

1. [The Concordant Literal New Testament - First Timothy 5](#)
The Concordant Literal New Testament Paul To Timothy (I.) 1 2 3 4 5 6 The Concordant Version The King ...
... are wanting to **marry**; 12 having judgment seeing that they ...
... Christ, they will **marry**; 12 Having damnation, because they have cast ...
... the younger women **marry**, bear children, guide the house, give none ...
<http://www.concordant.org/version/CLNT/015FirstTimothy/015FirstTimothy05.html> • Monday, 4 April 2005, 6:00pm GMT • 10.9k
2. [The Concordant Literal New Testament - First Timothy 4](#)
The Concordant Literal New Testament Paul To Timothy (I.) 1 2 3 4 5 6 The Concordant Version The King ...
... ; 3 forbidding to **marry**, abstaining from foods, which God creates to ...
3. [The Concordant Literal New Testament - Matthew 19](#)
The Concordant Literal New Testament Matthew's Account 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 ...
... not expedient to **marry**." 11 Yet He said to them, "Not all are ...

Genesis 3:6

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her **husband**, who was with her, and he ate it.

Genesis 3:5-7 (in Context) [Genesis 3](#) (Whole Chapter)

1. [The Concordant Literal New Testament - First Corinthians 7](#)
The Concordant Literal New Testament Paul To The Corinthians (I.) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 ...
... woman have her own **husband**. 3 Let the **husband** render to the wife her ...
... **husband**. 3 Let the **husband** render to the wife her due, yet likewise ...
... wife also to the **husband**. 4 The wife has not the jurisdiction of her ...
... own body, but the **husband**, yet likewise the **husband** also has not the ...
<http://www.concordant.org/version/CLNT/007FirstCorinthians/007FirstCorinthians07.html> • Sunday, 3 April 2005, 2:55pm GMT • 11k
2. [The Concordant Literal New Testament - Ephesians 5](#)
The Concordant Literal New Testament Paul To The Ephesians 1 2 3 4 5 6 The Concordant Version The King ...
... Lord, 23 for the **husband** is head of the wife even as Christ is Head ...
... may be fearing the **husband**. Chapter 5 (KJV) 1 Be ye therefore ...
... Lord. 23 For the **husband** is the head of the wife, even as Christ is ...
... she reverence her **husband**. Copyright © Concordant Publishing Concern ...
... to their own **husbands**, as to the Lord, 23 for the **husband** is ...
... also to their **husbands** in everything. 25 **Husbands**, be loving your ...
... in everything. 25 **Husbands**, be loving your wives according as Christ ...
... 28 Thus, the **husbands** also ought to be loving their own wives as ...
<http://www.concordant.org/version/CLNT/010Ephesians/010Ephesians05.html> • Sunday, 3 April 2005, 2:57pm GMT • 12.5k

[The Concordant Literal New Testament - First Timothy 3](#)

The Concordant Literal New Testament Paul To Timothy (I.) 1 2 3 4 5 6 The Concordant Version The King ...

... , the **husband** of one wife, sober, sane, decorous, ...
... be blameless, the **husband** of one wife, vigilant, sober, of good ...
... servants be the **husbands** of one wife, controlling children and ...

1. [The Concordant Literal New Testament - Mark 10](#)
The Concordant Literal New Testament Mark's Account 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 The Concordant ...
... if it is allowed a **husband** to dismiss a wife. 3 Yet He, answering, ...
... , dismissing her **husband**, should ever be marrying another, she is ...
... shall put away her **husband**, and be married to another, she committeth ...
<http://www.concordant.org/version/CLNT/002Mark/002Mark10.html> • Saturday, 2 April 2005, 8:55pm GMT • 22.9k
2. [The Concordant Literal New Testament - First Peter 3](#)
The Concordant Literal New Testament Peter To The Dispersion (I.) 1 2 3 4 5 Chapter 3 1 Likewise wives ...
... to their own **husbands**, that, if any are stubborn also, as to the ...
... to their own **husbands** 6 (as Sarah obeys Abraham, calling him " ...
... in anything. 7 **Husbands**, likewise, may do it by making a home with ...

3. [The Concordant Literal New Testament - Colossians 3](#)
The Concordant Literal New Testament Paul To The Colossians 1 2 3 4 Chapter 3 1 If, then, you were roused ...
... be subject to your **husbands**, as is proper in the Lord. 19 **Husbands**, ...
... in the Lord. 19 **Husbands**, love your own wives and be not bitter ...
http://www.concordant.org/version/CLNT/012Colossians/012Colossians03.html • Monday, 4 April 2005, 6:00pm GMT • 6.3k
4. [The Concordant Literal New Testament - Titus 2](#)
The Concordant Literal New Testament Paul To Titus 1 2 3 Chapter 2 1 Now you be speaking what is becoming ...
... be fond of their **husbands**, fond of their children, 5 sane, chaste, ...
... to their own **husbands**, that the word of God may not be ...
5. [The Concordant Literal New Testament - Titus 1](#)
The Concordant Literal New Testament Paul To Titus 1 2 3 Chapter 1 1 Paul, a slave of God, yet an apostle ...
... unimpeachable, the **husband** of one wife, having believing children, not ...
http://www.concordant.org/version/CLNT/017Titus/017Titus01.html • Monday, 4 April 2005, 6:01pm GMT • 5k
6. [The Concordant Literal New Testament - Galatians 4](#)
The Concordant Literal New Testament Paul To The Galatians 1 2 3 4 5 6 Chapter 4 1 Now I am saying, ...
... of her who has the **husband**." 28 Now you, brethren, as Isaac, are ...

[The Concordant Literal New Testament - Matthew 19](#)

The Concordant Literal New Testament Matthew's Account 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 ...
... one to dismiss his **wife** for every cause?" 4 Now He, answering, said, " ...
... be joined to his **wife**, and the two shall be one flesh'? 6 So that no ...
... be dismissing his **wife** (not for prostitution) and should be marrying ...
... , or mother, or **wife**, or children, or fields, on account of My name, ...
... to dismiss your **wives**. Yet from the beginning it has not come to be ...

[The Concordant Literal New Testament - Luke 14](#)

The Concordant Literal New Testament Luke's Account 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 ...
... said, 'I marry a **wife**, and therefore I can not come.' 21 "And, ...
... and mother and **wife** and children and brothers and sisters, and ...

[The Concordant Literal New Testament - Mark 1](#)

The Concordant Literal New Testament Mark's Account 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 The Concordant ...
... 30 But Simon's **wife**'s mother lay sick of a fever, and anon they ...

[The Concordant Literal New Testament - First Corinthians 9](#)

The Concordant Literal New Testament Paul To The Corinthians (I.) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 ...
... a sister as a **wife**, even as the rest of the apostles and the ...

[The Concordant Literal New Testament - Luke 18](#)

The Concordant Literal New Testament Luke's Account 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 ...
... leaves house, or **wife**, or brothers, or parents, or children on ...

Marriage and Divorce – what does God Say?

Let's Set the Context for the discussion, whatever the outcome. Let's look at some over-arching, guiding principles:

Romans 8

1 **Nothing**, consequently, is now **condemnation** to those in Christ Jesus. (BIG PRINCIPLE to keep in mind!)

Not according to flesh are they walking, but **according to spirit**, (Are we? Are those to whom we are relating? If not, where is fellowship possible; where are the core beliefs held in common from which springs any meaningful relationship or discussion?)

2 for the spirit's law of life in Christ Jesus **frees you** from the law of sin and death.

3 For what was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin's flesh and concerning sin, He condemns sin in the flesh,

4 that the just requirement of the law may be fulfilled in us, **who are not walking in accord with flesh, but in accord with spirit.** These are two completely different walks...one agrees with flesh (the Pharisees in the time of Jesus and the Apostles were observing religious practices – all by the flesh – and the only walk that was in agreement with—or in accord with—the spirit was in those who were filled with the spirit, and knew it because of *“the manifestation of the spirit...”* (1 Corinthians 12:7).

5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit.

6 For the disposition of the flesh is death, yet **the disposition of the spirit is life and peace,** How's it looking where you live? Is there “life and peace, or enmity, striving. Are you walking on egg shells? Are you on edge or at ease? Is the *“Blessing of the Lord that brings wealth, without painful toil for it”* on your house?

7 because the disposition of the flesh is **enmity to God,** for it is not subject to the law of God, for neither is it able.

8 Now those who are in flesh are not able to please God.

9 Yet **you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His.**

10 Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness.

...

14 For **whoever are being led by God's spirit, these are sons [and daughters] of God.**

15 For you did not get **slavery's spirit** to fear again, but you got the **spirit of sonship,** in which we are crying, “Abba, Father!” Note that there is a spirit of slavery, as well as a spirit of sonship. What would apply to the spirit of slavery, do you think? What was Paul most concerned with in his letter to the Corinthian ecclesia? Slavery to the flesh, certainly, but look where it shows up: flagrant immorality, religious practices; even bad manners!

16 **The spirit itself is testifying together with our spirit that we are children of God.** Our spirit bears witness to The Holy Spirit! How can that happen without the infilling?

Now, let's go to a major area of contention when it comes to marriage:

Mark10:2-12

...the Pharisees, trying Him, inquired of Him if it is allowed a husband to dismiss a wife.

3 Yet He, answering, said to them, “What does Moses direct you?”

4 Yet they say, “Moses permits us to write a scroll of divorce, and to dismiss her.”

5 And answering, Jesus said to them, "In view of your **hardheartedness** he writes for you this precept.

6 Yet from the beginning of creation God makes them male and female.

7 On this account a man will be leaving his father and mother and will be joined to his wife,

8 and the two will be one flesh. So that no longer are they two, but one flesh.

9 **What God, then, yokes together, let not man be separating."**

10 And, in the house, again His disciples inquired of Him concerning this.

11 And He is saying to them, "Whosoever should be dismissing his wife and should be marrying another is committing adultery against her.

12 And if she, dismissing her husband, should ever be marrying another, she is committing adultery."

Matthew 5

31 "Now it was declared, Whoever should be dismissing his wife, let him be giving her a divorce.

32 Yet I am saying to you that everyone dismissing his wife (outside of a case of prostitution) is making her commit adultery, and whosoever should be marrying her who has been dismissed is committing adultery.

Commentary on 1 Corinthians:

This epistle is a severe rebuke to the present day ecclesiastical systems. If its division was a proof of carnality in Corinth, what does the multiplication of sects with which we are afflicted prove? There is far more need today of the salutary correctives in this epistle than there was in Corinth. There is need to proclaim, not only the death of Christ, but the manner of His death. A crucified Christ is the answer to the worldly wisdom and **religious carnality** of those who profess the name of God.

1 Corinthians 7

1 In this chapter Paul distinguishes carefully between his spiritual judgment and a commandment of the Lord. He gives the ideal, yet modifies it to suit the conditions under which the Corinthians lived... [God's] relation to...Redeemed Israel, [as the bride of the Lambkin]...is figured by the marriage tie. **The present ecclesia, however, is His body, a much closer and more vital union.** Hence the ideal for the present time is to remain as Paul was. It was doubtless ideal, in this sense, for Peter to have a wife. Paul's celibacy is undoubtedly in accord with the great truths with which he was commissioned, which disregard all physical relationships, being spiritual conditions to be realized among the celestials, where marriage has no place. Perhaps these considerations account for the undecided tone and temporary character of this chapter.

10 **Now to the married I am charging, not I, but the Lord: A wife is not to be separated from her husband.**

11 **Yet if she should be separated** also, let her remain unmarried or be conciliated to her husband. And a husband is not to leave his wife.

12 **Now to the rest am I speaking, not the Lord.** If any brother has an **unbelieving** wife, and she approves of making a home with him, let him not leave her.

13 And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave her husband.

14 For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy.

15 Yet if the unbeliever is separating, let him separate. A brother or a sister is not enslaved in such a case. **Now God has called us in peace. (IMPORTANT!)**

16 For of what are you aware, O wife -- will you be saving your husband -- or of what are you aware, O husband -- will you be saving your wife --

17 except as the Lord parts it to each? **Each as God has called him, thus let him be walking.** And thus am I prescribing in all the ecclesias.

18 Was anyone called having been circumcised? Let him not be de-circumcised. Is anyone called in uncircumcision? Let him not circumcise.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of God.

20 **Each one in the calling in which he was called, in this let him be remaining.**

21 Were you called a slave? Let it not be causing you care. But if you are able to become free also, use it rather.

22 For, in the Lord, he who is being called a slave, is the Lord's freedman. Likewise, he who is being called, being free, is a slave of Christ.

23 With a price are you bought. Do not become the slaves of men.

24 **Each one, in what he was called, brethren, in this let him remain with God.**

EPHESIANS 5

22 Let the wives be subject to their own husbands, as to the Lord,

23 for the husband is head of the wife even as Christ is Head of the ecclesia, and He is the Saviour of the body.

24 Nevertheless, as the ecclesia is subject to Christ, thus are the wives also to their husbands in everything. **(NOTE: 3 verses re: wives, establishing the principle of subjection to husbands AS the ecclesia is subject to Christ – Who, by the way, deals with us graciously, kindly, lovingly, mercifully, etc.)**

25 Husbands, be loving your wives **according as Christ also loves the ecclesia**, and gives Himself up for its sake, **(HUGE principle here! If this is NOT in place, then what?)**

26 that He should be hallowing it, cleansing it in the bath of the water (with His

declaration),

27 that He should be presenting to Himself a glorious ecclesia, not having spot or wrinkle or any such things, but that it may be holy and flawless.

28 **Thus**, the husbands also ought to be loving their own wives as their own bodies.

(Second principle, now relating the love of one's wife as of his own body) He who is loving his own wife is loving himself.

29 For no one at any time hates his own flesh, but is **nurturing and cherishing it**, **(Here's the HOW husbands are to be loving...specifically HOW)** according as Christ also the ecclesia,

30 for we are members of His body. **(Again Christ's love of and toward the ecclesia – His Body -- is the standard)**

Luke 14

26 "If anyone is coming to Me and is not **hating his father and mother and wife and children and brothers and sisters, and still more his soul besides**, he can not be My disciple.

27 And anyone who is not bearing his cross and coming after Me, can not be My disciple.

28 "For which of you, wanting to build a tower, is not first seated to calculate the expense, to see if he has the wherewithal? - **[The cost is the call or the call is the cost]**

29 lest at some time, he laying a foundation and not being strong enough to finish up, all those beholding should begin to scoff at him,

30 saying that 'This man begins building and is not strong enough to finish up!'

31 "Or what king, going to engage another king in battle, will not, being seated, first plan to see if he is able to meet, with ten thousand, him who is coming against him with twenty thousand?

32 Otherwise, surely, at his being still at a distance, he, dispatching an embassy, is asking the terms of peace.

33 Thus, then, everyone of you who is not taking leave of all of his possessions, can not be My disciple.

34 "Ideal, then, is salt. Yet if even the salt should be made insipid, with what shall it be seasoned?

35 Neither is it fit for the land nor for manure. Outside are they casting it. Who has ears to hear, let him hear!"

Matthew 8

21 Now a different one of the disciples said to Him, "Lord, permit me first to come away and entomb my father."

22 Yet Jesus is saying to him, "Be following Me, and leave the dead to entomb their own dead."

Matthew 10

34 "You should not be inferring that I came to be casting peace on the earth. I did not come to be casting peace, but a sword.

35 For I came to pit a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

36 And the enemies of a man are those of his household.

37 "He who is fond of father or mother above Me is not worthy of Me. And he who is fond of son or daughter above Me is not worthy of Me.

38 And he who is not taking his cross and following after Me is not worthy of Me.

39 He who is finding his soul will be destroying it, and he who destroys his soul on My account will be finding it.

40 "He who is receiving you is receiving Me, and he who is receiving Me is receiving Him Who commissions Me.

Mark 10

28 Peter begins to say to Him, "Lo! we leave all and follow Thee! What, consequently, will it be to us?"

29 Jesus averred to him, "Verily, I am saying to you that there is no one who leaves a house, or brothers, or sisters, or father, or mother, **or wife**, or children, or fields, on My account and on account of the evangel,

30 who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and in the coming eon, life eonian.

John 16:12-13...

Still much have I to say to you, but you are not able to bear it at present. Yet whenever that may be coming—the spirit of truth—it will be guiding you into all the truth...

The cost is the call or the call is the cost

Luke 9:62

No one, putting forth his hand on a plow nad looking behind, is fit in the kingdom of God.

John 8:36

If ever, then, the Son should be making you free, you will be really free.