

MARRIAGE, ANOTHER LOOK

The first commission TO THE LOST SHEEP OF THE HOUSE OF ISRAEL (Please Read: Matt.10:1-7; Matt.15:22-28)

Matt 19:1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; **2** And great multitudes followed him; and he healed them there. **3** The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? **4** And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, **5** And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? **6** Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. **7** They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? **8** He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. **9** And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. **10** His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.(KJV) (see also **Matt 5:31-32; Mark10:1-12; Luke16:18**)

The second commission TO ALL NATIONS THROUGH HIS APOSTLES

Matt 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. **17** And when they saw him, they worshipped him: but some doubted. **18** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.(KJV)

Jesus said in **John the 16th chapter, verses 7-15** he was going to his Father, and he had yet many things to say to his apostles, but they could not bear them then. He also said he was going to send the Comforter, the Spirit of truth to guide his apostles into All truth.

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, I will send him unto you. **8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: **9** Of sin, because they believe not on me; **10** Of righteousness, because I go to my Father, and ye see me no more; **11** Of judgment, because the prince of this world is judged. **12** I have yet many things to say unto you, but ye cannot bear them now. **13** **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will

shew you things to come. **14** He shall glorify me: for he shall receive of mine, and shall shew it unto you. **15** All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. (KJV)

John the 17TH chapter, verses 1-26 Jesus began to pray to his Father for his apostles, the ones he had given God's Word. Not only did he pray for them (the Apostles) but for all that believe on him (Jesus) through their word, which is found only in New Testament Scriptures (**The Apostles Doctrine**) **Acts 2:41-42**.

John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

John 17:17 Sanctify them through thy truth: thy word is truth. **18** As thou hast sent me into the world, even so have I also sent them into the world. **19** And for their sakes I sanctify myself, that they also might be sanctified through the truth. **20** Neither pray I for these alone, but for them also which shall believe on me through their word; **21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

1 Cor 11:1 Be ye followers of me, even as I also am of Christ. **2** Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. **3** But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.(KJV)

Eph 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, **2** If ye have heard of the dispensation of the grace of God which is given me to you-ward: **3** How that by revelation he made known unto me the mystery; (as I wrote afore in few words, **4** Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) **5** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;(KJV)

Phil 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. **8** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. **9** Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.(KJV)

2 Pet 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. **2** And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. **3** And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.(KJV) (see also **2Pet.1:15-21**)

2 Pet 3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: **2** That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: **3** Knowing this first, that there shall come in the last days **(1)scoffers**, walking after their own lusts.(KJV)

(1)scoffers-1703 empaiktes (emp-aheek-tace');
from 1702; a derider, i.e. (by implication) a false teacher: KJV-- mocker, scoffer.

TO THE CHURCH

We cannot find any examples, instructions, or commandments **Given to The Church, by the Lord's Apostles** (Matt.28:19-20; John17:14-21; 1Cor.11:1-3; Eph.3:1-5; Phil.4:7-9; 2Pet.3:1-3; Jude1:17-25) **to put one away, for any cause.**

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? **2** For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. **3** So then if, while her husband liveth, she be married to another man, she shall be called an (1)adulteress: but if her husband be dead, she is free from that law; **so that she is no adulteress**, though she be married to another man. **4** Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (KJV)

(1)adulteress-3428 moichalis (moy-khal-is'); a prolonged form of the feminine of 3432; an adulteress (literally or figuratively):KJV-- adulteress (-ous, -y).

Note here the apostle Paul as he instructed the church in Corinth. Also note his choice of words **man** and **woman**, as he was guided by the Holy Ghost. He **did not** say it is good for a husband not to touch a wife, instead he said, It is good for a **MAN not to touch a WOMAN**. He could not use husband and wife because it would have gone against **verses 3 thru 5 of 1Cor.7**. He said to avoid fornication, not adultery, let every **MAN, not every husband** have his own wife, for the thing that makes a man a husband is **MARRIAGE**. Paul also said let every **WOMAN, not every wife** have her own husband, likewise for the thing that makes a woman a wife is **MARRIAGE**.

1 Cor 7:1 Now concerning the things whereof ye wrote unto me: It is good for a **man not to touch a woman**. **2** Nevertheless, to avoid fornication, let every **man** have his own wife, and let every **woman** have her own husband.

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.....**To Avoid Causing One To Be Unfaithful**.....
(Note Only Husband and Wife is Used Here)

1 Cor 7:3 Let the husband render unto the wife **(1)due benevolence**: and likewise also the wife unto the husband.

Definition: (1)due benevolence 591 apodidomi-c) **conjugal, marital, spousal duty** b) things promised under oath

1 Cor 7:4 The wife hath **(1)not power of her own body**, but the husband: and likewise also the husband hath **not power of his own body**, but the wife.

Definition: (1)not power-1850 exousiazō (ex-oo-see-ad'-zo); from 1849; to control: KJV-- exercise authority upon, bring under the (have) power of. 1849 exousia-1) power of choice, liberty of doing as one pleases, permission (privilege)

1 Cor 7:5 **(1)Defraud** ye not one the other, **except it be** **(2)with consent** for a time, that ye may give yourselves to fasting and prayer; and **come together again**, that Satan tempt you not for your **(3)incontinency**.(KJV)

Definitions: (1)Defraud ye not one the other-650 apostereo (ap-os-ter-eh'-o); from 575 and stereo (to deprive); to despoil: KJV-- defraud, destitute, kept back by fraud, deception, (2) except it be with consent -4859 sumphonos (soom'-fo-nos); from 4862 and 5456; sounding together (alike), i.e. (figuratively) accordant (neuter as noun, agreement): KJV-- consent. 1) harmonious, accordant, agreeing 2) thing agreed upon, compact. (3)incontinency-192 akrasia (ak-ras-ee'-a); from 193; want of self-restraint: lack of self-control, incontinence, intemperance KJV-- excess, incontinency.

1 Cor 7:6 But I speak this by permission, and not of commandment. **7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. **8** I say therefore to the unmarried and widows, It is good for them if they abide even as I. **9 But if they cannot contain, let them marry**: for it is better to marry than to burn. (see **1Cor.11:1-2**)

Here in verses **10** and **11**, the apostle Paul **did not say** but and **if** she remain unmarried, or be reconciled to her husband, **let not the husband put away his wife**. **Two commands were given and only one was conditional. The first to the wife** “Let not the wife depart from her husband:” the condition being, **BUT AND IF**. “But and if she depart, let her remain unmarried, or be reconciled to her husband:” **The second to the husband** and it is unconditional because the word **if** is missing “and **let not the husband put away his wife**.”

1 Cor 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: **11 But and (1)if** she depart, let her remain unmarried, or be reconciled to her husband: and **let not the husband put away his wife**. **12** But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, **let him not put her away**. **13** And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, **let her not leave him**. **14** For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified

by the husband: else were your children unclean; but now are they holy. **15** But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. **16** For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? (KJV)

Definition: (1)if-1437 ean (eh-an'); a conditional particle; in case that, provided, etc.; KJV-- before, but, except, and if, (if) so.

1 Cor 7:24 Brethren, let every man, wherein he is called, therein abide with God. **25** Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. **26** I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. **27** **Art thou bound unto a wife?** seek not to be loosed. Art thou **loosed** from a wife? seek not a wife. **28** But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. **29** But this I say, brethren, the time is short: it remaineth, **that both they that have wives be as though they had none**; (KJV) (see *loosed Rom.7:1-4; 1Cor.7:39)

1 Cor 7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may *please the Lord: **33** But he that is married **careth for the things that are of the world**, how he may ***please his wife.** **34** There is difference also between a **wife and a virgin**. The **unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit**: but she that is married **careth for the things of the world**, how she may ***please her husband.** **35** And this I speak for your own profit; not that I may cast a snare upon you, but for (1)that which is **comely**, and that (2)**ye may attend upon the Lord** (3)**without distraction.**(KJV)

Definitions:*please-700 aresko (ar-es'-ko); probably from 142 (through the idea of exciting emotion); to be agreeable (or by implication, to seek to be so): KJV-- please. (1)that which is comely-2158 euschemon (yoo-skhay'-mone); from 2095 and 4976; well-formed, i.e.noble (in rank): KJV-- comely, **honourable.** (2)ye may attend upon the Lord -5704 euparedros (yoo-par'-e-dros); found only in 1 Cor. 7:35: constant devotion (to the Lord). (3)without distraction-563 aperispastos (ap-er-is-pas-toce'); undistractedly, i.e. free from (domestic) solicitude (concern): KJV-- without distraction.

1 Cor 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Eph 5:22 Wives, submit yourselves unto your own husbands, **as unto the Lord.** **23** For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. **24** Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. **25** **Husbands, love your wives, even as Christ also loved the church, and gave himself for it;** **26** That he might sanctify and cleanse it with the washing of water by the word, **27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and

without blemish. **28** So ought men **to love their wives as their own bodies. He that loveth his wife loveth himself.** **29** For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: **30** For we are members of his body, of his flesh, and of his bones. **31** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and **they two shall be one flesh.** **32** This is a great mystery: but I speak concerning Christ and the church. **33** Nevertheless let every one of you in particular so **love his wife even as himself**; and the wife see that she reverence her husband. (KJV)

1Thes 4:11 And that ye study to be quiet, and to do your own business, and **to work with your own hands**, as we commanded you; **12** That ye may walk honestly toward them that are without, and that ye may have **(1)lack** of nothing.(KJV)

Definition:(1)lack-5532 chreia (khri'-ah);from the base of 5530 or 5534; employment, occasion, demand, requirement or destitution: KJV-- business, lack, necessary (-ity), need (-ful), use, want.

II Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. **11** For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. **12** Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. **13** But ye, brethren, be not weary in well doing. **14** **And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.**(KJV)

Titus 2:2 That the aged men **be sober**, grave, temperate, **sound in faith**, in charity, in patience.(KJV)

Titus 2:3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; **4** That they may teach the young women to be sober, **to love their husbands, to love their children,** **5** To be **(1)discreet, (2)chaste, (3)keepers at home**, good, obedient to their own husbands, that the word of God be not **(4)blasphemed.**(KJV)

Definitions: (1)discreet-4998 sophron (so'-frone); from the base of 4982 and that of 5424; safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion): KJV-- discreet, **sober**, temperate. **(2)chaste**-53 hagnos-1) exciting reverence, venerable, sacred a) pure from carnality, chaste, modest. **(3)keepers at home**-3626 oikourgos (oy-koor-gos') or oikouros (oy-koo-ros');from 3624 and ouros (a guard; be "ware"); a stayer at home, i.e. domestically inclined (a "good housekeeper"): KJV-- keeper at home, caring for the house, working at home a) the (watch or) keeper of the house b) keeping at home and taking care of household affairs c) a domestic. **(4)blasphemed**-987 blaspheméo (blas-fay-meh'-o);from 989; to vilify; specially, to speak impiously: KJV-- defame, speak evil.1) to speak reproachfully, to blaspheme 2)to be evil spoken of, to **ca·lum·ni·ate** To make maliciously or knowingly false statements about; (THE WORD OF GOD, IN OUR CHOICE OF LIFESTYLES)

Titus 2:6 Young men likewise exhort **to be sober minded.** **7** In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, **8** Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.(KJV)

1 Cor 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **38** But if any man **(1)be ignorant**, let him be ignorant.(KJV)

Definitions: (1)be ignorant-50 agnoeo (ag-no-eh'-o);from 1 (as a negative particle) and 3539; not to know (through lack of information or intelligence); by implication, **to ignore (through disinclination)**: KJV-- (be) ignorant (-ly), not know, not understand, unknown.

Food for thought from the holy prophets

2 Pet 3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: **2** That ye may be **mindful** of the words which were spoken before **by the holy prophets**, and **of the commandment of us the apostles** of the Lord and Saviour:

Exod 22:16 And if a man **(1)entice (2)a maid (3)**that is not **betrothed**, and lie with her, he shall surely **(4)endow** her to be his wife. **17** If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.(KJV)

Definitions: (1)entice a maid-6601 pathah (paw-thaw'); KJV-- allure, deceive, enlarge, entice, flatter, persuade, silly (one).2) to be simple, to entice, to deceive, to persuade 1) to be open-minded, to be simple, to be naive 1) to persuade, to seduce. **(2)a maid**-1330 bethuwlah-**a virgin**. **(3)**that is not **betrothed**-781 'aras (aw-ras');a primitive root; to engage for matrimony: KJV-- betroth, espouse. **(4)endow** her to be his wife-4117 mahar-to obtain or acquire by paying purchase price, to give a dowry (Qal) to obtain in exchange

Deut 22:28 **If a man find a damsel that is a virgin**, which is not betrothed, and lay hold on her, and lie with her, and they be found; **29** Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and **she shall be his wife**; because he hath humbled her, **he may not put her away all his days**.(KJV)

Hosea 4:13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall (1)commit whoredom, and your spouses shall commit adultery. **14** I will not punish your daughters when they commit whoredom, nor your spouses when they **(2)commit adultery**: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.(KJV)

Definitions: (1)commit whoredom-2181 zanah-to commit fornication, to be a harlot, to play the harlot. **(2)commit adultery**-5003 na'aph-to commit adultery; **adulterer**-3432

moichos (moy-khos'); KJV-- **adulterer.(2)adulteress-3428** moichalis (moy-khal-is'); 3432; an adulteress (literally or figuratively):KJV-- adulteress (-ous, -y).

Ezek 16:32 But as a wife that committeth adultery, which taketh strangers instead of her husband! (KJV)

John 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, **4** They say unto him, Master, this woman was taken in adultery, in the very act. **5** Now Moses in the law commanded us, that such should be stoned: but what sayest thou? **6** This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. **7** So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. **8** And again he stooped down, and wrote on the ground. **9** And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. **10** When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? **11** She said, No man, Lord. And **Jesus said unto her, Neither do I condemn thee: go, and sin no more.**(KJV)

Again, we find no examples, instructions, or commandments Given to The Church, by the Lord's Apostles (Matt.28:19-20; John17:14-21; Acts1:1-4; 2:41-42; 1Cor.11:1-3; Eph.3:1-5; Phil.4:7-9; 2Pet.3:1-3) to put one away, for any cause.

Acts 2:41-42

- 41 Then they that gladly received his word **were baptized:** and the same day there were added unto them about three thousand souls.
- 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.(KJV)

We believe this study is another example why the Lord Jesus said, there would be many lost to destruction and few that would be saved in the judgment: **Matt 7:13** Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: **14** Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. **Matt 22:14** For many are **(1)called** (2822 Kletos; **invited**), but few are chosen. **See also Matt.7:21-24**(KJV)

Food For Thought From Christ and His Apostles

Matt 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: **28** **But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.** **29** And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. **30** And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that

one of thy members should perish, and not that thy whole body should be cast into hell. (KJV)

Matt 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. **19** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: (KJV)

Eph 2:1 And you hath he quickened, who were dead in trespasses and sins; **2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (KJV)

Eph 4:20 But ye have not so learned Christ; **21** If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: **22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; **23** And be renewed in the spirit of your mind; **24** And that ye put on the new man, which after God is created in righteousness and true holiness. (KJV) (see also Rom.7:18; 8:1-13; Gal 5:19-21; Phili.3:13-21; 1Pet.1:13-16; 4:1-5; 1John2:15-19)

Note again what the apostle Paul admonished **The Church in Corinth** to do, so that they would not be worthless and rejected in **THE JUDGMENT**.

2 Cor 13:5 **(1)Examine yourselves**, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be **(2)reprobates**? **6** But I trust that ye shall know that we are not reprobates.(KJV)

Definitions:**(1)Examine** yourselves-3985 peirazo (pi-rad'-zo); from 3984; to test (objectively), i.e. endeavor, scrutinize, discipline: KJV-- assay, examine, prove, try. **(2)be reprobates**-96 adokimos (ad-ok'-ee-mos); from 1 (as a negative particle) and 1384; **unapproved**, i.e. **rejected**; by implication, **worthless** (literally or morally): KJV-- **castaway**.