

A STUDY ON MARRIAGE

MATTHEW 19:4

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,

MATTHEW 19:5

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?

CLEAVE: proskollao {pros-kol-lah'-o}
to glue upon, glue to; to join one's self to closely, cleave to, stick to

MATTHEW 19:6

6 Wherefore they are no more twain, but one flesh. What therefore God hath ***JOINED** together, let not man put asunder.

JOINED: suzeugnumi {sood-zyoog'-noo-mee}
to fasten to one yoke, yoke together; to join together unite: of the marriage tie

I CORINTHIANS 7:1

1 ¶ Now concerning the things whereof ye wrote unto me: It is good for a man not to ***TOUCH** a woman.

TOUCH: haptomai {hap'-tom-ahee}
of carnal intercourse with a women or cohabitation

I CORINTHIANS 7:2

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

I CORINTHIANS 7:3

3 Let the husband render unto the wife due ***BENEVOLENCE:** and likewise also the wife unto the husband.

And by the use of the word "*due*," he reminds them of the sacredness of their vow, and of the fact that in person, property, and in every respect, they belong to each other.

BENEVOLENCE: eunoia {yoo'-noy-ah}
good will, kindness

I CORINTHIANS 7:4

4 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.

POWER: exousiazo {ex-oo-see-ad'-zo}
to have power or authority, to be master of any one, exercise authority over one, to be master of the body i.e. to have full and entire authority over the body, to hold the body subject to one's will; to be brought under the power of anyone.

The wife hath not power of her own body,... To refrain the use of it from her husband; or to prostitute it to another man:

but the husband; he has the sole power over it, and may require when he pleases the use of it:

and likewise also the husband has not power over his own body: to withhold due benevolence, or the sexual debt from his wife; or abuse it by fornication, adultery, sodomy, or any acts of uncleanness: but the wife; she only has a power over it, a right to it, and may claim the use of it.

I CORINTHIANS 7:5

5 ***DEFRAUD** ye not one the other, except it be 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 incontinency.

DEFRAUD: apostereo {ap-os-ter-eh'-o}

keep back by fraud, to defraud, rob, despoil

I CORINTHIANS 7:5

5 Defraud ye not one the other, except it be 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 ***INCONTINENCY**.

CONSENT: sumphonos {soom'-fo-nos}
harmonious, accordant, agreeing; thing agreed upon, compact

INCONTINENCY: akrasia {ak-ras-ee'-a}
want of self-control, incontinence, intemperance

I CORINTHIANS 7:32

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:

I CORINTHIANS 7:33

33 But he that is married careth for the things that are of the world, how he may ***PLEASE** his wife.

PLEASE: aresko {ar-es'-ko}
to strive to please, to accommodate one's self to the opinions desires and interests of others

How he may please his wife. How he may gratify her; how he may accommodate himself to her temper and wishes, to make her happy.

I CORINTHIANS 7:34

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.

But she that is married careth for the things of the world, how she may please her husband; taking care of her household and family affairs, bringing up her children in an orderly manner, honoring and obeying her husband, doing everything to oblige him, and to engage his love and affection to her, as becomes her; nor is this said of her by way of criticism, only that such is her state and situation in life, that she has not the opportunities and advantages the unmarried person has of serving the Lord; on which account the single life.

I CORINTHIANS 7:35

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

I CORINTHIANS 11:3

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.

As Christ is the head of the church, and the church is subject to him, so the husband is the head of the wife, and she is to be subject to him in everything natural, civil, and religious. Moreover, the man is the head of the woman to provide and care for her, to nourish and cherish her, and to protect and defend her against all insults and injuries.

The sense is, she is subordinate to him; and in all circumstances--in her demeanor, her dress, her conversation, in public and in the family circle--should recognize her subordination to him.

Headship does not proclaim the rights of men to enslave. Just the opposite. It insists that men should recognize the high value God places on woman not only as fully a person, but as man's "glory"!

1. It had been a custom for ages for woman to be veiled.

GENESIS 24:64

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

GENESIS 24:65

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

GENESIS 38:13

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

GENESIS 38:14

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

GENESIS 38:19

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

RUTH 3:15

15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

SONG OF SOLOMON 5:7

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

2. It was a Jewish law that no woman be seen in public unveiled.

3. Among Greeks, Romans, and other nations it was also a custom.

4. Only public prostitutes in the East went without veils, hence to pray or prophesy without a veil would be identifying Christianity with harlotry.

5. If a woman appeared in public without a veil, she would disgrace her head, the husband. It would be the same as women who had hair shorn off as punishment for whoredom and adultery.

6. The man was not to wear a veil because he was the image and glory of God. The woman needed one because she was the glory of the man being created for him.

7. The woman needed to wear her veil on her head as a sign of the husband's authority over her, thus setting an example of humility and submission to her head, the husband.

8. It was becoming to a woman in that day to be veiled and not common for a Christian woman to pray or prophesy unveiled. That would make her like the heathen priestesses who prayed and delivered the oracles bareheaded or with cut hair.

9. It was natural for women to have long hair thus indicating they should be veiled.

I CORINTHIANS 11:5

5 But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven.

Keep in mind that Corinth was an immoral city, with temple "priestesses" who were prostitutes. One mark of a sinful woman was her short hair. In some Eastern countries even today, women do not appear in public unveiled. This is a sign of disrespect to their husbands and would be interpreted as an invitation to sin. In fact, even among the Jews, a shorn head was a mark of immorality.

Among the Jews a woman convicted of adultery had her hair shorn, with the formula: "Because thou hast departed from the manner of the daughters of Israel, who go with their head covered, therefore that has befallen thee which thou hast chosen." According to Tacitus, among the Germans, an adulteress was driven from her husband's house with her head shaved; and the Justinian code prescribed this penalty for an adulteress, whom, at the expiration of two years, her husband refused to receive again. Paul sets forth that a woman praying or prophesying uncovered puts herself in public opinion on a level with a courtesan.

I CORINTHIANS 11:6

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

Paul used two different words in [1 Cor 11:5-6](#): *shaved* means exactly that all the hair shaved off, *shorn* means "cut short." Either one would be a disgrace to a woman.

The woman's long hair is her glory, and it is given to her "instead of a covering" (literal translation). In other words, if local custom does not dictate a head-covering, her long hair can be that covering.

The Corinthian women who appeared in the assembly without the head-covering were actually putting themselves on the low level of the temple prostitutes. The prostitutes wore their hair very short, and they did not wear a head-covering in public. Their hairstyle and manner announced to others just what they were and what they were offering. "If you are going to abandon the covering," wrote Paul, "then why not go all the way and cut your hair off?"

Any man's wife adopting the style of the notorious "priestesses" on the Acro Corinthus would bring shame and dishonor upon her "head," that is, her husband, who would thus be scandalized in

the conduct of his wife. Also, from this, it is clear that in [1 Cor 11:4](#), man's "head," which is Christ, is the one dishonored there. Thus the thing which concerned Paul here was the arrogant adoption of the hairstyle (by women) of the shameless priestesses of Aphrodite. Is there any lesson for modern Christians in this? Indeed there is. Any time that Christian men or women adopt styles, whether of clothing or hair, which are widely accepted as immoral, anti-social, anti-establishment, or in any manner degrading, such actions constitute a violation of what is taught here.

The shaving of any woman's head was considered either a sign of deep mourning, or a fitting punishment for adultery.

I CORINTHIANS 11:7

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

For a man indeed ought not to cover his head. That is, with a veil; or in public worship; when he approaches God, or when in his name he addresses his fellow-men. It is not fit and proper that he should be covered. The reason why it is not proper, the apostle immediately states:

Forasmuch as he is the image and glory of God. The phrase "the image of God" refers to the fact that man was made in the likeness of his Maker, and proves that, though fallen, there is a sense in which he is still the image of God. It is not because man is holy or pure, and thus resembles his Creator; but because he was invested by his Maker with authority and dominion: he was superior to all other creatures. This is still retained; and this the apostle evidently refers to in the passage before us, and this he says should be recognized and regarded.

And glory of God.

He is God's vicegerent in this lower world; and, by the authority which he has received from his Master, he is his representative among the creatures, and exhibits, more than any other part of the creation, the glory and perfections of the Creator.

But the woman is the glory of the man. The honor, the ornament, etc. She was made *for* him; she was made after he was; she was taken from him, and was "bone of his bone, and flesh of his flesh." All her comeliness, loveliness, and purity, are therefore an expression of his honor and dignity, since all that comeliness and loveliness were made of him and for him.

I CORINTHIANS 11:8

8 For the man is not of the woman; but the woman of the man.

Originally the man was not made of the woman, or for the woman, but the woman was made of the man, (his rib,) and for the man, that is, for his service and comfort, to be an help meet for him, and to be in subjection to him.

Man had this prerogative, to be immediately from God; but the woman was from man, and to be administering and subservient to man, and consequently to cover her head in token of her submission to him.

I CORINTHIANS 11:9

9 Neither was the man created for the woman; but the woman for the man.

Neither was the man created for the woman,...To be subservient to her; for she was not in being when he was created; and though it is the proper business of man to provide for, take care of, and defend the woman, as the weaker vessel, yet these were not the original ends of his creation; he was made for God, for his service and glory.

But the woman for the man;

The woman was made for the comfort and happiness of the man. Not to be a slave, but a help-meet; not to be the minister of his pleasures, but to be his aid and comforter in life; not to be regarded as of inferior nature and rank, but to be his friend, to divide his sorrows, and to multiply and extend his joys; yet still to be in a station subordinate to him. He is to be the head; the ruler; the presider in the family circle; and she was created to aid him in his duties, to comfort him in his afflictions, to partake with him of his pleasures. Her rank is therefore honorable, though it is subordinate. It is, in some respects, the more honorable because it is subordinate; and as her happiness is dependent on him, she has the higher claim to his protection and his tender care.

I CORINTHIANS 11:10

10 For this cause ought the woman to have power on her head because of the angels.

THE.MEANEST.MAN.IN.SANTA.MARIA_ SANTA.MARIA.CA SATURDAY_ 62-0630E
E-26 That's the way... the women is supposed to wear long hair because of the--of her head, which is her husband. He's to have short hair because of Christ. **The woman wears long hair because of the angels.**

What is the angels? The messenger, a true messenger to the church. That's right. He will always call it down and say it's wrong (See?), and so forth. And the church, to be so yielded to Jesus that it don't claim its own head, its own headship. Christ is the Headship of the church: veiled, we're not our own, but we're His, yielded to Him and Him alone. How beautiful.

I CORINTHIANS 11:11

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

I CORINTHIANS 11:12

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

As the woman is of the man. In the original creation, she was formed from the man.

So is the man also by the woman. Is born of the woman, or descended from her. The sexes are dependent on each other, and should therefore cultivate an indissoluble union.

But all things of God. All things were created and arranged by him. This expression seems designed to suppress any spirit of complaint or dissatisfaction with this arrangement; to make the woman contented in her subordinate station, and to make the man humble by the consideration that it is all owing to the appointment of God.

I CORINTHIANS 11:13

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

I CORINTHIANS 11:14

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

The important fact is this: both women and men must honor the Lord by respecting the symbols of this headship. Whenever a woman prays or prophesies in the assembly, she must have long hair the man should have short hair and not wear any covering. (This would be a change for Paul, for devout Jewish men always wore a cap when they prayed.) The man honors his Head (Christ) by being uncovered, while the woman honors her head (the man) by being covered. She is showing her submission both to God and to the man.

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

But if a woman have long hair, it is a glory to her. Long hair is comely for the woman, and accounted to her for a beauty or ornament, for God hath *given her long hair for a covering.*

It is a glory to her. It is an ornament and adorning. The same instinctive promptings of nature which make it proper for a man to wear short hair, make it proper that the woman should suffer hers to grow long.

For a covering. It is given to her as a sort of natural veil, and to indicate the propriety of her wearing a veil. It answered the purposes of a veil when it was suffered to grow long, and to spread over the shoulders and over parts of the face. That veil (or covering) was a mark of subordination to the Lord and to their husbands and a recognition of the principle of headship.

SO A WOMAN'S UNCUT HAIR IS HER COVERING. EVERY WOMAN'S LENGTH OF HAIR MAY BE DIFFERENT BUT THE IMPORTANT THING IS THAT IT REMAINS UNCUT.

EPHESIANS 5:22

22 Wives, ***SUBMIT** yourselves unto your own husbands, as unto the Lord.

SUBMIT: hupotasso {hoop-ot-as'-so}
to arrange under, to subordinate; to subject, put in subjection; to subject one's self, obey; to submit to one's control; to yield to one's admonition or advice; to obey, be subject

A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

While Christianity designed to elevate the character of the wife, and to make her a fit companion of an intelligent and pious husband, it did not intend to destroy all subordination and authority.

God himself set this in order in Genesis.

GENESIS 3:16

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and **he shall rule over thee.**

This is God's ordinance, and should not be transgressed. The husband should not be a tyrant, and the wife should not be the governor.

EPHESIANS 5:22

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

as unto the Lord, Submissiveness is rendered by the wife to the husband under the eye of Christ, and so is rendered to Christ Himself. The husband stands to the wife in the relation that the Lord does to the Church, and this is to be the ground of her submission: though that submission is inferior in kind and degree to that which she owes Christ.

EPHESIANS 5:23

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.

So let the husband exercise authority over his wife by protecting, comforting, and providing her with every necessary and comfort of life, according to his power.

EPHESIANS 5:24

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

As the church, The relation of the wife to the husband is like that of the church in Christ, a close, tender relation, in which

there is no bondage, but freedom, because the service is that of the heart.

In everything, That is, every lawful thing; for it is not intimated that they should obey their husbands in anything criminal, or in any thing detrimental to the interests of their souls. The husband may use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in none of these things should she obey him.

EPHESIANS 5:25

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Husbands, love your wives,... Which consists in a strong and cordial affection for them; in a real delight and pleasure in them; in showing respect, and doing honor to them; in seeking their contentment, satisfaction, and pleasure; in a quiet, constant, and comfortable dwelling with them; in providing all things necessary for them; in protecting them from all injuries and abuses; in concealing their faults, and covering their infirmities; in entertaining the best opinion of their persons and actions; and in endeavoring to promote their spiritual good and welfare.

even as Christ also loved the church, and gave himself for it: The husband's duty to the wife is enforced by another parallel, it ought to correspond to Christ's love for the Church. This parallel restores the balance; if it should seem hard for the wife to be in subjection, the spirit of love, Christ-like love, on the part of the husband makes the duty easy.

As the duties of wives are comprehended in the single duty of subjection, the duties of husbands are comprehended in the single duty of love. The injunction is significantly repeated three times, as if to indicate that it was essentially needed to correct or qualify his sense of sovereignty or superiority over her.

EPHESIANS 5:26

26 That he might sanctify and cleanse it with the washing of water by the word,

EPHESIANS 5:27

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.

EPHESIANS 5:28

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

So ought men to love their wives as their own bodies.

Because they are one flesh. The point here is, that a husband should have the same care for the comfort of his wife which he has for himself. He should regard her as one with himself; and as he protects his own body from cold and hunger, and, when sick and suffering, he tries to restore it to health, so he should regard and treat her.

He that loveth his wife loveth himself.

(1.) Because she is one with him, and their interests are identified.

(2.) Because, by this, he really promotes his own welfare, as much as he does when he takes care of his own body. A man's kindness to his wife will be more than repaid by the happiness which she imparts; and all the real solicitude which he shows to make her happy, will come to more than it costs. If a man wishes to promote his own happiness in the most effectual way, he can begin by showing kindness to his wife.

EPHESIANS 5:29

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

As no man disregards the happiness of his own body, or himself, so he should show equal care to promote the happiness of his wife.

even as the Lord the church; who never hated her, but nourishes and cherishes her: Christ never hated his church and people; for his love is not only a love of benevolence, but of complacency and delight: there is a difference between anger and hatred, Christ may be angry with them, but not hate them.

EPHESIANS 5:30

30 For we are members of his body, of his flesh, and of his bones.

EPHESIANS 5:31

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.

Shall be joined unto his wife, He shall be glued or cemented to her; and, as a well glued board will break in another instead of the glued joint, so death alone can part the husband and wife; and nothing but death should dissolve their affection.

This matrimonial union between man and wife, was designed by God, to shadow forth and represent that mystical union which is between Christ and his Church.

EPHESIANS 5:32

32 This is a great mystery: but I speak concerning Christ and the church.

EPHESIANS 5:33

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.

Nevertheless. The apostle here resumes the subject which he had been discussing and says that it was the duty of every man

to love his wife as he did himself. This was the main topic, from which he had been directed by the discussion respecting the love which the Redeemer had shown for his church.

And the wife see that she reverence her husband. The meaning is, that it was the especial duty of the wife to show respect for her husband as the head of the family, and as set over her in the Lord. The word rendered *reverence*, is that which usually denotes *fear*. She is to *fear*, i.e., to honor, respect, obey the will of her husband. It is, of course, not implied that it is not also her duty to love her husband, but that there should be no usurping of authority; no disregard of the arrangement which God has made; and that order and peace should be secured in a family by regarding the husband as the source of law.

It shouldn't be a slavish fear of one terrified and trembling because of a stronger being, but with the holy respect due to one to whom, by the will of God, she stands in a subordinate relation. The relation of Sarah to Abraham may again be referred to as indicating the true ideal of the relation of the wife to the husband.

God designed that woman should occupy a subordinate, though an important place in the relations of social life. A wife, therefore, should never give her husband occasion to command her to do anything, or to forbid anything. His known wish, except in cases of conscience, should be law to her. The moment she can ascertain what his will is, that moment ought to settle her mind as to what is to be done.

A husband should never wish or expect anything that it may not be perfectly proper for a wife to render. He, too, should consult her wishes; and when he understands what they are, he should regard what she prefers as the very thing which he would command. The known wish and preference of a wife, unless there be something wrong in it, should be allowed to influence his mind, and be that which he directs in the family.

There is no danger that a husband will love a wife too much, provided his love be subordinate to the love of God. The command is, to love her as Christ loved the church. So should a husband be willing to deny himself to promote the happiness of his wife; to watch by her in sickness, and, if need be, to peril health and life to promote her welfare. Doing this, he will not go beyond what Christ did for the church. He should remember that she has a special claim of justice on him. For him she has left her father's home, forsaken the friends of her youth, endowed him with whatever property she may have, sunk her name in his, confided her honor, her character, and her happiness, to his virtue; and the least that he can do for her is to love her, and strive to make her happy. This was what she asked when she consented to become his; and a husband's love is what she still asks to sustain and cheer her in the trials of life.

Wives should manifest such a character as to be worthy of love. They owe this to their husbands. They demand the confidence and affection of man; and they should show that they are worthy of that confidence and affection. It is not possible to love that which is unlovely, nor to force affection where it is undeserved; and, as a wife expects that a husband will love her more than he does any other earthly being, it is but right that she should evince such a spirit as shall make that proper. A wife may easily alienate the affections of her partner in life. If she is irritable and fault-finding; if none of his ways please her; if she takes no interest in his plans, and in what he does. And when a wife perceives the slightest evidence of alienated affection in her husband, she should inquire at once whether she has not given occasion for it, and exhibited such a spirit as tended inevitably to produce such a result.

To secure mutual love, therefore, it is necessary that there should be mutual kindness, and mutual *loveliness* of character. Whatever is seen to be offensive or painful should be at once abandoned. All the little peculiarities of temper and modes of speech that are observed to give pain should be forsaken; and while one party

should endeavor to tolerate them, and not to be offended, the other should make it a matter of conscience to remove them.

COLOSSIANS 3:18

18 ¶ Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Submit yourselves to your own husbands. This implies and comprehends in it, a reverend esteem of them, an affectionate love unto them, speaking respectfully of them, and to them, and yielding obedience to their leadership.

The qualification and manner of this subjection, **as it is fit in the Lord**, that is, in all lawful things, and in obedience to the Lord's commands, and not in anything contrary to his will. Thus obeying, the woman's subjection is service done to Christ; which may comfort her, in case of any unkind returns from her husband to her.

COLOSSIANS 3:19

19 Husbands, ***LOVE** your wives, and be not bitter against them.

LOVE: agapao {ag-ap-ah'-o
Beloved, of persons: to be fond of, to love dearly, to be well pleased, to be contented at or with a thing

The husband's duty is *love*, which is to sweeten on the one hand the subjection of the wife, and to temper on the other hand the authority of the husband.

The husband is to love his wife with a special, peculiar, affection, and to discover this love by a tender care over her, an affectionate regard to her, contentment and satisfaction in her, a patient bearing with her weaknesses, or prudential hiding of her infirmities, a cheerful supplying of her wants, a readiness to instruct and direct her, a willingness to pray for her, where true love is found these duties will be performed.

COLOSSIANS 3:19

19 Husbands, love your wives, and be not ***BITTER** against them.

BITTER: pikraino {pik-rah'-ee-no}
to embitter. exasperate, render angry, indignant; to be embittered, irritated; to visit with bitterness, to grieve (deal bitterly with)

A particular sin, which all husbands are to avoid in their conversation with their wives, and that is being **bitter against them**: not bitter in affection towards them, that is, cold and indifferent in their love to them; not bitter in expression towards them, speaking reproachfully to them; not bitter in their actions towards them, giving them bitter blows, which is contrary to the law of God and nature.

Many who are polite abroad, are rude and bitter at home because they are not afraid to be so there.

TITUS 2:3

3 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

TITUS 2:4

4 That they may teach the young women to be sober, to love their husbands, to love their children,

Paul says that it should be one of the first duties enjoined on the wife that she should love her husband. All happiness in the marriage relation is based on mutual love. When that departs, happiness departs. No wealth or splendor in a dwelling no magnificence of entertainment or sweetness of music and no forms of courtesy and politeness, can be a compensation for the want of affection.

TITUS 2:5

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

To be discreet, Or temperate, to be sober both in body and mind; or to be wise and prudent in the whole of their conduct, both at home and abroad:

Chaste; in body, in affection, words and actions, having their love pure and single to their own husbands, keeping their marriage bed undefiled.

Keepers at home: minding their own family affairs, not gadding abroad; and inspecting into, and busying themselves about other people's matters.

that the word of God be not blasphemed; The enemies of the Gospel are quick to spy out imperfections in its professors; and, if they find women professing Christianity living an irregular life, they will not fail to decry the Christian doctrine on this account: "Behold your boasted religion! it professes to reform all things, and it's very professors are no better than others! These are cutting reproaches; and much they will have to answer for who give cause for these blasphemies.

I PETER 3:1

1 ¶ Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

A wife is to accept her place in the family under the leadership of her husband whom God has placed as head in the home. Wives are to be submissive even if their husbands are unbelievers, so those men might be saved **by the behavior of their wives**. The powerful **purity** of a godly woman's life can soften even the stoniest male heart without a word.

I PETER 3:2

2 While they behold your chaste conversation coupled with fear.

I PETER 3:3

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

The plaited hair, gold chains, and costly attire, were then the attire of lewd women; prostitutes only or chiefly were so decked and adorned, and therefore were absolutely forbidden to the Christian women by the apostles: but when such attire ceases to be a mark of such distinction, it may be worn by Christian women, provided it be done without pride, and without too great expense both of time and treasure: always remembering that gravity in apparel, and wearing such a dress as is soon put on, is most honorable and best becoming Christian women.

The apostle does not say that she should wholly neglect her personal appearance, for she has no right to be offensive to her husband by neglecting her personal appearance.

I PETER 3:4

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

The word "*hidden*" here means that which is concealed; that which is not made apparent by the dress, or by ornament. It lies within, pertaining to the affections of the soul.

In that which is not corruptible. This is said to be incorruptible in contrast to gold and apparel. They will decay; but the internal ornament is ever enduring. The sense is, that whatever pertains to outward decoration, however beautiful and costly, is fading; but that which pertains to the soul is enduring.

The ornament of a meek and quiet spirit. Of a calm temper; a contented mind; a heart free from passion, pride, envy, and irritability; a soul not subject to the agitations and vexations of those who live for fashion, and who seek to be distinguished for external adorning.

Which is in the sight of God of great price. Of great value; that being of great value for which a large price is paid. A meek and quiet spirit are, in his sight, invaluable, because proceeding from and leading to himself, being incorruptible, surviving the ruins of the body and the ruins of time, and enduring eternally.

I PETER 3:5

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

The apostle bids Christian women to consider the example of the saintly women of the Old Testament. With their hope resting upon God, they could not care for finery and costly jewels. They adorned themselves with the more costly ornament of a meek and quiet spirit: they showed their meekness by living in subjection to their husbands.

I PETER 3:6

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Even as Sara obeyed Abraham. Sarah was one of the most distinguished of the wives of the patriarchs, and her case is referred to as furnishing one of the best illustrations of the duty to which the apostle refers. Nothing is said, in the brief records of her life, of any passion for outward adorning; much is said of her kindness to her husband, and her respect for him.

Calling him lord. Apparently Sarah habitually used this respectful appellation, acknowledging by it that he was her

superior, and that he had a right to rule in his own house. The word *lord* has the elementary idea of *ruling*, and this is the sense here--that she acknowledged that he had a right to direct the affairs of his household, and that it was her duty to be in subjection to him as the head of the family.

I PETER 3:7

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Likewise, ye husbands, dwell with them,...With your wives", which not only included dwelling together in the same house, and bedding together in the same bed, but the whole of married life, and all the offices and duties incumbent on men in a married state:

according to knowledge; according to their knowledge of the Gospel, and the Christian dispensation. A knowledge that shows judgment, moderation and gentleness as toward one weaker than himself.

particularly giving honour to the wife; by speaking well of her, and respectfully to her, and by deeds as well as words; not only by clothing her in a decent and becoming manner, suitable to her station; but by providing everything honest and comely for her.

As unto the weaker vessel; She is termed "the weaker" not for intellectual or moral weakness, but purely for physical reasons, which the husband must recognize with due consideration for marital happiness.

She is not to be treated with neglect and contempt, or with inhumanity and severity; but as, in every state and condition, the strong are to bear the infirmities of the weak; so a man should bear with, and accommodate himself to the infirmities of his wife,

and hide them as much as he can, and not expose them, nor despise her on account of them.

and as being heirs together of the grace of life; because it is the free gift of God's grace: and this is represented as an inheritance, being what belongs only to the children; and which they have not by their own works, as an acquisition of theirs, but by the free grace of their heavenly Father.

That your prayers be not hindered: Now quarrels and contentions, or anything which breaks in upon the tranquillity, peace, and harmony which ought to subsist in families, and especially between a man and his wife, would be very likely to interrupt their daily prayers.

THE.FLASHING.RED.LIGHT.OF.THE.SIGN.OF.HIS.COMING_ JEFF.IN V-5 N-4
SUNDAY_ 63-0623E

154 I can hear some of you sisters saying now, maybe not right present, but hear you saying, "Who, me obey my husband? Huh! I make him obey me." But there is where you're wrong. "Stay at home, chaste? I don't care what the Bible says about it, you leave me alone!" Listen, sister, that wasn't in, back in the Dark Ages, that's the voice of today.....

THE.FLASHING.RED.LIGHT.OF.THE.SIGN.OF.HIS.COMING_ JEFF.IN V-5 N-4
SUNDAY_ 63-0623E

156 And you man that will let your wife do it, you're no longer sons of God. No, you kind of fell into Sodom, that's right, let the women boss you around. Oh, my!.....

IS.YOUR.LIFE.WORTHY.OF.THE.GOSPEL_ JEFF.IN V-5 N-5 SUNDAY_ 63-0630E

80 Now, they got so that... I was preaching the other night, somewhere, about women to obey their husband. Obey? Yeah. That went out of the marriage ritual, a long time ago. But they ain't going to do that. No, sir. They live in America, and they let you know so. They're not going to obey. **But, as long as you don't do it, don't never try to call yourself a Christian, 'cause you're not. I don't care how much you dance and**

Speak with tongues, if you don't obey your husband, you're out of the will of God.....

QUESTIONS.AND.ANSWERS.4_ JEFF.IN COD SUNDAY_ 64-0830E

1183-Q-429 429. Brother Branham, the Bible tells us that a--a wife should obey her husband. I am a Christian and my husband is a sinner. He persecutes me in every way that he can, and for me not to go to church, and read my Bible, and--and denies the Word. What should I do?

What should you do? Now, listen, you're supposed to obey your husband; that's the Word. Now, if he tells you and refuses you to read the Bible, go to church, or something like that, you don't have to obey that, because, "He that will--won't forsake his father, mother, husband, wife, or whatever it is and follow Me, is not worthy of Mine." That right?

QUESTIONS.AND.ANSWERS.4_ JEFF.IN COD SUNDAY_ 64-0830E

1183-188 No, don't... The man are suppose--you're not... A man's not supposed to use that authority over a woman just because he's her ruler. God is her ruler above you, brother. See? And if your wife is doing something wrong, then don't--then you got a right to tell her, and she's supposed to listen to you. But you haven't got no right to beat her, or drag her around, or--or do those things. No, sir.

You see, God made man a helpmate, not a doormat. Remember, she's--she was your sweetheart; she should always be that.

CHRISTIANS AND DIVORCE

MATTHEW 5:31

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

MATTHEW 5:32

32 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.

MATTHEW 19:3

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?

MATTHEW 19:4

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,

MATTHEW 19:5

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?

MATTHEW 19:6

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

MATTHEW 19:7

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

MATTHEW 19:8

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.

MATTHEW 19:9

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.

MARK 10:2

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

MARK 10:3

3 And he answered and said unto them, What did Moses command you?

MARK 10:4

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

MARK 10:5

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

MARK 10:6

6 But from the beginning of the creation God made them male and female.

MARK 10:7

7 For this cause shall a man leave his father and mother, and ***CLEAVE** to his wife;

CLEAVE: proskollao {pros-kol-lah'-o}

be joined, join (one's) self, to glue upon, glue to; to join one's self to closely, cleave to, stick to

MARK 10:8

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

MARK 10:9

9 What therefore God hath joined together, let not man put asunder.

MARK 10:10

10 And in the house his disciples asked him again of the same matter.

MARK 10:11

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

MARK 10:12

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

LUKE 16:18

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

ROMANS 7:2

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.

ROMANS 7:3

3 So then if, while her husband liveth, she be married to another man, she shall be called an 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.

I CORINTHIANS 7:10

10 ¶ And unto the married I command, yet not I, but the Lord, Let not the wife ***DEPART** from her husband:

DEPART: chorizo {kho-rid'-zo}

Separate, put asunder, to separate one's self from, to leave a husband or wife: of divorce, to depart, go away

I CORINTHIANS 7:11

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband ***PUT AWAY** his wife.

PUT AWAY: aphiemi {af-ee'-ay-mee}

a husband divorcing his wife, to send forth, keep no longer, go way from one, to depart from one and leave him to himself so that all mutual claims are abandoned

I CORINTHIANS 7:12

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**.

I CORINTHIANS 7:13

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.

I CORINTHIANS 7:14

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.

I CORINTHIANS 7:15

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.

QUESTIONS.AND.ANSWERS_ JEFF.IN COD SUNDAY_ 62-0527

698-Q-169 169. Now, I Corinthians, 7th chapter, 15th verse. Now, the question they asked: Brother Branham, does this mean a sister or a brother is free to remarry? No. See, you don't get his question there and what he's saying. They're not free. See, that would make a contradiction in the Scripture, and the Scriptures doesn't contradict themselves at all. See? Now, let's... You see, like you can make the Scripture, just by reading one verse, say anything you want it to say to fit your thought. But you've got to take the thought that they're talking on.....

QUESTIONS.AND.ANSWERS_ JEFF.IN COD SUNDAY_ 62-0527

699-36.....Is a brother or sister in the Lord, can marry or remarry and be free, if they leave their companion to remarry again?

No. Now, let's take... begin at the 10th verse:

... unto the married I command, yet not I, but the Lord,...

(See?)... Let not the wife depart from her husband: (See?)

But... if she departs, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

(That's the Commandments of the Lord. See?)

But to the rest speak I, not the Lord:... (See?)... if any brother hath a wife that believeth not,...

Now, watch his subject. See? And you read on down in before this, on through the chapter you find that they thought, "If we married a wife and she was... we... I got married and I become a believer, and my wife wasn't a believer, let me put her away."

Oh, no. That isn't it. You can't do that. See, see?

... if any brother has a wife that believeth not, and she be pleased to dwell with him, let him not put her away. (That's, not because of marriage; that's because of unbelief. Not "remarry" again. See, stay with her.)

And if the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (That's right. See?)

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...

Now, if the unbeliever says, "I'm not going to live with you any longer; you've become a Christian." To... A man tells his wife, "Because you've got saved, and going to get out of the world where we was once in, I'm going to leave you." Now, there ain't nothing you can do about it; let him depart. See?

QUESTIONS.AND.ANSWERS_ JEFF.IN COD SUNDAY_ 62-0527

700-40 Or the woman say to her husband, "I'm not going to mix up with that bunch of holy-rollers. I'm not going to do this. I'll separate and leave you." Don't you leave the church, you let her leave. See?

A brother or a sister is not under bondage in such case, that is, if your companion is putting you away and wants to depart for it. You don't have to just hold onto them. If they're wanting to leave you and they're going to leave you for the cause of Christ, let them leave. But you can't remarry. "But God has called us unto peace." See? Now, not that you can remarry again; he's already stated that, but you don't have to live with an unbelieving husband or an unbelieving wife if they are not willing.

QUESTIONS.AND.ANSWERS_ JEFF.IN COD SUNDAY_ 62-0527

700-42 If they're willing, say, "Now, you go on to church. Now, if you want to go down there, that's your business. You want to go to your church, you go ahead. For me, I don't believe it. And I--I'll do anything for you; I'll not stand in your way, you go ahead," then you just remain there, knowing not that your sanctified life will sanctify that believer, cause them to believe. See? Either side, man or woman... See? You...

But now just to say, "I... Brother Branham, I got married and my wife's an unbeliever, and here's a sister over here I can marry. I'm going to leave this one and marry that one." Oh, no. No, indeedy. Your vow is until death you separate, and there's nothing else in the world will permit you to marry in the Bible until your companion is dead. That's right. The only grounds... There's no remarrying nowhere at all, except a dead companion. That's all. See?

QUESTIONS.AND.ANSWERS_ JEFF.IN COD SUNDAY_ 62-0527

700-44 You can't make it contradict itself. So just read the verses before and after, and you'll catch then what he's talking about. Now, this means here, not... See?

Does this mean a sister or a brother is free to remarry?

No, sir. See, he explained that first. See:

... unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she departs, let her remain unmarried, or be reconciled to her husband:... (See?)

There's no such things as any believer ever being reconciled to remarriage again, with a living companion.

I CORINTHIANS 7:16

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?

I CORINTHIANS 7:39

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.

As long as a woman's husband is living the law of her husband binds her to him alone; but, if the husband die, she is free to remarry, but only in the Lord; that is she must not marry a heathen nor an irreligious man; and she should not only marry a genuine Christian, but one of her own religious sentiments; for, in reference to domestic peace, much depends on this.

MARRIAGE.AND.DIVORCE_ JEFF.IN V-3 N-13 SUNDAY_ 65-0221M

225 Matthew 5:32. I want you to notice here, to support this same idea of "one" and "many." Matthew, thirty-... I think it's Matthew 5:32, 31 to begin with.

It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

226 That's Jesus speaking, the One said, "from the beginning." Now watch.

But I say unto you, That whosoever shall put away his wife, saving... the cause of fornications, causes her to commit adultery; see, whosoever shall put away his wife, saving... the cause of fornication, causes her to commit adultery: (why? she'll marry again) and whosoever marrieth her that is divorced committed adultery.

MARRIAGE.AND.DIVORCE_ JEFF.IN V-3 N-13 SUNDAY_ 65-0221M

227 **See, she has got a living husband, so no man can marry her. Care what she does and who she is, she's got a living husband, there is no grounds for her at all. But, it's not, for him. "Causes her," not him.** Get it? You have to make the Word run in continuity. See, nothing saying he couldn't, but

she can't. See, "causes her," not him. That's exactly what the Bible says, "causes her." It is not stated against him to remarry, but "her." Why? Christ in the type.

228 Notice, it is stated that he cannot remarry, only a virgin. He can remarry. He can, he can remarry again if it's a virgin, but he can't marry somebody else's wife. No indeedy. And **if he does marry a divorced woman, he is living in adultery, I don't care who he is. The Bible said, "Whosoever marrieth her that is put away, liveth in adultery."** There you are, not no divorcees.

229 See that original back there, "from the beginning," now? **Remarrying, now notice, he can, but she can't.** Like David, like Solomon, like the continuity of the whole Bible, now, same as David and the rest of them.

MARRIAGE.AND.DIVORCE_ JEFF.IN V-3 N-13 SUNDAY_ 65-0221M

230 Now you notice in First Corinthians 7:10, notice, Paul commands the wife that is, that divorces her husband, to remain single or be reconciled, not to remarry. **She must remain single, or to be reconciled back to her husband. She cannot remarry. She must remain single, but, notice, he never said about the man.** See, you can't make the Word lie. "From the beginning," the sex law by polygamy. Now, the Word of God runs true with nature of God, runs in to continuity.....

MARRIAGE.AND.DIVORCE_ JEFF.IN V-3 N-13 SUNDAY_ 65-0221M

243.....There is one Christ; and many members of that Wife. Notice, He can put us away for spiritual fornications and false doctrine, any time He wants to; but how dare you try to put Him away, and make it? **The man can put away his wife and marry another one; but not the woman put away her husband and marry another one.** See all the shadows and types there perfectly balanced up? See the original creation; not the by-product nowhere. Not the church; the Bride through the Word. Not the woman; the man, each time. That's why it never says anything against the man doing it; it's always the woman.....

56 The prophet, Paul, here is saying that a woman cannot remarry until her first husband is dead. **She cannot remarry as long as her first husband is living; she, by no circumstances, at all. She must remain single as long as her first husband is living. And if she should do such a sin, "she shall be called an adulteress."** I'm speaking of the natural now, to type it with the spiritual. If this woman would commit such a sin, then she is marked, "an adulteress," **if she has two living husbands at the same time. Therefore, she has forfeited, by doing this, her rights to God and Heaven, by doing so.** She sure has. She is an outcast from the economy of God, according to the Scriptures that I've just read.