



The Southeast Sower

Good Homes in a Wicked World—(Leon Mauldin)

David Returned to Bless His House

1 Chronicles 16 records that happy day when David had the ark of God brought into the newly conquered city of Jerusalem. David blessed the people in the name of the LORD (v. 2). He gave gifts of food to everyone (v. 3). Levites were appointed to invoke, to thank, and to praise the LORD God of Israel (v. 4). On this historic occasion David committed into the hand of Asaph and his brethren a psalm which is recorded in verses 8-36, focusing on the greatness of the LORD, His power and sovereignty, and glory due His name. "All the people said, 'Amen!' and praised the LORD" (v. 36).

Though Asaph and the Levites would remain there before the ark to minister, the time came for the rest of the people to go home. Then the chapter concludes, "and David returned to bless

his *household*' (NASB); "and David went to *pronounce a blessing on his family*" (NET).

For many of us, life may be summed up by getting up, going out to meet that day's responsibilities, and at the end of the day returning to our home. What if each of us determined to return to bless his house, to invoke God's blessings on his family? That might mean that before we get out of the car to go inside, we stop and ask ourselves, "How can I minister to these people that live here?" May we purpose in our hearts to *bless* our family, and to indeed be a blessing to our household!

Shall I Not Seek Security for You?

When Naomi wanted to help Ruth find a spouse (in keeping with Levirate law of marriage; Duet. 25:5), she asked, "My daughter, shall I not seek security for you, that it may be well with you?" (Ruth 3:1). The

word, "security" is *manoach*, and refers to a resting place, a state or condition of rest or repose (TWOT). Hence the rendering, "My daughter, shall I not seek rest for thee?" (ASV). Though Naomi is wanting to help Ruth find a husband, she doesn't ask merely if she might help Ruth "get married" or have her own "home"; she used a term descriptive of what God wants the home to be: a place that nurtures, a place of security. Every indication is that when Ruth went on to marry Boaz, a man who loved the Lord and carefully followed His word, she indeed found a happy home, one of rest and security.

Jesus had not called His people to build monasteries or to live in isolation from the world. Rather, He designated His disciples as the "salt of the earth" and the "light of the world" (Mt. 5:13, 14). Contact with the world is required in order to influence the world for

The Southeast Church of Christ meets at:

35 Walnut Ct.

Mogadore, OH 44260

Phone:

330.628.7432

SERVICES:

Sunday

Bible Study:

10:00 am

Worship:

10:50 am

6:00 pm

Wednesday

Bible Study:

7:30 pm

good. This must be done while being *in* the world but not *of* the world. We are to give of ourselves; it is right that our time and energy be drained, so to speak, in His service. But God has designed the home as a primary means of renewing, replenishing and restoring the inner man!

God doesn't want our home to be a place of turmoil, a place one dreads returning to. God doesn't want youngsters to have their stomachs in knots as they hear parents argue and berate one another. They don't need to hear threats of divorce "as soon as the kids are grown." The scarring done to the children by such behavior is anything but security!

As men, as husbands and fathers, in many ways we are the ones who "set the thermostat" which will determine the atmosphere in our homes, and whether it is a place that nurtures each family member in a manner pleasing to God.

Note that this was in the days of the judges (Ruth 1:1), when "everyone did what was right in his own eyes" (Judges 17:6). These were the days of idolatry, of unspeakable immorality, depravity, bloodshed and widespread apostasy. Yet it was still possible for Ruth and Boaz to have a good home, a godly home, in a wicked world!

**YHWH—Shammah, the LORD
Is There**

The last nine chapters of Ezekiel, in their apocalyptic genre, are challenging. Chapter after chapter of measuring with detailed dimensions of the new city, of the new temple that was to come.

Most commentators deal more thoroughly with chapters 1-39, and have relatively little to say regarding chapters 40-48. That is not a criticism, just an observation. Judah's sin had caused God to leave the temple in Jerusalem (Ezek. 8-11), but Ezekiel looked to the Messianic Age as a time when God would once again be in His temple, in His holy city. "And the name of the city from that day shall be: THE LORD is THERE" (Ezek. 48:35). This is fulfilled in the church (Eph. 2:19-22). The church is a glorious church because it is the dwelling place of God; He is in our midst!

In the same way, may the name of our home be YHWH—shammah, the LORD is there! With God's help we can have good homes in a wicked world!

(Biblical Insights, June 2015,
Volume 15: Number 6, Pg. 4)

SIX QUALITIES OF STRONG FAMILIES

Nicholas Stinnett, after studying many families, isolated the following qualities as characteristics of stable, loving families.

- (1) In strong families, members express a great deal of appreciation for each other. They look for the best qualities in each other.
- (2) Strong families spend time together. This is not a forced kind of thing; they genuinely enjoy being together.
- (3) These families are deeply committed to promoting one another's happiness and welfare. They actively try to make life more enjoyable for

the family.

- (4) Strong families have good communication. They talk to each other, listen to each other, and fight constructively (by getting their disagreements out in the open).
- (5) Most strong families are religious. This is more than "going to church." It involves a commitment to a spiritual lifestyle.
- (6) Strong families are able to deal with crisis in a positive manner. They are united by a crisis instead of being fragmented by it. Through it all, they remain supportive of one another.

J O Y

Some one said that the way to spell JOY is: Jesus first, Others second, and Yourself last. Of course the message in this simple acrostic is easily understood. If you want to be happy in this life you must put Jesus first, others second and yourself last. Perhaps if we would apply this simple formula to our marriages, they just might be a little happier and last a little longer. What do you think?

"Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself" (Phil. 2:3, NKJV).

REMEMBER:

Those recovering from surgery:
Ed Marino, Martha Shackelford,
Linda Gibson

Our shut-ins—Delores Otto,
Gereva Knight