



# THINK

## ON THESE THINGS

*Philippians 4:8*

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# Doing Good At the Workplace

By AL DIESTELKAMP

In writing to Titus, the apostle Paul said “And let our people also learn to maintain good works” (Tit. 3:14). He was not referring to benevolent deeds, but to the occupations we choose. Thus, Christians need to choose careers which are “good,” and which meet “urgent needs.” In other words, we need to do something which is both honorable and useful.

There are some occupations which do not involve the worker in evil, but might not be “useful.” When I was about to graduate from high school, in anticipation of seeking employment in the printing industry, I took a tour of a major Chicago newspaper printing plant. At one point I was shown a whole department where workers were busy setting type and composing advertisements for the paper. A sign indicated we were in the “Bogus Department.” I asked what that meant, and was told that some advertisers supplied their own ad makeup, eliminating the need for the newspaper company to provide that service. However, because of a union contract, they were required to hire people to set the type, compose the ads, proofread them and then destroy them. These were jobs which served no useful purpose beyond their own paychecks. The Christian will want to do something which will be beneficial to others.

The one who once chose dishonest means of making a living is commanded to “steal no longer, but rather let him labor, working with his hands” (Eph. 4:28). However, not only must we choose careers or jobs that are useful and honest, but the Bible teaches us to be diligent in our work.

The Bible was written in such a way as to be relevant for every age. While we are fortunate to live in a time and place where slavery is unlawful, that has not always been the case, and in some parts of the world slavery still exists. Therefore, we should not

### *Fourth in a series on ‘Doing Good To All’*

be surprised that the Bible has admonitions for both slaves and masters.

Though we are not faced with slavery issues, the principles within these instructions can help guide us to be godly employees or employers. If God expects a servant or slave to obey his master, “in sincerity of heart, as to Christ” (Eph. 6:5-8), I would think we can reasonably infer that He expects the same of one who is an employee. When one serves his employer “as to the Lord, and not to men” (v.7), even drudgery can be rewarding.

Christians are admonished to “mind your own business, and to work with your own hands” (1 Thess. 4:11-12). The wisdom imparted to Solomon tells us that “The sleep of a laboring man is sweet” (Eccl. 5:12).

There are some employers that are unreasonable and harsh. Fortunately, unlike slavery, we have the righteous option of finding other work. Until we choose that option, the biblical principle calls for us to “be submissive...not only to the good and gentle, but also to the harsh” (1 Pet. 2:18).

One of the greatest points of contention between employees and employers is over wages. Jesus told some soldiers to “be content with your wages” (Lk. 3:14). This was right after He told tax collectors not to collect more than what was owed. Soldiers may have had opportunities to defraud people through intimidation and false accusations in order to supplement their incomes from bribes. What He was calling for was honesty. When a Christian’s income is inadequate any attempts to increase his pay must be honest and without intimidation.

Just as employees should apply principles from biblical directives to servants, those who are employers ought to treat their employees with the same respect and care as masters were told to have toward their servants. The Bible endorses the concept that “the laborer is worthy of his wages” (1 Tim. 5:18). That is a mandate from God to all employers and those in management positions.

Though the Old Testament is not our law for today, several passages reveal God’s unchanging attitude. God clearly expects wages to be paid on time (Lev. 19:13). He pronounced a woe on one who “uses his neighbor’s service without wages and gives him nothing for his work” (Jer. 22:13), and judgment “against those who exploit wage earners” (Mal. 3:5). Employers should heed the warning, for “Indeed, the wages of the laborer...and the cries of the reapers have reached the ears of the Lord of Sabaoth” (Jas. 5:4).

Jesus said it best: “Therefore, whatever you want men to do to you, do also to them...” (Matt. 7:12). Ideally, this rule should be applied by both the worker and the employer, resolving all disputes. Certainly the Christian, whether an employee or employer, will be doing good if he acts accordingly.



# Our Attitude Toward the Lost

By RICK LIGGIN

What is your attitude toward the lost...toward those separated from God because of their sin? As Christians, we are in hot pursuit of righteousness (2 Tim. 2:22); we "abhor what is evil" and "cling to what is good" (Rom. 12:9). Our attitude toward sin is that we "hate every false way," no matter what form it takes (Psa. 119:104). And to be quite honest, this approach to sin—which, frankly, is the right approach—sometimes affects the way we feel about those engrossed in sin. We get to where we not only despise the sin, but we also despise the sinner.

This clearly was the attitude of the self-righteous Jew in Jesus' day. The Pharisees were particularly bad about trusting "in themselves that they were righteous," while they "despised others" (Lk. 18:9). You can almost hear the contempt in their voices as they referred to certain "types" as "tax-gatherers and sinners" (Lk. 15:1-2; cf. 7:39).

Is that the way we see sinners? Oh, we may not be self-righteous like the hypocritical Pharisees, but do we sometimes look down our noses at those who are drowning in sin? Hopefully not! But what should our attitude be toward the lost?

As with almost everything for the Christian, the answer lies in the example of our Lord. I am so amazed at the attitude Jesus manifested toward those who were lost. On at least two different occasions, Jesus looked out over a multitude of lost people and yet He did not see them as rebellious, vile sinners, deserving of eternal damnation. That certainly may have been what they really were, but that definitely is not the way Jesus saw them! Instead, the text says that, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd" (Matt. 9:36; cf. Mk. 6:34). He saw them, not as despicable sinners who were getting their "just deserts," but as

people weighed down with the heavy burden of sin; as folks who were beat up and scared; as frightened sheep without direction...lost, hopelessly lost.

Now that's the way you and I ought to see sinners! We ought to feel compassion for them and be sympathetic toward their condition...because, after all, we too are sinners! Forgiven, yes, but sinners, none-the-less. And that compassion ought to move us to respond to them in exactly the same way Jesus did. He didn't back away from them in disgust or turn from them apathetically. Instead, "He began to teach them many things" (Mk. 6:34).

Man, how impressive is that! No scolding! No saying, "I told you so!" No beating them down further when they were already as low as it gets. Just teaching...giving them what they needed to lift them up...out of their distress and out of their lost and un-

done condition. Folks, when you and I begin to see sinners the way Jesus did, maybe then we too will begin to teach. Maybe then, we too will hunger for lost souls and make diligent efforts to spread the message of salvation.

It is for this very reason that you and I need to adopt the same attitude that Jesus had toward sinners—not just because it's the right way to think—but also because it is the attitude that will help motivate us to greater evangelistic efforts (Matt. 28:18-20). And after all, isn't that why Jesus came to earth in the first place—"to seek and to save that which was lost" (cf. Lk. 19:10)? You know it is! And thank God He did, for without that attitude...without His kind compassion and loving care...we would *all* still be lost...hopelessly lost!

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## BLINDERS NEEDED

By ANDY DIESTELKAMP

It is with some trepidation that I dare to discuss the anatomy of the human body, specifically that of the opposite sex. However, as a man who is trying to be pure in thought and as a father who is attempting to raise honorable sons and daughters, I am compelled to speak up about the amount of female breast that is being exposed these days.

My wife Karen and I were at a mall this past week and were amazed at how revealing the average woman's garments were. I am not exaggerating when I say that it was the exception to see a woman who was *not* showing some amount of cleavage. Often these revealing garments were also form fitting and so defined and accentuated the figure as to leave little to the imagination.

A casual perusal of the clothing stores reveals why this is so. From the advertising to the stock on hand, sensuality characterizes the fashions of the day. Everything from casual to dress to formal is designed to be "sexy." One cannot go through the young women's sections without feeling as if he has entered a lingerie department. Some might say my reaction to our recent trip to the mall reflects a naivete that suggests I need to get out more often. *Au contraire*, I think it would be better for me to pluck out my eye (Matt. 5:29).

In a world where camisoles are worn as

outerwear, the subjects of modesty, propriety, shamefastness, discretion, and chastity all sound kind of old-fashioned. Many have forgotten that the original and primary function of clothing is to cover one's nakedness (Gen. 3:7-11, 21), not to accentuate it. Yet much of the clothing being produced, pushed, and purchased for public viewing is designed to emphasize, enhance, and increase one's sex appeal.

Clothing is a means of communication. Garments which expose the breasts show more than mammary glands. The wearing of these garments reveals *attitudes* that range from naive to flaunting to seductive, regarding a part of the body whose erogenous (sexually stimulating) nature is well attested to in Scripture (Prov. 5:19; Song of Sol. 1:13, 4:5, 7:3,7,8; Ezek. 23:3,21; Hos. 2:2). Conversely, the modestly adorned woman communicates meekness, respect, and good works (1 Tim. 2:9,10; 1 Pet. 3:2-4) and will be noticed and appreciated by honorable men.

Come on, ladies and sisters in Christ, teach the younger women (your daughters first and foremost) to be discreet and chaste (Titus 2:5); and lead them by example. Communicate propriety, godliness, and purity in your adornment. Your brothers in Christ would appreciate the help in the battle between flesh and spirit.

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# What Color is the Church?

By **KARL DIESTELKAMP**

Radical, inflammatory statements from a Chicago denominational preacher, Jeremiah Wright, caused a media frenzy focusing attention on what they referred to as “the black church.” The media, in its usual disregard of facts, wondered aloud if Wright was representative of people in the “black church.” By “black church,” they have in mind churches composed entirely, or mostly, of “black people” and dominated by a “black preacher.” If there is



Jeremiah Wright

such an *entity* (“something that has separate and distinct existence or conceptual reality,” *Webster Ninth Collegiate Dictionary*, p.416) as the “black church,” it certainly is not the church of Christ (Matt. 16:18).

No one can have a problem with a congregation of the Lord’s people being composed of all, *or mostly*, black members—or white members—or any other skin color, if those are the only people who are converted to Christ who live, work, and worship in a given area. But, to separate people for the sake of having a “white church,” or “black church,” or any other “color” church, flies in the face of Jesus Christ who prayed, “that they may all be one...that the world may believe that thou didst send me” (Jn. 17:21). When will some people learn that the church of Jesus Christ has no “color?”

Though Jesus was sent “unto the lost sheep of the house of Israel” [Jews] (Matt. 15:24), He also said, “And other sheep [Gentiles] I have, which are not of this fold [Israelites]: them also I must bring, and they shall hear my voice; and they shall become *one flock, one shepherd*” (Jn. 10:16). He spelled that out in the commission to his apostles: “Make disciples of all nations” (Matt. 28:18); “Go ye into all the world, and preach the gospel to the whole creation [every creature]” (Mk. 16:15). Notice: No reference to color, or lack of color, of any kind.

In the first century there were churches among the Jewish population of Judea (1 Thess. 2:14) and Gentile churches (Rom. 16:4). However, no church was begun to segregate Jews from Gentiles or vice versa. When Peter and other Jewish Christians separated themselves from Gentile Christians, Paul said, “they walked not uprightly according to the truth of the gospel” (Gal. 2:11-14). For this action Paul said Peter stood condemned, so he “resisted him to the

face.” “For there is no distinction between Jew and Greek: for the same Lord is Lord of all” (Rom. 10:11-13). Christ has only one church!

Language differences may mean that a congregation, made up of those who know and speak only Swahili, may have to make use of a translator/interpreter to teach and then to edify a convert who knows only Yoruba—using any scriptural means available. “Let all things be done unto edifying” (1 Cor. 14:26). Such differences involve the ability to communicate and understand and edify one another, and have nothing to do with skin color.

Those redeemed by the blood of Christ are “of every tribe [kindred], and tongue, and people, and nation” (Rev. 5:9). For anyone to promote a “white church,” a “black

church” (or any “color” church) concept, drives a wedge into the spiritual body of Christ just as surely as that Roman soldier drove his spear into the physical body of our Savior as it hung upon the cross. Some brethren have bought into this political/religious propaganda.

I, for one, repudiate the idea as ungodly, unscriptural and divisive and it is my conviction that it can only exist where churches are dominated by bigoted, dictator preachers and teachers who keep people in ignorance, by not preaching “the whole counsel of God” (Ac. 20:27).

Will heaven be segregated into “white heaven” — “black heaven,” etc., and if not, then why the church?

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## Articles From the Days Gone By

# Better Attitudes

By **LESLIE DIESTELKAMP** (1911-1995)

The need for better attitudes among brethren in Christ can hardly be denied, but this need should be emphasized. Many, many of the divisions that come and much of the strife that prevails must be attributed to bad attitudes. Of course, doctrinal differences do cause trouble, and these are usually blamed for almost all troubles, but perhaps most such doctrinal matters could be settled, or at least we could learn to “live and let live,” if our attitudes were right. Even the following very brief suggestions could help:

1. We ought to leave matters of judgment with the Lord. It is not our responsibility to determine the decisions God will make. “Judge not, that ye be not judged,” is still a basic principle of the teaching of Jesus (Matt. 7:1).

2. Before we criticize others for their failures and weaknesses, we should consider their circumstances. Somebody illustrated this point when he said, “We should not criticize the man who limps until we have walked in his shoes.”

3. When our brethren do stray and stumble, we must be ready and even eager to forgive. Instead of waiting for them to falter again, forgive now. Instead of becoming “gospel detectives,” to search for every fault, we should teach and lead, hope and pray that they will be strong and true. Jesus said that if we do not forgive others, the heavenly Father will not forgive us (Matt. 6:15).

4. Paul summed it up for us. He said, “If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:1,2).

God has promised to forgive those who have stumbled and who then repent (1 Jn. 1:9). And when God has forgiven, He will not remember that sin against a person again. And if God forgives and forgets, should we not do the same? If our attitude toward our brother is motivated by genuine love for him as well as our love for truth, we will not fail to forgive him, and we will refuse to hold a grudge against him.

## Bernice Wanous

Bernice Wanous, of Pine City, Minnesota, the widow of gospel preacher, Albert Wanous, Sr., has passed from this life to her eternal reward. Albert and Bernice were long-time diligent and faithful workers in the Lord’s kingdom, working primarily with churches in Minnesota and Wisconsin.

This article first appeared in *THINK*, Vol. 9, No. 2, dated March-April, 1978

# A REUBEN MARRIAGE

By STEVE FONTENOT

Reuben, Simeon, and Levi marriage? Now, we've heard of a "Reuben sandwich," but a "Reuben marriage"? Leah had one.

"And Leah conceived and bore a son and named him Reuben, for she said, 'because the Lord has seen my affliction; surely now my husband will love me.' Then she conceived again and bore a son and said, 'because the Lord has heard that *I am unloved*...' So she named him Simeon. And she conceived again and bore a son and said, 'Now this time *my husband will become attached to me*...' Therefore he was named Levi" (Gen. 29:32-34).

"*Surely now my husband will love me*" cannot refer to sex—she had that.

"*I am unloved*"? Did not Jacob provide her housing, food, clothing? Is that not "love"? It is, and it is important. But something was lacking. There is another kind of love—a love she needed and wanted.

"*Become attached*"? But wasn't she mar-

ried to Jacob? What does she mean? She felt Jacob was "detached." Not legally—they were married. Not physically—they had children. "Detached" - "3. Marked by an absence of emotional involvement and an aloof, impersonal objectivity" [*American Heritage Dictionary, Third Edition*]. Is there another kind of "love"—a love of *emotional attachment*...? "Romance" - "1.b. Ardent emotional attachment or involvement between people, especially that characterized by a high level of purity and devotion; love: *They kept the romance alive in their marriage for 35 years*" [*Ibid*].

I don't know how this may have been reflected in their culture. Today, it may be in

such simple things as holding hands, enjoying a walk together, time for chitchat, a gentle touch, "sweet nothings" whispered into the ear...well, you can use your own imagination.

A Reuben sandwich—good. A "Reuben marriage," i.e., "cut the romance"—*not good*. "Reuben," "Simeon," and "Levi"—names that stand as testimonials to what this woman (and many women today) wanted so badly but did not have. Remember men, the Lord "sees" (Reuben) and "hears" (Simeon) the "affliction" of a woman that longs for such "attachment" (Levi).

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## Pennsylvania Church Seeking for a Preacher

The Christians meeting in Marrietta, Pennsylvania are currently seeking for a preacher to work with them. If interested, contact:

Angelo Miozza (717) 336-1092  
<pmiozza@ptd.net>

## Voluntary Partners

### Cost of past issue:

Printing & Supplies	\$ 85.00
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Funds for this issue	\$ 956.23

As always, we thank all who have contributed to make this publication possible. I was able to get the last issue mailed before the new rates went into effect, so costs were lower than projected. With higher rates and the annual mailing permit renewal fee, this issue is expected to cost about \$720, which would leave a surplus of about \$236 toward future issues.

## Stewardship is the Theme of Men's Overnight Bible Study

"*We Are Stewards*" is the theme of the fifth annual *Men's Overnight Bible Study* to be held Friday night through Saturday afternoon September 12-13, 2008 at a campground near Manteno, Illinois. It is hoped this event will challenge men to be the kind of stewards God expects of us. This event also affords Christians from many different locations an opportunity to make or rekindle friendships. Following are the topics and speakers:

"*What is Stewardship?*" ~ Joe Novak

"*Stewards of the Gospel*" ~ Andy Diestelkamp

"*Stewards of Time, Ability & Opportunity*" ~ Ethan Longhenry (men ages 12-19)  
Steve Bonk (men 20 and older)

"*Stewards of Money & Material*" ~ Jon Quinn

"*Stewards of Body & Family*" ~ Jeremy Dehut (single men)

Al Diestelkamp (married men)

"*Stewards of the church*" ~ Bryan Bickford

This event is organized by Christians in the northern and central Illinois area, and is not the work of any congregation. It is the result of the efforts put forth by its organizers and those willing to lead the various Bible studies. For more information and online registration go to: [www.freewebs.com/mensbiblestudy](http://www.freewebs.com/mensbiblestudy), or e-mail Tim Zydek at <[timzzz61@core.com](mailto:timzzz61@core.com)>

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