Assyria in one night (2 Kings 19:35). Eventually God's mercy for Judah would also come to an end, and they would be exiled to Babylon.

c. **"Call his name Lo-Ammi"** The third child is the clincher. The name **Lo-Ammi** means "Not My People." It seems obvious that this child is that of another man, not Hosea. Hosea was living the spiritual reality of his people.

"For you are not My people, and I will not be your God" – This is not so much of a *sentence* or a *penalty*, as it is a *simple stating of fact*. It isn't as if the people really wanted to be the people of God, yet God will not have them. Instead, the people of Israel rejected God, and here the Lord simply recognizes that fact.

C. A Word of Hope. Who among us could ever hold out any hope for this marriage? Could there ever be a restoration? The last verses of chapter one point in that direction. Notice how God uses the names of Gomer's children to depict the reversal & restoration of the relationship. **Hosea 1:10-2:1** – *10 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people,' There it shall be said to them, 'You are sons of the living God.'* *11 Then the children of Judah and the children of Israel Shall be gathered together, And appoint for themselves one head; And they shall come up out of the land, For great will be the day of Jezreel!* *2 Say to your brethren, 'My people,' And to your sisters, 'Mercy is shown.'*

1. ***Yet the number of the children of Israel...*** Though God has promised judgment, the days of judgment won't last forever. After judgment, there will come a day of increase and blessing.

2. ***"Not My people" turns into "You are sons of the living God"*** God would fulfill the promise of Lo-Ammi (Hosea 1:9), but the judgment would not last forever. One day Israel will return to the LORD, and once again be called sons of the living God.

3. ***Judah and Israel gathered together under one Head...*** the disgrace of this divided house (170 years ago) will be erased one day when true Israel will submit to the rule of their Messiah, Jesus. This began on Pentecost when the apostles preached the resurrection and authority of Christ.

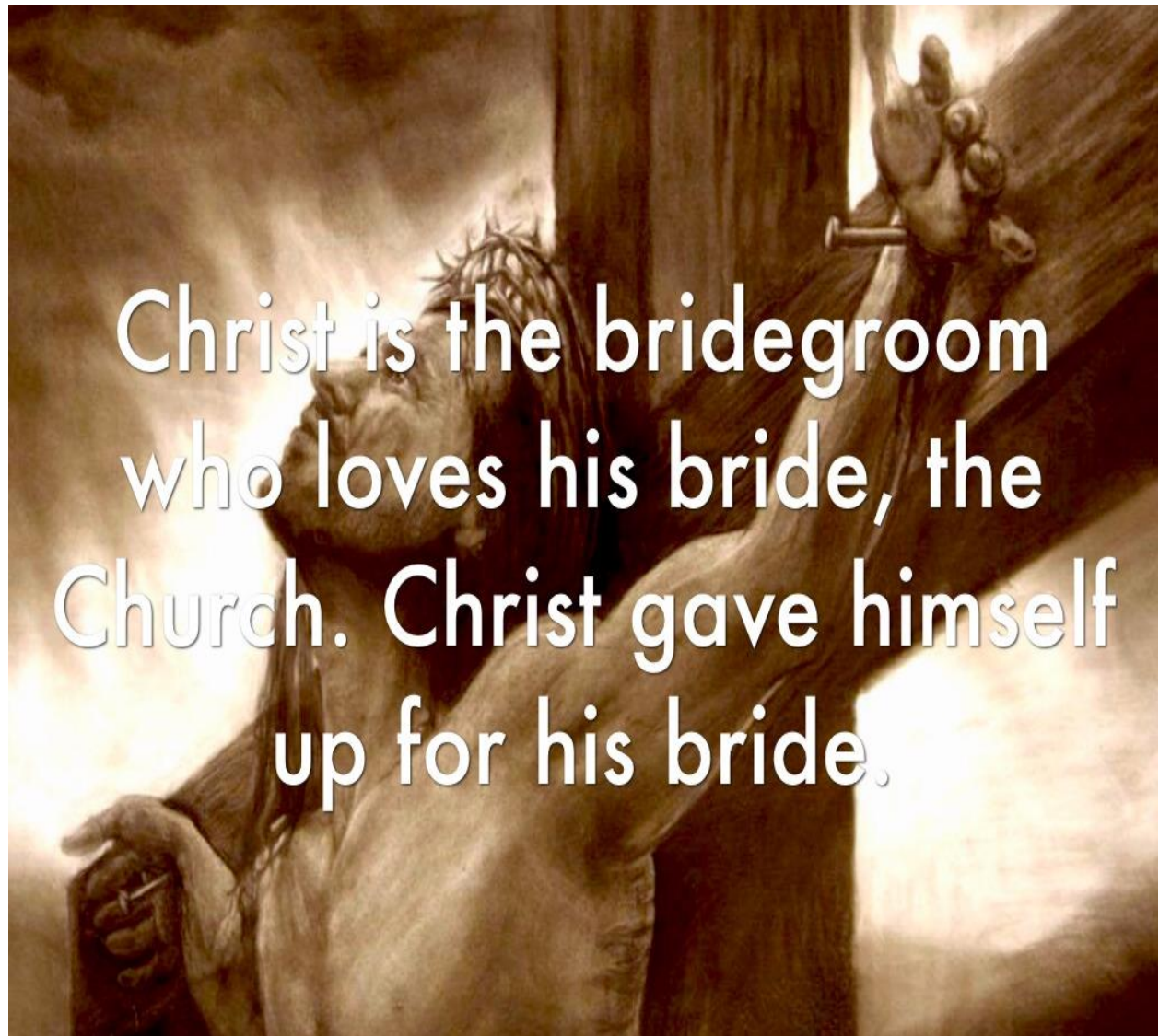
Eph 2:14-17 – *14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near.*

4. ***“For great will be the day of Jezreel!”*** The first child of Hosea and Gomer was named Jezreel as a sign of judgment. But God promises a restoration so complete that Jezreel will once again be a name of greatness, not judgment.

5. ***Say to your brethren, “My people,” and to your sisters, “Mercy is shown”:*** the restoration will be complete. The child named Jezreel has his name redeemed, and now the next two children (Lo-Ruhamah, *“No Mercy”* and Lo-Ammi, *“Not My People”*) have their name redeemed as Israel is once again regarded as *“My People”* unto the LORD and *“Mercy is shown”* unto them.

Conclusion: When would this hopeless marriage be saved? How could it happen? But Peter would have us know that this is our story...

1 Peter 2:6-10 – *Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.” 7 Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,” 8 and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed. 9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*



Christ is the bridegroom
who loves his bride, the
Church. Christ gave himself
up for his bride.



The Church Described As "A Bride" and "A Family"

Garreth L. Clair
Columbus, Ohio

The Bride Characteristic

From the readings in Revelation 19:7 and John 3:29 it is apparent that the bride/groom concept is to be understood as similar to the relationship that Christ sustains to his church (i.e. his Bride). That the church is his bride is clearly seen when one compares the readings of Revelation 19:7 and that in 21:9-27. This concept is well described by John T. Hines in his commentary on the Revelation (pp. 266, 267).

"The reason given here for rejoicing is that the 'marriage' of the Lamb is come, and his wife hath made herself ready." The meaning is that the coming of the Lord to receive the prepared church is similar to a bride-groom coming for his bride. Marriage, as a symbol or illustration, is used four times in the New Testament, but each time to teach a different lesson - that is, some phase of marriage is used to illustrate a special feature of the relationship of saved people to Christ.

1. Romans 7:4 and Ephesians 5:22,23 show that the relationship of individuals, and the church as a whole, to Christ now is comparable to the natural relationship of marriage; therefore, the saved are correctly represented as being spiritually married to Christ.
2. In Matthew 22:1-14 the idea of a marriage feast is presented, and saved people are represented as guests. Nothing in the parable represents the wife, for the reason that the parable is constructed to teach the necessity of proper character. This is better done by the idea of guests suitably dressed.
3. In Matthew 25:1-13 the lesson is sufficient preparation for the Lord's coming in order to be ready. This is best presented by representing the saved as wise and foolish virgins. But in the parable these virgins are not the bride; in the application they represent the two elements of the church. Again, the bride is left out of the parable, yet the church is the bride or wife.

In our text the lesson is the joy of being prepared for that eternal home Jesus has prepared for his own. This is like the joy of a bride going to the home prepared for her. These are the lessons based upon marriage as a symbol, and must not be confused, for all of them are true.

The Family

From a number of passages of Scripture we are made aware of the family feature of the church, still another characteristic of man's relationship to God, Christ, and the Holy Spirit within the church of Christ. From those passages found in Ephesians 3:15; 1 Timothy 3:15; Acts 16:31; 10:2; Romans 8:7; etc. it is clear that the family feature is another way God shows his relationship to the saved.

Please observe the following ideas contained in the concept (perhaps others may also be found in the figure).

Since God looks upon his people as a family, we therefore possess certain characteristics (i.e., family traits):

1. In the first place the family is a very old family as is evident that it had its origin nearly 2,000 years ago in the city of Jerusalem according to Acts 2.
2. Secondly, the family of which all Christians are a part is to be a unified family in everything:
 - A. Ephesians 3:9: "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (in fellowship).
 - B. Ephesians 4:4: "There is one body, and one Spirit, even as ye are called in one hope of your calling" (in worship of the only true God).

C. Ephesians 4:3: "Endeavoring to keep the unity of the spirit in the bond of peace" (in spirit).

3. In the third place the family is a very large family according to Revelation 7:9. "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

4. In the fourth place the family of God is a family of great dignity as attested to by Paul in Romans 8:17: "And if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

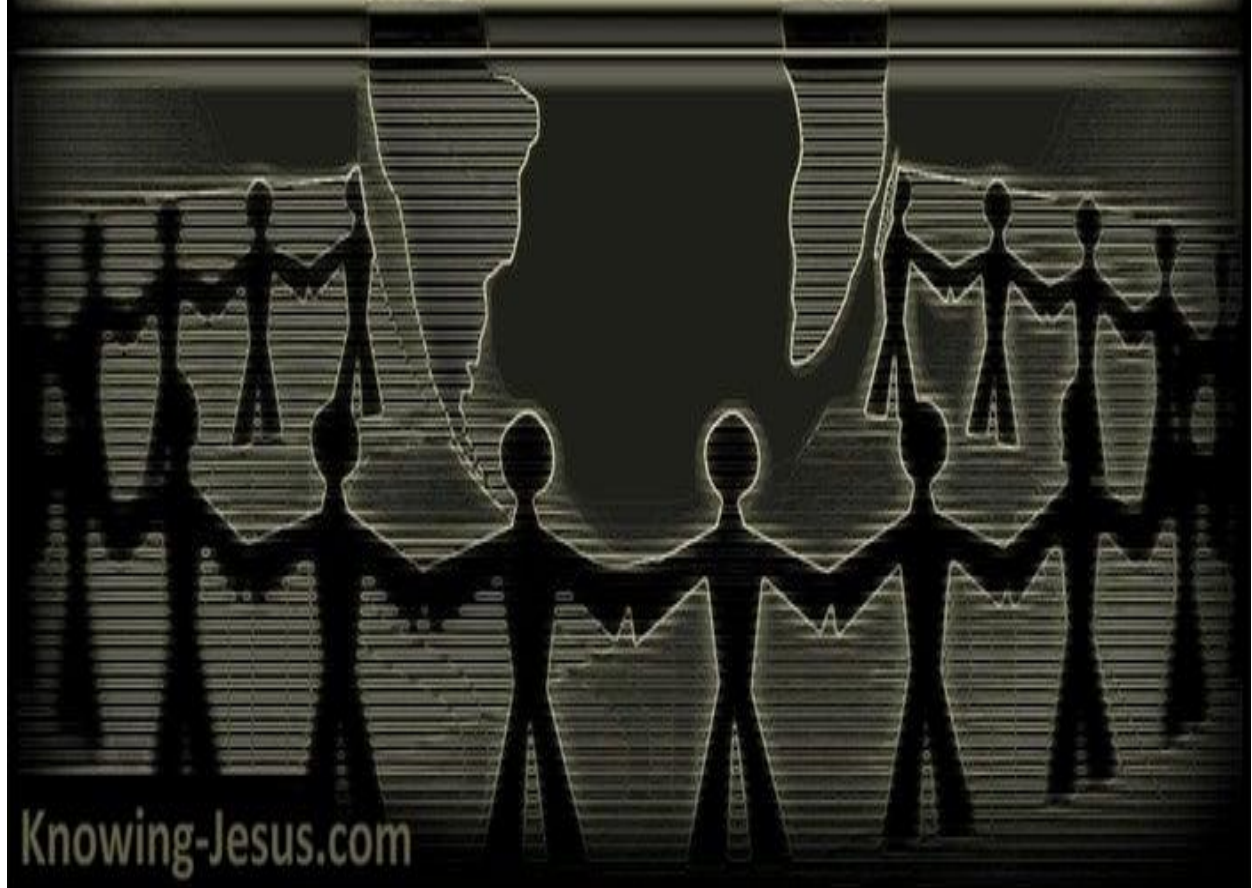
5. In the fifth place the family of God has a future home of extreme beauty and grandeur:

A. John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

B. Read also Revelation 21:9-27 (a description of that marvelous city of the children in God's family).

Guardian of Truth XXXII: 12, p. 358
June 16, 1988

The Lord Knows Those Who Are His



Knowing-Jesus.com

Matthew 11:27

All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

John 10:14

I am the good shepherd, and I know My own and My own know Me,

John 10:15

even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

John 10:27

My sheep hear My voice, and I know them, and they follow Me;

John 13:18

I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’

1 Corinthians 8:3

but if anyone loves God, he is known by Him.

1 Corinthians 13:12

For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

2 Timothy 2:19

Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.”

Galatians 4:9

But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

Cure for the Cheatin' Heart:

Proverbs 5:15–21 Drink Water from Your Own Cistern?

Proverbs 5:15–21 is usually classified as an allegory. As such, it bears the same relationship to a metaphor as a parable does to a simile. Parables use words in their natural sense, while allegories use words metaphorically. The temptation in interpreting allegories is to overinterpret, finding too many minute meanings by making all the details of the imagery significant in and of themselves.

Proverbs 5 appears to be talking about the conservation of water. But then we are baffled by verse 17' assertion that water should be for oneself, not shared with strangers. Why would the writer suddenly express such a selfish attitude about sharing water from his well?

When Proverbs 5:18 interjects “and may you rejoice in the wife of your youth,” it is our first real clue that this may be an allegory whose point is not the conservation of water.

One of the rules for interpreting allegories is to note the context in chapter. The entire first part of this chapter is a warning against the loose woman. Given that context, along with this reference to rejoicing in the wife of one's youth, it slowly dawns on us that what is being extolled in this allegory is the enjoyment and fidelity of marital love over against illicit intercourse. That teaching is strikingly brought out in Proverbs 5:19, where one's own marriage partner is described as “a loving doe, a graceful deer” — a most appropriate pairing of metaphors for the beauty found in one's own wife as opposed to the adulterous woman depicted in the earlier part of the chapter.

But what about the particulars in the interpretation of this beautiful allegory (which was probably written by Solomon and serves as an introduction to the themes of the Song of Songs)? Five different words or phrases are used here for the source of water: *cistern*, *well*, *springs*, *streams of water* and *fountain*. Attempts to isolate some special metaphorical meaning in each and every one of these terms would prove fruitless. Remember, we must not try to make everything in the allegory a symbol of something else. In any case, the form of Hebrew parallelism used with these terms assures us that different meanings are not intended; these are synonymous terms used for the sake of variety and effect.

The wife is a cistern, well, spring, stream or fountain because she is able to satisfy the desire of her husband. In the ancient Near East, a spring on one's property was regarded as very valuable and significant.

The idea, then, is this: be content with marital relations with your own wife. Find your delight and satisfaction in her rather than going elsewhere to taste the wells and springs of others. Faithfulness to your own wife is so natural and so pleasant that the question must be asked, 'Why would you ever be attracted to anyone else?' What is more, remember that all of your life is directly viewed by God—and that includes the bedroom!

Some confusion has existed over whether Proverbs 5:16 should be translated in the affirmative ("Your springs will overflow in the streets"), the imperative ("Let your springs overflow in the streets") or the interrogative ("Should your springs overflow in the streets?"). Some, believing that the affirmative and the imperative renderings made the writer contradict himself, inserted a negative particle in the text, but this was without any warrant from preserved Hebrew texts. Those who adopted the affirmative & imperative renderings understood them to indicate numerous progeny. But this concept of the passage breaks the unity of the image of marital fidelity and does not fit with Proverbs 5:17.

All these difficulties are avoided if we take it as an interrogative. The meaning, then, would be "Why would you let your wife go about the streets as a harlot? On the contrary, let her be for yourself only, and not for strangers. Likewise, the husband should drink from his own well. His wife should be the only person to satisfy him."

The Scriptures do much to foster marital fidelity and to lift high this loyalty as the best road to fulfillment and happiness. In fact, the Lord continues to inspect all of a person's ways, for everything is open and plain before the God who has called us to be holy to him and faithful to our marriage vows.²

² Kaiser, W. C., Jr., Davids, P. H., Bruce, F. F., & Brauch, M. T. (1996). [*Hard sayings of the Bible*](#) (pp. 284–286). Downers Grove, IL: InterVarsity.

IN ALL PROBABILITY MORE PEOPLE WILL MISS HEAVEN
FOR MARITAL INFIDELITY THAN ANY OTHER BEHAVIOR

JUDGEMENT PREPARED
FIVE STATES FIVE STEPS

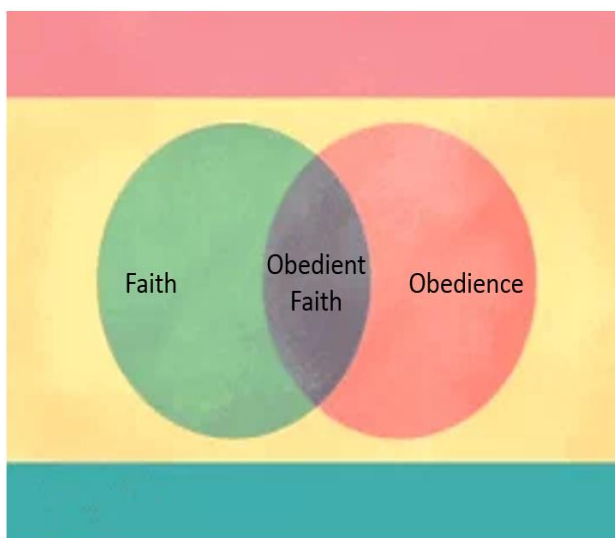
Five States of the Soul:

- EXEMPTION:
- Ezekiel 18: 20; Matthew 18: 1 – 3
- CONDEMNATION:
- Galatians 3: 22
- JUSTIFICATION:
- Romans 5: 1, 2; 8: 1, 2
- DAMNATION:
- Matthew 23: 3; Mark 16: 16
- GLORIFICATION:
- Romans 8: 17, 30; II Thess. 1: 7 – 12

AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *Wh* O that will be glory for me, e grace,

I an Glory for me, glory for me; ce,

When by His grace I shall look on His face, e

That will be glory, be glory for me. me.

