

John Kozlowski

From: John Kozlowski <John@Kozlowski.org>
Sent: Friday, August 3, 2012 7:53 PM
To: Render Caines (jcaines@covenantchattanooga.org)
Subject: RE: Render

Render,

I am appreciative of the time and effort you put into this email. There is not a doubt in my mind that it is motivated by love for my family. However, as you suspect, now that you have given me a more detailed answer, I think your word sophistry applies here. I have commented on your thoughts in red below.

I have given chapter and verse as well as references from PCA doctrine. You are telling me an unnamed group of wise men.

As I have mentioned elsewhere a pastor/friend challenged me with some questions that I thought were constructive to the point I published my responses (<http://kozlowski.org/Heartbreak,Questions>). What I believe I am getting from you and CPC is a mantra of “confess your sins, fix your problems, Dorothy-Jane is the victim here.” Those who have avoided the mantra mentality and reasoned with me come to very different conclusions.

I seek correction and Dorothy-Jane will attest to that. It is not a new thing, but is ingrained in me. I know I have hurt my family and we were having discussions on this, especially beyond financial before the separation. However, the resources to do the separation were offered two years ago and again at the recent family reunion. This was done quietly without my knowing. I am disgusted by this. As you may be aware I have made a formal accusation against Jim Cross to Grace Fellowship. I believe what he did to my family was far worse than what I have done.

My study of scripture has intensified like never before. You assume I am twisting for my own ends. If so, correct me where I am wrong from scripture, don't tell me that you have a list of people that vote me down.

I cannot deny my understanding of what I am to do in order to gain friends. Loving friends in the past and present offer reasoned challenges and I have heeded them. I will not say to our Lord that I will compromise my convictions because the situation I am in is not so good. That would be a lack of faith and a denial of our Lord. As the Lord gives me strength, I will not do that.

Respectfully,

John Kozlowski

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[Duty is ours; results are God's • John Quincy Adams](#)

From: Render Caines [mailto:jcaines@covenantchattanooga.org]
Sent: Friday, August 03, 2012 5:53 PM
To: John Kozlowski
Subject: Render

August 2, 2012

John,

This letter is between me and you. There is nothing in this letter that I have not preached publicly from the pulpit. But I ask you not to involve me in a public debate. My concern is for you, DJ and your family.

First, I apologize for the intemperate language I have used in expressing myself. I know that at times Paul and other writers of the Scripture use such language, but I have no license from God to do so. Forgive me.

Thank you. I will make every effort to consider this issue past.

I tell you this with some trepidation. Your present (and past) circumstances have provoked from me many prayers and much concern. The Lord knows it has caused me genuine agony of heart of and bodily discomforts.

Persuaded that you are of your intellectual abilities, I appeal to you to prayerful consider once more what the Lord would have you to do in response to DJ's decision to seek a temporary legal separation and restraining order.

Again I repeat the going to the court is shameful. (1 Corinthians 6:5 "I say this to your shame.") The documents were filed but without legal weight. The lawyer used provided [this document](#) which I suggest is very insulting and hurtful.

God gave to the people of Israel the right to divorce because of *porneia*. As I'm confident you already know, the scope of that word is highly debated. It speaks of something "unseemingly." We can debate its meaning, but in doing so we would enter into a discussion that extends over millennia.

I am really surprised that someone like you would find any reasoned arguments that *porneia* means anything but sexually related. Please drop the confidence in me knowing otherwise. I have studied this particular question and stated my case with Jim Cross. With him I was incensed that divorce was something he was advocating. There is NO SEXUAL IMORALITY and I find no reasoned argument that *porneia* goes beyond that.

Jesus taught that the Israelites were given this law by God because of the hardness of their hearts. God hates divorce. But we are a sinful people who make sinful decisions, and therefore God mercifully provides for His people protection from impossible situations.

In the Gospels Jesus' reference to *porneia* appears to refer to various forms of sexual immorality. Paul, in 1 Cor, also suggests that "desertion" is also grounds for divorce.

Your reference to 1 Corinthians 7 also includes verse 5 which starts with "Do not deprive one another." Seems like we have another violation here.

This idea of desertion seems quite a stretch. There was no physical desertion on my part, however clearly my wife deserted me. There was stress in our situation and when the Lord provided relief at the last minute, I took it, as I am living now.

My suggestion is that this desertion idea is as valid as those who use financial or environmental concerns to justify violating the dominion mandate and kill their children.

In 1 Cor 7 Paul stunningly says in vs 10-11 that a wife should not separate from her husband. Separating from her husband would have been almost the only means by which a wife could "divorce" a husband. Likewise Paul says at the end of v 11 that a husband should not exercise the legal right that was his in Greco-Roman culture to

divorce his wife. But in between those two statements Paul says parenthically “but if she does [separate from her husband] she should remain unmarried or be reconciled to her husband.” Now while this parenthesis does not follow Paul telling the husband to divorce his wife, it would seem to be applicable to both.

Paul then speaks of an unbelieving spouse deserting their believing spouse. Paul says if that is the case, the believer is not “enslaved.”

The PCA understands desertion to be more than physical. A husband who abuses his wife (physically or emotionally) can be deemed by the local Session to have deserted her and to have acted as an unbeliever. The PCA also understands that a husband who fails to provide for his wife’s genuine needs, and/or the needs of his family, can be deemed by the local Session to have deserted his wife and to have acted as an unbeliever.

If this is true than why does the PCA state: “Indeed, separation of any kind as a means of dealing with marital difficulty and preventing divorce not only is neither recommended nor mentioned in Scripture, but seems to be contrary to a fundamental principle of Biblical spirituality, viz. that what ought not to be done, ought not to be approached.” There is also a clear difference between *acting as an unbeliever* (which I suggest all Christians do in various ways) and being an unbeliever. It seems clear that Paul’s words starting at verse 12 are directed to the one who is not the one who acts like.

I know, from what you write, that you don’t agree with these judgments, interpretations and applications. But these are positions reached by a committee of godly men who take seriously the authority of Scripture, are biblical scholars, and are concerned to offer the church biblical guidance.

I think this comes down to who has the bigger group of “wise men” behind them. This is not a voting issue.

Scripture speaks pointedly about the husband’s responsibility to love his wife as Christ loves the church. Part of that responsibility is to provide for her and the family security of mind and circumstance.

Even if I violated that, it gives no license to disobey “What therefore God has joined together, let not man separate.”

You have chosen not to do that. You have argued your reasons in writing and before the Session. You heard what the elders had to say and chose not to do as you vowed to do by submitting to their governance. Now you have chosen to remove your name from our rolls.

You make statements about what I have chosen to do without first inquiring of my why things are the way they are. I met with the session once and responded as requested. There was no follow up. What governance are you talking about?

DJ stands as your equal before God. You have no biblical grounds for believing that you have the right to remove her from the biblical oversight of the elders to whom she vowed to be in submission. If they were to treat her as if she was but an extension of yourself, they would have failed her. As the mother of your children, she asked that those who joined this church not be removed.

You know I believe you are to serve as the head of your family. But you are not their king. You are to be their loving servant, even as Jesus came not to be served but to serve. For us He willing laid down His life. Not only are you to be willing to die for them, you must also be willing to live for them, providing for their welfare, which includes providing for them security of mind and circumstances.

We clearly differ on the role of the father. You are also suggesting that if I fail in something in my role that my role is removed. This would be hard to show from scripture.

I have not read the letter DJ wrote to you. I do not know what it says. But I assume it suggests that she lacks this security that every husband, to the best of his ability, is to provide for his wife.

On this we are together. I have not read the letter Dorothy-Jane wrote either. This is the first that I have even heard that there was a letter. I would like to see it.

John, I ask you to at least consider the possibility that you are wrong. I know you confess your sins and failings. But do you believe that you can be reconciled to DJ, and DJ to you, by writings extensive articles that blame foundationally everyone else but yourself. Surely, the way to win back your wife is to confess freely, openly, and particularly your sins, asking DJ's and your children's forgiveness, and do everything you can think of to woo her back in a loving and positive manner.

Do I have to be more verbose on my confession to satisfy some threshold? Wouldn't a loving husband and father do what he could to stop grievous sin on the part of his wife and children? My wife is asking for two years apart! This is obscene.

I know that I will receive a response from you. Please, do not rehash all the arguments that I know well. Don't let your intellect confuse you.

I will not in this letter pursue your idea that the Scripture commands that you be paid at the end of every working day, except to suggest that if the hermeneutic you use to defend that application of OT law is wrong. The "case laws" of Scripture show us how the law was applied to the given situation of OT Israel, and instruct us on how to apply the principles of those "case laws" to our circumstances. A worker is worthy of his hire. That's the principle. An employee is not to cheat his employer out of what he has earned.

If scripture does not give this command, then I suggest we throughout all of Leviticus 19 which includes this command clearly and other little things like "*you shall love your neighbor as yourself.*" That must have been cultural!

Again, I know you don't agree with me. But again, I ask you to at least stop and consider whether you may be wrong in light of the fact that the vast majority of evangelical scholars, who love the Lord and take seriously the teachings of His Word, would agree with what I have written.

Again, this is not up to a vote. The vast majority of people desire selfish things. That does not give weight to the validity of their arguments.

John, I am praying for you. More than you can imagine. I want you and your family reconciled. But that reconciliation will not be accomplished by the means you are presently choosing to pursue.

Please, give some consideration to what I have written. I know from what you have written that you have little if any respect for me or for the PCA. I know it is always possible to find someone who will agree with your opinions.

I don't have your ability with the written word. Please, don't read this simply to tear it apart. In high school, I belonged to the debating club. We could have used you. But we both know it is possible to win the debate and lose the argument. I don't want to argue. I want to be used by God to bring about reconciliation. I must confess, I did not want to write this letter. But my heart would not rest until I did so.

May the Lord enlighten our minds and direct our steps.

For the King,

Render/