



THE KEYS TO



MARRIAGE



D·I·V·O·R·C·E



REMARriage

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MARRIAGE DIVORCE AND REMARRIAGE

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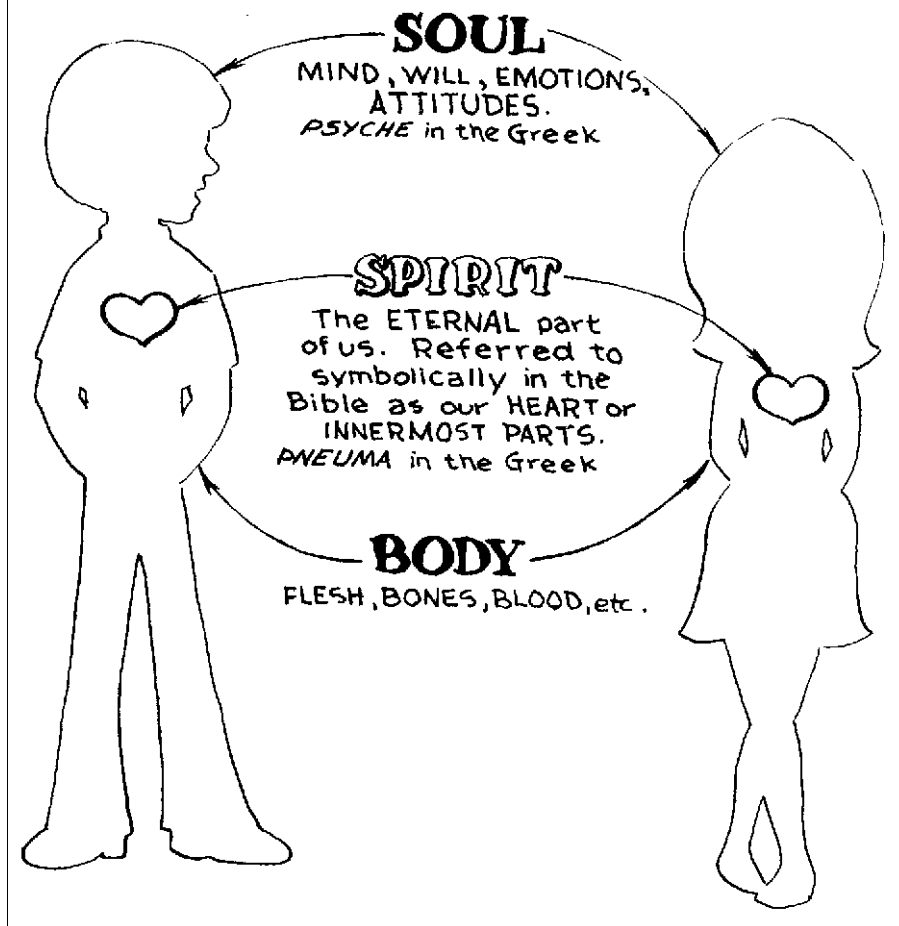
Introduction

For years now, many Christians have felt deeply within their hearts that the "church" has not dealt realistically or fairly with divorce and remarriage.

This booklet shows that Jesus Christ and the Bible give workable instructions regarding these problems but that the "church" does not. Thus, this booklet contains a constant comparison regarding what the "church" teaches and what the Bible really says. It is concluded that remarriage is not sin, according to the Bible.

It is suggested that the reader pray now and ask God to send the Holy Spirit to teach all truth in Jesus name.

You are a **SPIRIT**, you have a **SOUL**
and you live in a **BODY**.



Creation and Marriage

The Bible teaches that marriage is very good and proper. It is an intimate personal union to which a man and woman consent, consummated and continuously nourished by sexual intercourse, and perfected in a lifelong partnership of mutual love and commitment.

The importance Jesus and Paul attach to Genesis 2:24 suggests that the establishment of the "one flesh" union in marriage is dominant. Human sexuality has a dual purpose of communion and reproduction. It is both the need and the right of both husband and wife (1 Corinthians 7:4). Love alone gives meaning to marriage and guarantees its integrity. Sex and parenthood enrich marriage but neither is capable of sustaining it.

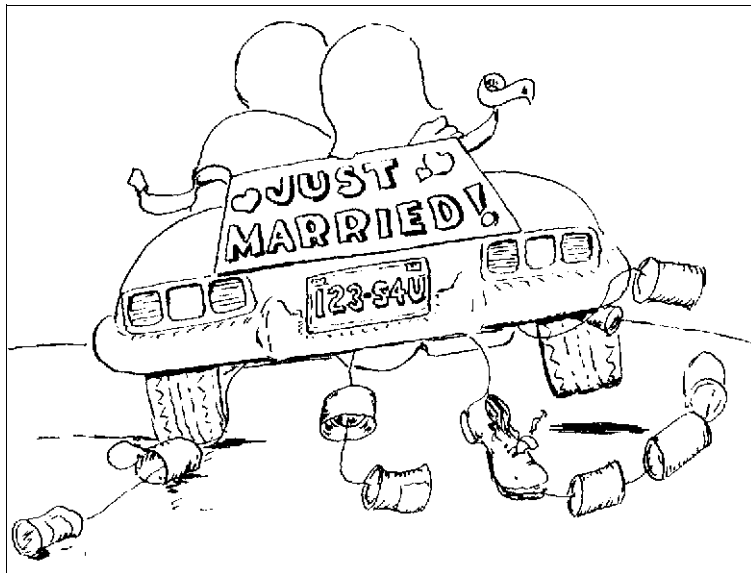
The wife's duties, however, are summed up not under the principle of love, but of obedience (Ephesians 5:22, Colossians 3:18 and 1 Peter 3:1). The husband will have the respect and subjection of his wife so long as she has his love and headship under

Christ. His love creates its own response, even as the love of Christ creates a reciprocal love in the believer (I John 4:19).

The woman was made subject to her husband as a result of the curse of God for her part in the fall (Genesis 3:16). However, Jesus Christ has delivered us from the curse of the law and it may be that in the very near future women may no longer be subject, perhaps in the soon coming age (Galatians 3:13).

Jesus noted his approval of marriage at the wedding feast by turning the water into wine (John 2:1) and he also taught two parables about marriage (Matthew 22:2 and Matthew 25:1). Marriage is honorable in all, and the bed undefiled (Hebrews 13:4).

Genesis 1:27-28 says, "Male and Female created he them. And God blessed them, and God said unto them, be fruitful, and multiply and replenish the earth."



Another account of creation is in Genesis 2:18-25. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And the rib, which the Lord God has taken from man, made he a woman, and brought her unto the man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

One Flesh Is Sexual Union

To establish the meaning of the reference to "one flesh" read what Jesus said in Matthew 19:4-6: "Have ye not read, that he which made them at the beginning made them male and female. 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? Wherefore, they are no more twain, but one flesh."

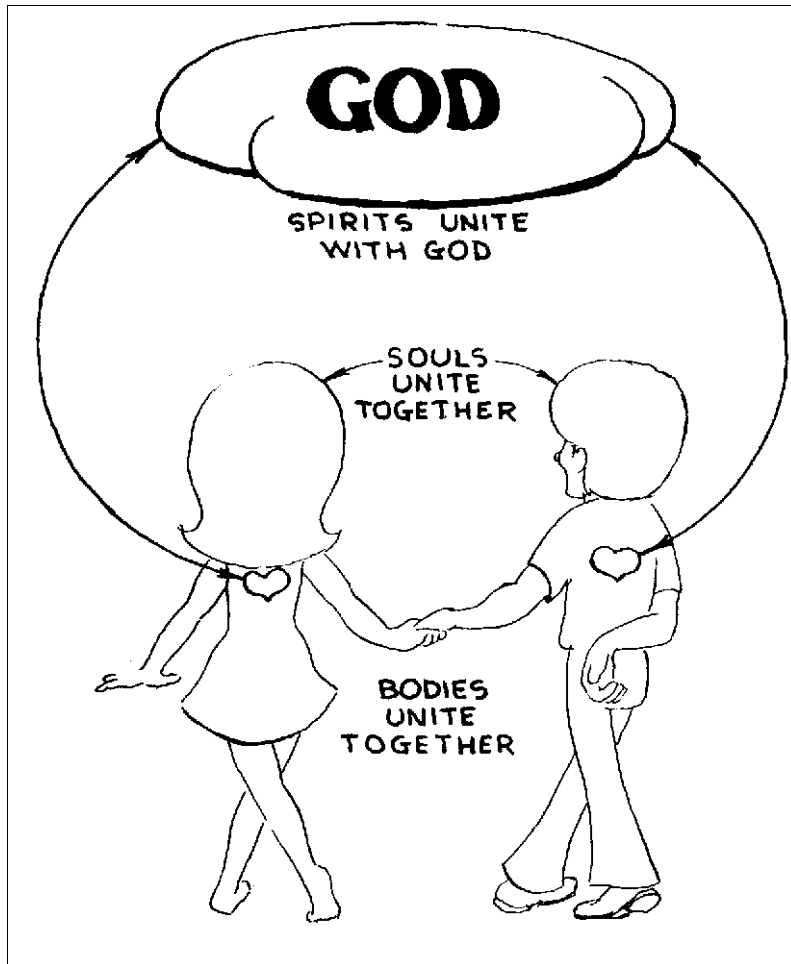
The subject is marriage and the relationship which is a union of man with woman to become one flesh.

Paul in I Corinthians 6:15-16 removes all doubt concerning the exact meaning of "one flesh." "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit."

The joining to become "one flesh" is in the sex realm because that is the only thing in common with a harlot.

Union occurs in three realms: (1) spirit (2) soul and (3) body. Verse 17 says that joining (union) with the Lord is in the realm of the spirit. For God is a spirit and they that worship him must worship him in spirit and in truth (John 4:24). Therefore our spirit union is with God and a perfectly balanced person is in union with God in his spirit. As we worship and praise God our spirits join with Him, and we become one spirit, as when a man and woman join to become one flesh.

Union in the body (sex) realm is fairly well understood by most people. When a man and woman unite in body, it makes them one flesh. It does not say one and one make two. Thus it can be concluded that men and/or women are only half complete until they unite with their mates making them a complete, single unit.



Naturally, there are exceptions

where a eunuch (one who has become desexed) can be a great blessing in the kingdom of God (Matthew 19:10-12). But the general plan of God is for people to be married. To illustrate, deacons and bishops should be husbands (I Timothy 3:12). Diakonos the Greek word for deacons also is translated ministers and servants. Thus we conclude, according to scripture, ministers and servants of the gospel should be married. But we should not make a firm rule because Jesus said some would be eunuchs (Matthew 19:12).

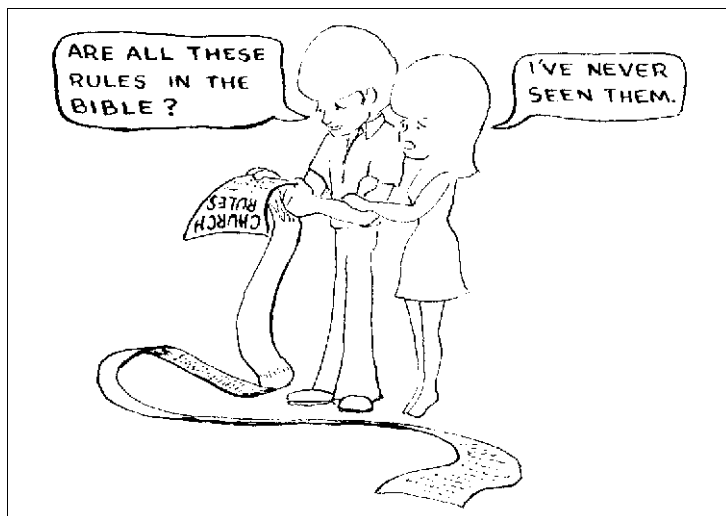
About the Church

If you go to a denomination, group or church where traditions and commandments of men are taught, you are obliged to obey them. The Bible is clear that denominational authorities and leaders have the right to set rules of conduct which are to be regarded as "law" to all within that structure. Thus, if your society decides it is wrong to eat meat then do not eat it (Romans 14:2-22). If they regard Sunday above Saturday or Saturday above Sunday as the day of worship, then follow their local rule or custom. However, if you find their rules are too binding to live a free life before God, you can not be led by the Holy Spirit because of their restrictions, or if you are not able to do what Jesus says because of their laws, then you are not obliged to stay. You may leave. Find another group with whom you can worship. This is especially true regarding rules about marriage, divorce and remarriage.

Some churches forbid marriage, others forbid divorce and still others forbid remarriage. If you are a member of any church (or denomination) then you must obey the rules of your church leaders (Romans 14:10-23). These churches often teach that marriage is honorable, divorce is sin and remarriage is unforgivable. If you are a member of a church which teaches this, you must conform outwardly in order to not be a stumbling block (Romans 14:20-21).

However, if or when this becomes too big a problem and you become convinced that the Bible is right, not your denomination, then you may remove yourself from the organization. Then you can follow Jesus by the Holy Spirit, not the traditions and commandments of men. If you get out, you will not be removing your membership from the true, eternal, universal (catholic) Church, however you should not neglect to assemble yourself with other Christians somewhere else.

Most people realize that the word "church" refers to a whole city of Christian believers and not just a certain group, building, or denomination. If you remove yourself from a restrictive "church," there will be social consequences and reverberations, and someone might mistakenly feel that you have rejected God and Jesus because they believe in error that their "church" exclusively has all of Jesus' truth.



All Bible rules are for believers. It is absolutely unfair to expect unbelievers to keep any Bible rule. They have no power to keep moral laws. It is not right for the legislature to pass moral laws based on the Bible because they are expecting normal society to keep rules written for Christians who have been saved in spirit, are being saved in soul and will be saved in body. The answer to the community's moral needs is Jesus Christ, not more laws. The answer is to change the inner man, not moral legislation and police.

It is just as unfair for churches to hold people responsible for what they did before they became Christians. This is especially true in matters of marriage, divorce and re-marriage.

Phileo Love

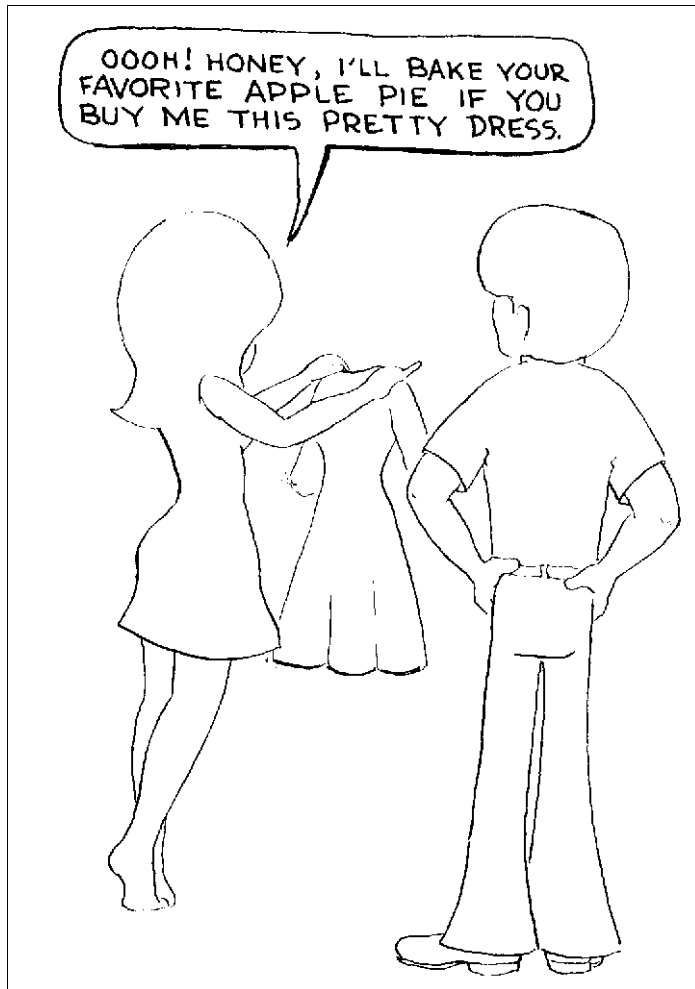
Married people should be in love. What is love? We will look at three of its complex facets. "Dod" is an Old Testament Hebrew word for "eros," which is a New Testament Greek word meaning love in the sex realm. The Song of Solomon has much to say about sexual love.

Other Greek words for "LOVE" are "phileo" and "agape."

Phileo love asks for response and agape love does not. Phileo love means "I will meet your needs if you will meet mine." You do not have to be of the opposite sex to have phileo love. You can have brotherly love, which is phileo or philadelphia love, and it can be between members of the same sex because it simply means meeting each other's needs. Nearly all proper social order is based on phileo love. A good example is a church supper where it is said, "I will bring the macaroni and you bring the cheese."

Phileo indicates that people enter something for their mutual benefit, such as the Brotherhood (Phileo) of Electrical Workers. That is a union. When you expect response it is "phileo." When you work you usually do it because of phileo love. If the employer ever quit giving you a paycheck you probably would not keep working because you expect that response. Most social activities and church gatherings are based on responses or phileo love. Also, most marriages are based on phileo.

Lest the wrong idea be taken, there is nothing wrong with phileo love. Responsive love is good and proper and has an important and rightful place in society and Christian experience. However, the Bible indicates there is yet a different form of love...agape.



Agape Love

In the realm of agape love you give without expecting a response; you give without asking anything in return; you say, "I will bring the macaroni and the cheese." Agape love means you meet the needs of others without anticipating any response. You give and give forever in an agape relationship. Charity is a direct translation of agape. Charity (agape love) means you will meet someone else's needs day after day and not expect or demand any response.

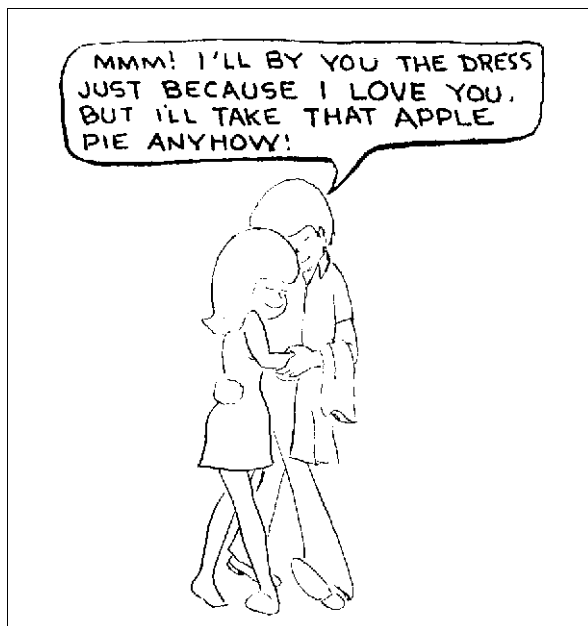
Ephesians 5:25 says, "Husbands, love (agape) your wives." This means husbands should love their wives without expecting any response.

A very strange thing is that we can not find any Bible command for the wife to agape her husband. Titus 2:4 says she is to phileo him (not agape).

Husbands should agape their wives. That means they should love them without expecting any response. But most husbands want a response. Basically everyone wants some response. It is a natural desire. But the scriptures teach that the husband is to agape (love) without expecting response.

Scriptures teach that when the wife is motivated to give love, she expects the husband to respond because she is loving with phileo not agape. Husbands are to agape (love) their wives, even as Christ also agaped (loved) the church, and gave Himself for it. That means husbands should give themselves, even to the realm of death, for their wives and families.

Ephesians 5:28-33 says: "So ought men to love (agape) their wives as their own bodies. He that loveth (agapeth) his wife loveth himself. For no man ever yet hates his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of His Body, of His flesh, and of His bones. 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. This is a great mystery: but I speak concerning Christ and the church. (Christ and the church should be joined as one.) Nevertheless, let everyone of you in particular so love (agape) his wife-even as himself; and the wife see that she reverence her husband."



Husbands agape wives; men give themselves for women. In a general sense we think of a woman at home taking care of the children and the man perhaps out at sea braving the wind and waves to bring home a catch or perhaps even fighting lions in a jungle. The man is the one who presents his body to dangerous elements to bring home food and clothing and keep his family safe. To keep a family relationship working smoothly, the man should give without demanding response, according to the Bible.

Phileo-Agape

When a woman gives phileo love it is because she wants, expects, desires or demands response. It indicates that her husband had better respond. Some husbands are more like clods than men. Clods sometimes find their wives searching elsewhere for love after a few years, and wonder why. The Bible says that when a woman gives love to her husband she wants responsive love back. Women are to agape other members of the body of Christ, but their special love relationship to their husbands is phileo.

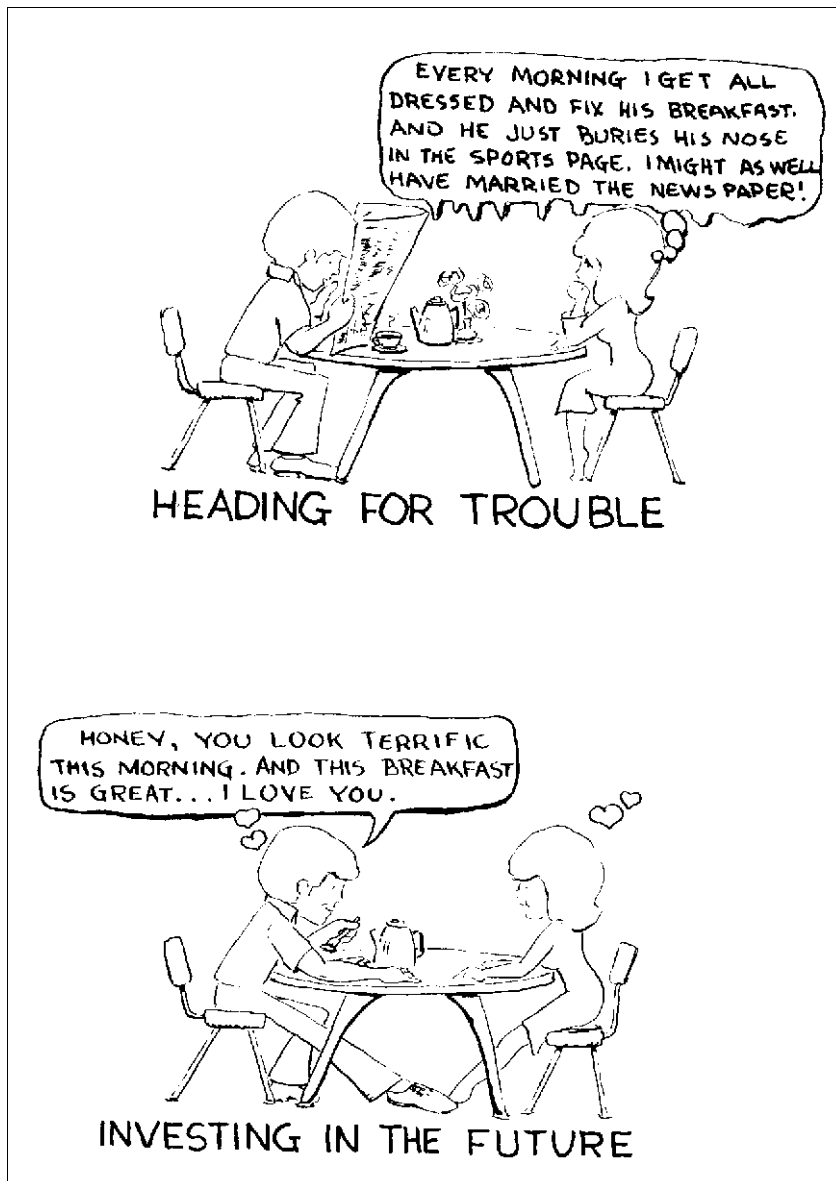
When a woman engages in phileo love it indicates she wants a companion. She wants to talk. She wants to share experiences. She wants her lover to listen to her and respond to her observations. The cartoon showing a man reading a newspaper at the breakfast table while his wife tries in exasperation to relate an event to him is an illustration of her desire for response and his lack of understanding.

If husbands were spiritual, receiving commands from God, they easily could agape (love) their wives and women easily could phileo (love) their husbands.

The Bible does not tell a man to make himself into the boss; it tells the wife to make him boss. Colossians 3:18 says: "Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands agape your wives, and be not bitter against them."

"Be not bitter against them" means that when husbands agape (love) they give without expecting a response. They are not to be bitter when they do not receive any response, either. The woman is the weaker vessel. He must take care of her. There is nothing wrong if a wife agapes (loves) her husband; the point is that she is not commanded to agape, just phileo.

After reading I Peter 3, some people mistakenly think the Bible teaches women to always submit to beastly husbands. The section of scripture does indicate that women who are submissive to their husbands should guard their conversations and as a result the husband might be won to the Lord. Some people even suggest that a man's salvation may depend on whether his wife is subject to him.



Many women have felt condemnation and bondage because they were told they must be in subjection to a harsh, mean, dominant, cruel, devilish husband. That is not what the whole Bible teaches. It is true the Bible teaches the woman to submit to her husband, but it also gives relief to an intolerable situation (1 Corinthians 7:11).

First, Christ loved (agaped) the church and gave himself for it (Ephesians 5:25-27). Second, because of that, men should love (agape) their wives the same way (Ephesians 5:28-29). Third, because of that wives submit to their loving (agaping) husbands (Ephesians 5:22). The Bible does not promise that when a woman submits it will make her husband love her. It only says in 1 Peter 3 that when a woman submits, it might make her husband love the Lord Jesus Christ (not her).

Admittedly the order of events in Ephesians 5:22-23 has caused the confusion but after a careful reading and study notice that the order is, first, Christ loved the church, and

because of that, secondly, husbands ought to love their wives the same way and because of that, thirdly, wives will be subject. If this were not so then we could mistakenly conclude that if the Church would be more submissive to Christ then He would love it more--and we know that He first loved us and His love for us does not depend on our love for Him.

Ephesians 5:33 says "Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband." The word reverence is "phoebe," and that means to be terrified or afraid. Sixty three times in the Bible "phoebe" is translated as "fear," 25 times as "afraid" and as "reverence" once, and that is in this verse. It should be translated "be afraid of," or "fear."

Obviously, if a woman's husband really loved (agaped) her, then her reverent fear would be of the same type that we all have toward our Heavenly Father, whose acts are all accompanied with tremendous power and authority, but softened with love.

Titus 2:5 says women are to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. These rules were given to a society in which the women stayed at home. They did not go out. If they did go out to shop they were covered and looked like a tent. But now we are in a completely different society.

Back then the only person to whom a woman could talk was her husband. During a trip to Jerusalem we noticed that the women talked fiercely to the shopkeepers, not nicely or courteously. It is a way of life. If she talked responsively, such as we do here in the States, then he would get the wrong idea.

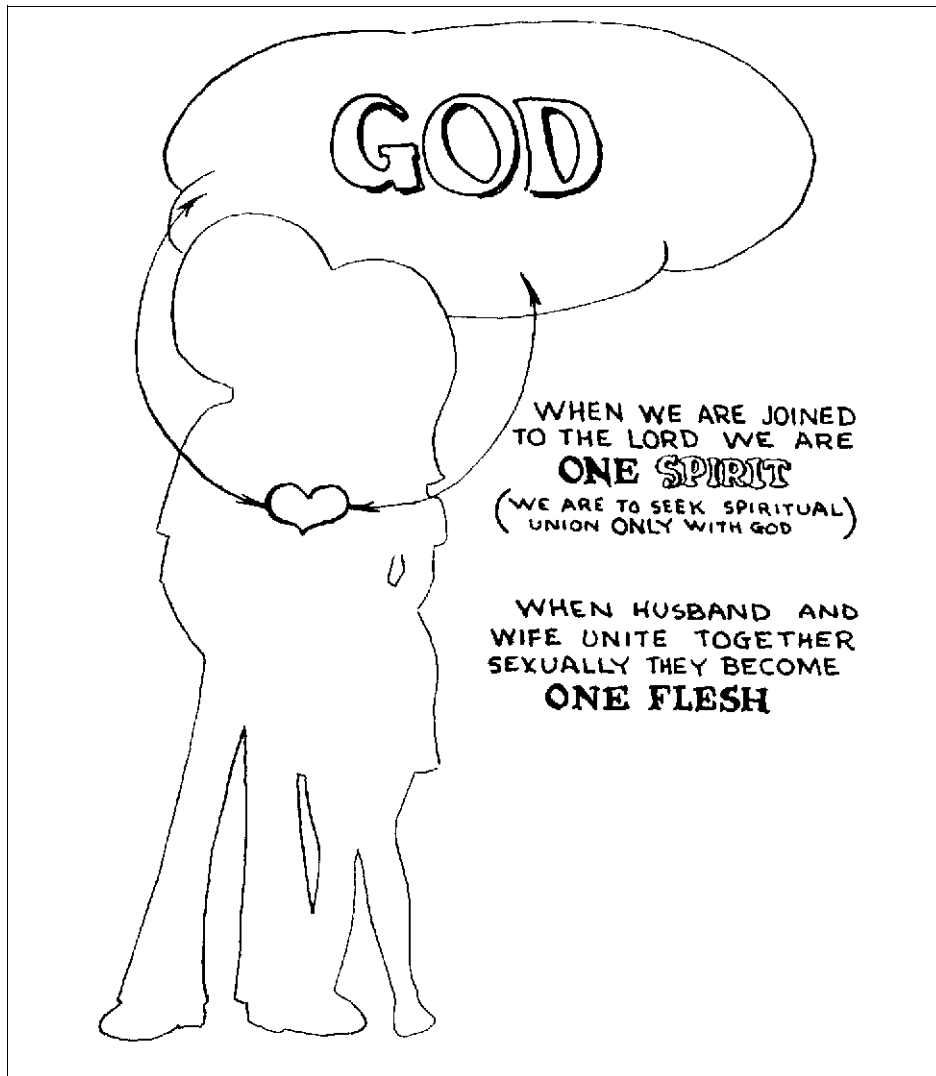
Spirit Union

The real and eternal part of man is the spirit, and that part also seeks union. The spiritual union takes place with God. God said, "I am a jealous God, I will have none other before me." Men and women should not mate with each other in spirit. The spirit unites with God who gave it in the first place and your spirit should not unite with another spirit. If your spirit does unite with anything but God, it will be an unclean, adulterous union. God is a jealous God. He will have no other Gods before him. To give your spirit to anyone or anything other than the one true God results in spiritual adultery.

Remember, you are a spirit, you have a soul, and you are living in your body. All three portions of a complex person need to unite. You need to have union or completeness in all three areas. The uniting of your spirit, according to I Corinthians 6:17, is with God, for God is a spirit and the oneness is with God, in the spirit. Occasionally we find someone who sets his whole spirit toward his wife, or a wife who sets her whole spirit toward her husband or children. Those people are headed for trouble.

Some people seek the spirit of a loved one or child after death. In that case, the spirit of the live one seeks union with the spirit of the dead one and God does not like that adultery. He will have no other Gods before him, for the spirit must unite only with God.

You see why it is wrong to seek to raise the spirit of a departed person through seances and mediums. When you are doing that, it is proof you are not looking to God for comfort, but are looking for help from another spirit. You are looking toward something other than God to which you can direct your love and devotion.



Woman at the Well

Our spirits must unite with God. God is a spirit; they that worship him, must worship him in spirit and in truth (John 4:24).

Jesus was talking with a woman who had been united with five different men in the flesh. He said, "Thou has well said, I have no husband: For thou has had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

She immediately recognized that Jesus was a prophet. Then she changed the subject from union with men to union with God and said, "Our fathers worshipped here in this mountain. Ye say that in Jerusalem is the place where men ought to worship." Jesus in effect told the woman to learn about complete union and worship. "The hour cometh

when you will neither in this mountain nor in Jerusalem worship the father. Ye worship ye know not what but we know what we worship for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." God is a Spirit; and they that worship him must worship him in spirit and in truth (John 4:21-24).

Jesus was talking with a woman who had sought union five times the only way she knew. Jesus took the spirit union to her and said, "I am the Christ." Immediately she went to the other people in the city and said, "Come and see a man who told me everything that I ever did. Is not this the Christ?"

This woman had such a strong unquenchable desire for union that five men could not satisfy her. That probably would not have been the end of it, either. She was searching--reaching out because of her desire. Jesus said, "I know what your desire is. Your basic desire is in the spirit realm." She could not identify the difference between her spirit, soul and body, but she knew she had a need and it was not being fulfilled. So she was reaching towards all realms, mainly sex.



Jesus said, "Here is the way to get fulfilled." There is a parallel in the natural or physical realm. There is an unfulfilled desire so a natural person goes after a mate to satisfy that desire. But that is a parallel to a more basic need. It is the basic desire of the spirit to unite with God in worship.

There is one mediator between God and men--the man Christ Jesus. If you are going to unite your spirit with God it has to be through Jesus Christ. He began to talk with this woman and she began to see the truth of this union. She had tried five different men in the flesh realm and was not satisfied. This is proof of an unfulfilled desire. The only way to meet this desire is through worship of God, by the Holy Spirit through Jesus Christ.

Most everyone has unfulfilled desire in some realm. It could be sex, food, money, security or companionship. The basic fulfillment will be found in the realm of the spirit. The spirit of man must unite completely with God. You can seek fulfillment of the body or the soul but it still will not quench the deep-seated problem. The real quenching of thirst comes when you are worshipping God in spirit and in truth.

Spirit, Soul, Body Union




In the spirit realm, union should be worship and adoration toward God. The result is revelation, which is knowing Him.

In the soul realm, union between partners should be in the exchange of thoughts. The result is new music, inventions, ideas, companionship, happiness and knowing each other's mind.

Union in the body realm should result in physical ecstasy and often results in new life, or children. The Bible calls this knowing your mate's body.

Union in spirit, soul or body produces something new: new knowledge of God, new knowledge of thought and new knowledge of life.

The Holy scriptures include many references to the fact that God and Jesus Christ seek love, companionship and marriage (i.e., bride of Christ). We conclude that love and marriage are Godly attributes. We think it is not good to encourage young people to become eunuchs, but rather let them find their own expression (Matthew 19:12, 1 Timothy 4:3).

REALM	MODE of UNION	RESULT
 SOUL	EXCHANGE of THOUGHTS	INVENTIONS IDEAS COMPANIONSHIP HAPPINESS KNOWING EACH OTHERS MIND
 SPIRIT	WORSHIP TOWARD GOD	REVELATION KNOWING HIM
 BODY	SEXUAL INTERCOURSE	PHYSICAL ECSTASY NEW LIFE

Adultery

In the Old Testament adultery is sexual intercourse, usually of a man, married or unmarried, but always with the wife of another (body realm). It is forbidden by one of the Ten Commandments (Exodus 20:14, Deuteronomy 5:18). The punishment for both man and woman was death (Leviticus 20:20). Adultery was also used as a figure for idolatrous worship (spirit realm).

Jesus widened the use of the word "adultery" to include the lustful (soul realm) look and also the case where a divorced man or woman remarried. He made an exception for the case of fornication in Matthew 5:32 and Matthew 19:9 but the interpretation of what He meant differs with various writers. Jesus did not condemn the woman taken in the very act and warned her against future offenses.

Fornication involves sexual intercourse of an unwed person. Fornication is a translation of the Greek word "porneia." Our English word "Pornography" is a depiction in writing or pictures of lewdness or erotic behavior designed to cause sexual excitement. Thus, the Bible injunctions against fornication can logically include warnings against pornography, and participation in pornography (such as looking at nude pictures) can logically be classified as fornication.

Matthew 5:27-32 says "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 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. 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. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."



It is from this scripture that

some denominations get the idea that you live in a continuous state of adultery if your former partner is still alive and you are married to a second mate. They believe this is an adulterous relationship every day of your life because of what Jesus said concerning Moses law (not the law of love). Jesus did not say that adultery is a continuous state. He did say it is an act.

The denomination I came from thought that if you were married, divorced and remarried and then saved, you should leave your present mate, relocate your first mate and live with the first one the rest of your life.

If verse 32 indicates adultery is continuous, then the church is right in their demands. My old denomination kept a remarried person from holding any church office. It would not allow that person to be a Sunday School teacher or even a nursery helper. The only thing allowed was to pay tithes.

However, our deacon and elder boards still walked around looking without plucking out their eyes as directed by verse 29. In other words, they held literally to verse 32 and spiritualized verse 29. That was not consistent or fair.

If you are going to force a literal interpretation on verse 32, then pluck out your eyes according to 29. Jesus must have given this discourse to show that all have sinned and come short of the glory of God. It is not the purpose of this section of this scripture to establish a standard of holiness or to be treated literally. Jesus showed that if you intend to find favor with God by keeping the Old Testament Moses law, you have to go beyond

the letter and keep the spirit. No one can keep the letter or the Old Testament and the only way to keep the spirit is through the love of Jesus and the grace of God in the New Testament.

In addition, Jesus was referring to the law, not grace. In the eyes of God, if you are mad at someone, have malice or envy, then you are in the same category as a prostitute (Galatians 5:19-21). If you have arguments at home you are the same as an adulterer. Anyone with wrath, malice, anger, envy or strife is manifesting the works of the flesh. If you have debate in your life you need to be changed, just as a bank robber, a murderer or an adulterer needs to be changed. What we mistakenly have done is to categorize the sins that we will allow and sins that we will not allow. But sin is sin and it all needs to be cleansed.



Divorce

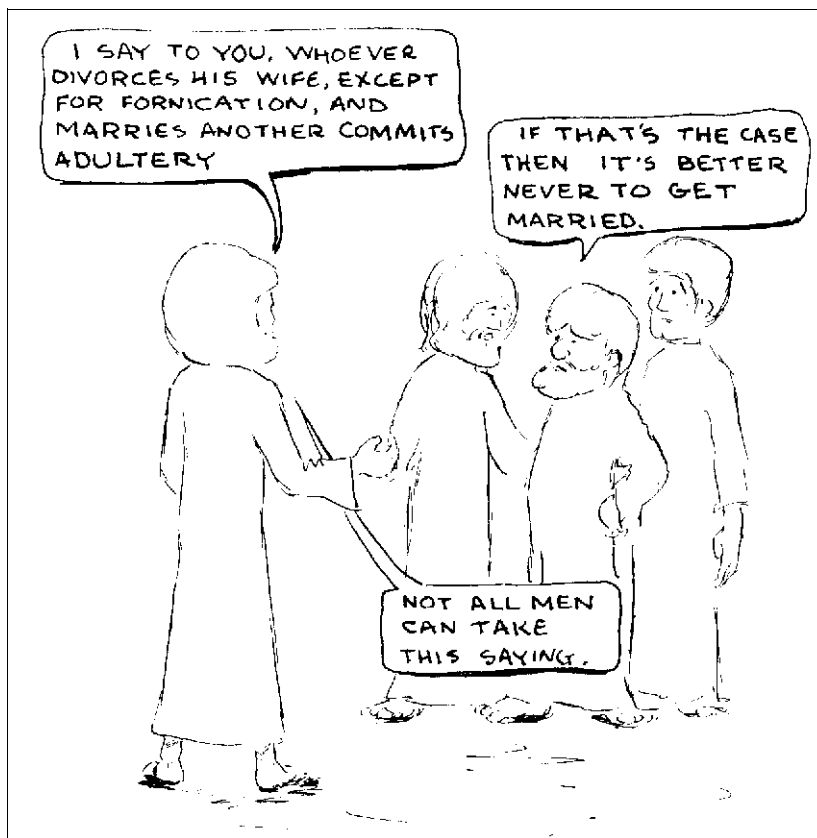
Matthew 19:3-8 says, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 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."

Jesus preempted Moses' law and reached back to a prior condition which is the way God originally intended. Thus we see that Jesus demonstrated weak spots in Moses' law.

Matthew 19:9-11 says, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and who so marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of

the man be so with his wife, it is not good to marry. (The disciples actually said in their opinion it is best not to marry if divorce and remarriage is not permitted.) But he said unto them, all men cannot receive this saying, save they to whom it is given." Jesus closed the door on divorce and remarriage and then added that the saying is not given to everyone.

So here we find Jesus saying that not all men are able to receive this saying and the disciples said that they did not want it, either (Verse 10). And Jesus said if you can take it, take it; if you cannot, then leave it. Jesus said this is a rule that is best kept, but noted some cannot. It is the marvelous grace of God that provides for all situations.



Study 1 Corinthians

Chapter Seven

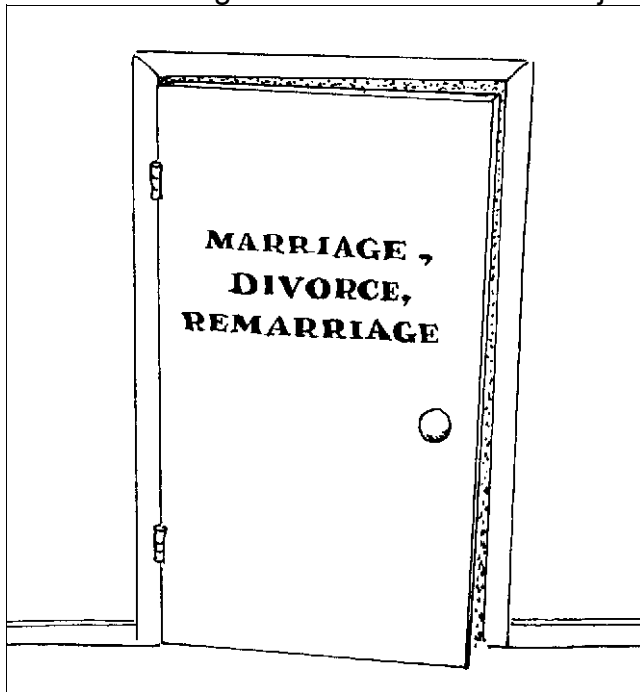
I Corinthians 7:1-2 says, "Now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every women have her own husband." Paul closed the door on marriage in verse 1 but he set the door ajar in verse 2. Praise God that he did! Paul again approved of marriage saying, "I will therefore that the younger women (widows) marry" (I Timothy 5:14).

I Corinthians 7:3-5 says, "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give

yourself to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

Verses 4 and 5 indicate that Christian sexual union is not just based on mutual desire, but if desire is expressed by either party, then the other is obligated. It goes on to give an exception of fasting, but indicates that even then there must be consent of both parties before a fast. This implies that certain kinds of fasting include abstinence from all forms of fleshly pleasure, including food and sex. Not all fasts are complete abstinence. Daniel was on a type of fast when he ate only pulse (probably beans and peas).

Continuing in I Corinthians 7:6-9, Paul says, "But I speak this by permission, and not of commandment. 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. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." In verse 8 Paul closed the door on marriage but in verse 9 he set it ajar again. Marvelous love of God!



I Corinthians 7:10-11 says, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." In verse 10 the Lord closed the door on separation but in verse 11 He set it ajar, recognizing that some could not follow the command and they would have to separate.

A pastor friend of mine was called to counsel a woman with marriage problems. She had three little children in diapers, was pregnant with the fourth and her face and arms were black and blue from beatings suffered at the hands of a cruel, drunk husband. The pastor advised her on the basis of his holiness training and verse 10, that she was commanded that she could never leave that beastly man. (Let not the wife depart from her husband). The woman had turned to the pastor as a man of God, trusting that a God of

love would provide a way out. Instead she found the door locked tight. In an act of final desperation she committed suicide. Her God (pastor, denomination, etc.) could provide no answer, so she provided her own.

The horrified pastor turned to prayer and more Bible study to see if this was really the way of a God of love. Finally his eyes were opened to the very next verse (verse 11) which would have given that poor woman the right to depart, if only that pastor had known it. (If she depart, let her remain unmarried, or be reconciled.) Thus his self-righteous zeal to defend the faith of verse 10 had helped kill the woman who needed desperately to know the freedom of verse 11. Later he had to leave his denomination when he began to advise others about the truth of verse 11.

Christians have terrible mental problems because they try to keep commandments and traditions of men and at the same time keep the love and forgiveness of Jesus. They have trouble in the realm of condemnation because they cannot differentiate between what God said and what grandfather said.

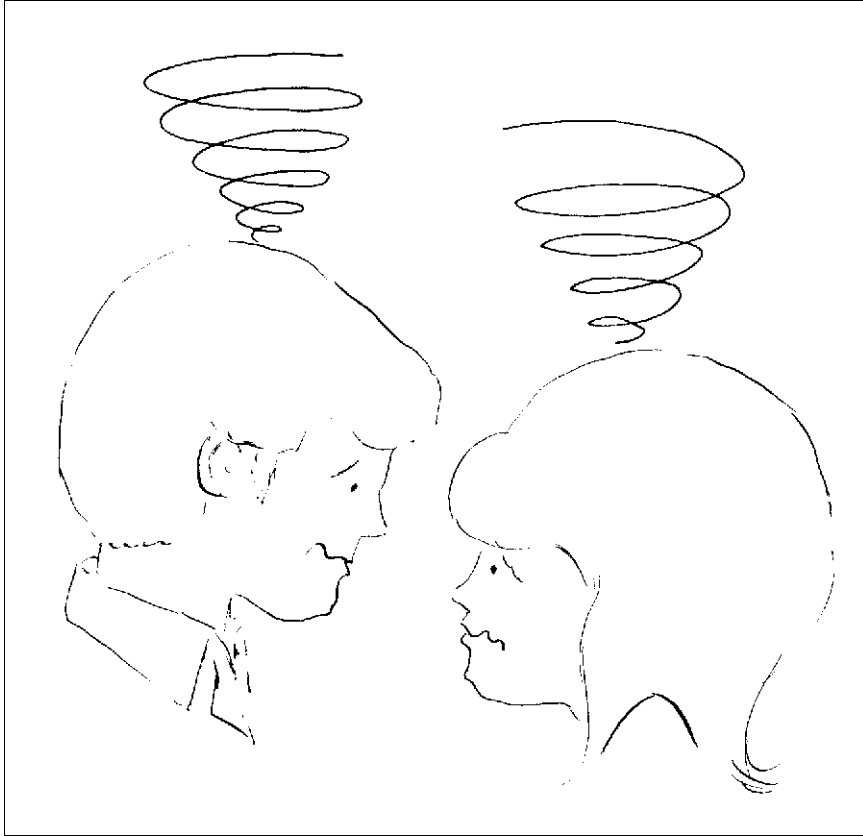
I Corinthians 7:12-15 says, "But the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the 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. But if the unbelieving depart, let him depart. A brother or sister is not under the bondage in such cases; but God hath called us to peace."

But the commandment and tradition of the "church" is to keep him from departing.

My denomination taught us that it was God's will to fight a divorce with every legal means. We were taught to act opposite from verse 15. The "church" fights a "legal" divorce when in actuality the divorce in God's sight already is completed. The Bible says, let them go (depart). A brother or sister is not under bondage in such cases because God called us to peace.

But the church says, "Oh, yes, they are under bondage!" It says that if a man leaves his wife, then she still is bound to the man as long as he lives because of I Corinthians 7:10-11. Is not that what you read in Matthew? Yes, that is what you read when Jesus was referring to Old Testament law. He said that is what the law says. But you find in the New Testament that a brother and a sister are not under bondage in such cases, but God has called you to peace-not wrath, not court arguments, etc., but peace.

This says let them go; they are not under bondage, they are not bound, they are free. The church says they are bound because they tie Moses with Jesus and mix Moses' law and Jesus' commandments and words.

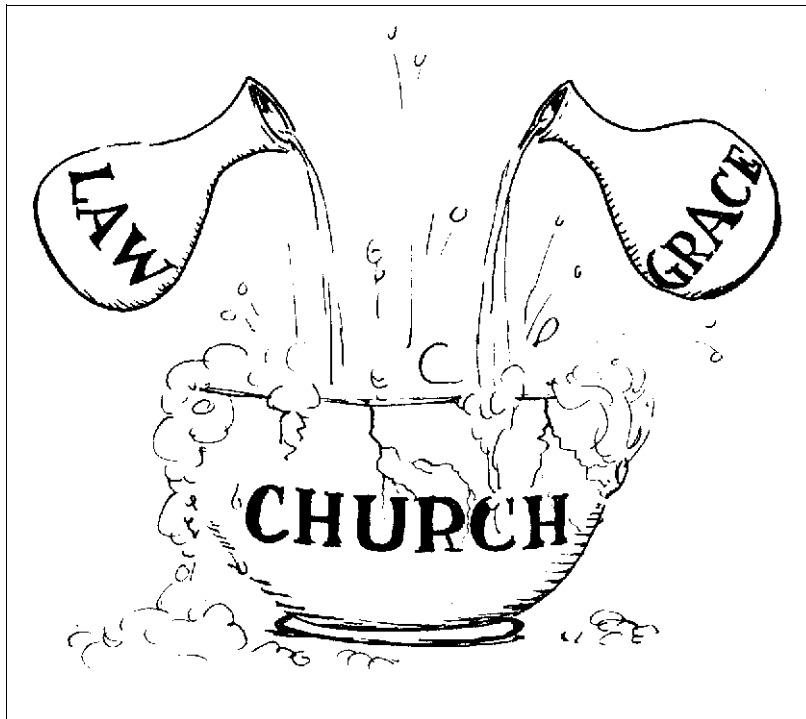


Did Jesus tell the woman in John 4:18 "Go find your first husband"? No! Jesus told her to worship God. But some churches order you to go find the one you were with first, or the one to whom you were joined by them. They say that is your mate and the others are adulterers.

Who is right, the "church" or the Bible?

I Corinthians 7:16 says, "For what knowest thou, Oh wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" This is the verse used to keep two people together. But if they already have departed, let them go. If the situation is intolerable, the God of love says let them go in I Corinthians 7:15. Men, love your wives with agape love. Women, love your husbands with phileo love. If they leave, you may let them go and you are not under bondage.

I Corinthians 7:17 says, "But as God hath distributed to every man, as the Lord hath called everyone, so let him walk." This means that if you were married before you were saved, stay married; if you were divorced before you were saved, stay divorced; if you were a slave before you were saved, stay a slave.



Going to I Corinthians 7:27

Paul says, "Art thou bound unto a wife? Seek not to be loosed." Bound is from the Greek "deo." It is translated "bind" 37 times and "tied" once. It means you are bound, tied or married. "Are you bound to a wife?" It means, "Are you married-tied to a wife? Do not try to get untied. The answer to your problem is not a divorce. Jesus left the door ajar and Paul left the door ajar to divorce and that indicates that in extreme circumstances divorce is permitted. They said, "Don't get divorced," but added, "if you do, these new controls apply." I Corinthians 7:27 says, "Art thou bound unto a wife? seek not to be loosened. Art thou loosened from a wife? (Are you divorced-untied from a wife?) seek not a wife.

Remarriage

Continuing in I Corinthians 7:28. "But and IF THOU MARRY, THOU HAS NOT SINNED." A more correct translation of the verb tense is, "But, also if you have married, you did not sin." More completely it says, "Have you been married? Do not seek to be divorced. Have you been divorced from a wife? Do not seek a wife. But, if you did marry, you did not sin. And, if the virgin did marry, she did not sin."

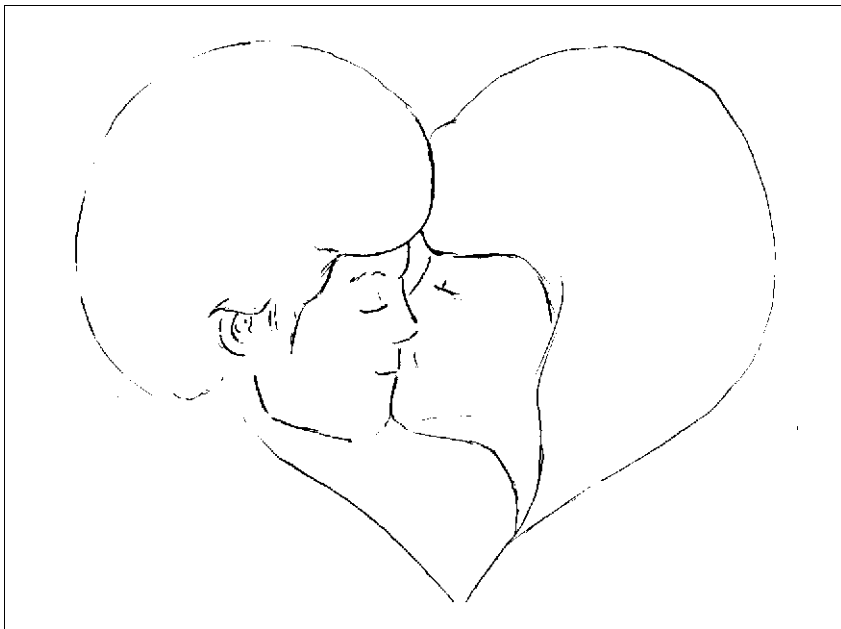
All translators agree that the word "but" is proper and belongs in the sentence. "But and if thou marry, thou has not sinned." Some people believe that the thoughts, "Art thou loosed (divorced) from a wife? Seek not a wife. But, and if thou marry, thou hast not sinned, are connected by the word "but" and consequently refer to a man who has been married and later divorced and still later remarried. The conclusion is that he has not sinned. We believe that this is correct.

Others believe that the sentence, "But and if thou marry, thou has not sinned," must refer to a person who has never been married and who got married in spite of Paul's warnings in I Corinthians 7:1, 8 and 29. But that does not make sense because the

verse must refer to two classes of people. One class is the case of a virgin who marries and the other is a person who has been loosed (divorced). The sentence "But and, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned" must refer to virgins and also to those who have married again.

Thus, we believe that it should be concluded that the thought, "But and if thou marry, thou hast not sinned," should be applied to the case of a person who had been divorced. Remarriage is not sin. If you are divorced, do not seek a wife (husband), but if you marry (or remarry) you have not sinned.

A Christian normally is not allowed to divorce. But separation and divorce are recognized and provided for in verse 11 and 15. But if you are divorced and if you get remarried it is NOT sin.



In one case, a woman felt such condemnation from her church that she felt justified in praying that God would take her former first mate in death so that she would not feel the condemnation of adultery heaped upon her by the church for living with her second husband. The fantastically horrible thing is that her church released her to teach Sunday School immediately after her first husband died. Some "churches" call this Christianity!

The purpose of this lesson is not to encourage divorce. In fact, Christians are bound to each other--forever. But we must not condemn those who have gone through divorce and/or remarriage. There is, therefore, no condemnation to those who have been in these experiences and who are covered with the blood of Jesus Christ.

I Corinthians 7:1 says it is not good to touch a woman, and that implies that it is not good to be married. In fact, Paul taught that it is not good to marry in I Corinthians 7:1, 8 and 29. He did not stand against marriage, rather he pointed to a temporary condition and because of it he suggested that marriage should be avoided. The majority of

Christians are not keeping the letter or the spirit of that instruction. They prefer to keep verse 2, which states, "Let every man have his own wife and every woman her own husband."

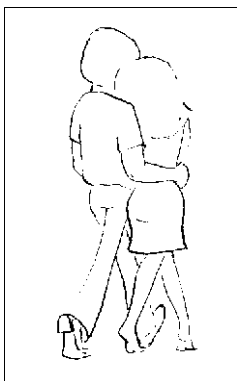
Praise God the door was not slammed shut, but was left ajar by verse 2. Where would we all be without marriage? In keeping the letter and spirit of verse 2 few people feel any sense or sin because they are not keeping the letter of verse 1. Yet many of the same people ignore verse 28, which says marriage after a divorce is not sin, either. Rather, they seem to want to follow the traditions and commandments of men, rather than the love and no condemnation of Jesus Christ.

Whatever realm you are in when you get saved, stay in that realm. Do not change it. But if, because of necessity, you change the realm, it is not sin. The Bible says this over and over again: It is the grace of God.

People mistakenly want to keep the Old Testament law in order to find favor with God. The Old Testament said if your brother dies you are to take his wife and bring her into your house and also make her your wife, go to bed with her and raise up children (Matthew 22:24, Deuteronomy 25:5). Few present day Christians want to keep all of that law. Your present wife probably would not like the idea of bringing in another woman, and maybe your brother's wife would not like it, either!

You cannot keep the Old Testament laws. If you are going to try to keep them, keep them all.

If you know people who are bound by the commandments and traditions of men, then those people need to see these facts that release men and women in the truth, freedom and love of Jesus Christ. Those who feel condemnation for being remarried need to see from the scripture that they are not living in sin and adultery, and that the condemnation comes from church and society, not God.



It is not fair to condemn them and bind their future lives forever with church doctrine, commandments and traditions, based on what the Old Testament said, not what Jesus said. This goes against some very hard and ingrained church traditions and laws not to remarry. It is very clear that the Bible says not to get divorced. But if you do, the door is ajar. It is not slammed shut. There is a way out so that you do not burn;

there is a way out so that you do not commit sin. Of course, by then you should marry a Christian.

In God there is no condemnation. If you are saved by the blood of Jesus Christ then sin is covered. Now go and sin no more. You are not under condemnation for the past. If the blood of Jesus did not serve to remit the sins involved in divorce then that would be the unpardonable sin. According to "church tradition" it is. The Bible says in verse 28, "thou hast not sinned" if you remarry.

Summary

To be forewarned is forearmed. Watch out in your own relationships. As you find yourself mating in soul realms you will be able to identify what is happening.

Spirits must mate; souls need to mate; bodies need to mate. Spirits mate with God. Souls mate on a communication basis and they mate across sex lines and within sex lines.

So let your spirit mate with God in worship and praise.

Let your soul mate with your spouse. You cannot stop soul union at the office, school or church. In fact, under certain conditions it is very desirable. But be on guard and set up controls. Recognize what is happening and do not allow it to enter the flesh realm also.

To mate with God in spirit is the most important point. Unite with your natural mate (marriage partner) in the soul realm as much as possible. If you find yourself drifting apart, it could be because you are not mated in soul. You are not thinking the same; you do not talk the same language about any common interests, so you drift apart. Mate in the soul realm with your natural mate (marriage partner) and you will have a happy married life.

If you find that you are mating with someone else in the soul realm, recognize the symptoms and control them. As an example, it is quite proper for the pastor to be in soul union with his organ player (even if they are not married to each other). She should watch his every move and select songs and play music which represents the mood he is trying to create. When he signals her with a gesture or a word she should respond, and the service will move smoothly. Since we have men and women working closely together in church, school, office and factory, we demand that they respond to each other and work smoothly. However, they should know what is happening to each other, and keep the responses in the right realm. Of necessity, a secretary must respond to her boss with her soul not her body.

In conclusion, the Bible approves of marriage. On the other hand, Paul says:

1. Do not get married, because of a temporary situation back then; but if you have to, it is all right, it is not sin.
2. Do not get divorced (separated), but if you have to, it is all right, it is not sin.
3. Do not get remarried, but if you have to, it is all right, it is not sin.

Finally, do not hold people in condemnation who have: 1) been married or 2) gotten a divorce or 3) have been remarried.

People who have gotten married are not necessarily bad and there is nothing wrong with them, even if there are some scriptures warning against marriage due to the temporary situation back then.

In the same way, people who have become separated or divorced are not necessarily bad and there is nothing wrong with them, even if there are some scriptures warning against separation and/or divorce.

Also, people who have gotten remarried are not necessarily living in adultery and there is nothing wrong with them, even if there are some scriptures warning against remarriage.

You must forgive someone who has done wrong in the past if you are a Christian. Jesus said that if you do not forgive other people then your Heavenly Father will not forgive you (Matthew 6:9-15). Jesus also said that God will deliver you to torment if you do not forgive others (Matthew 18:35). That is too dear a price to pay for the temporary pleasure of carrying a grudge.

Our Father, we pray that the Holy Spirit will engraft this message and that this truth will be sent speedily to the lives of those who so desperately need its freedom. In Jesus name, amen.

