

Marriage in the Scriptures

by Keith Daniel

The sermon explores the biblical foundation of marriage, emphasizing its sanctity, purpose, and God's design for relationships.

Duration: 1:38:25

Scripture: Proverbs 31:12-30, Romans 6:23, 1 John 3:6

Topics: "Marriage"

Description

In this sermon, the preacher expresses his astonishment at how the messages that were solely based on the Scriptures have spread worldwide. He sought God's guidance to deliver a message without compromise, filled with compassion and God's love, in order to draw people closer to Him. The preacher acknowledges that he has taken more time than usual to deliver the sermon, but assures the audience that the next day's sermon will be shorter. He then focuses on a passage from the Bible, specifically Proverbs 31:27, which summarizes the next twelve verses. The preacher emphasizes the importance of a woman looking after her household and not being idle. He also warns fathers to be careful not to provoke their children to anger, but to show them grace, mercy, and patience.

Transcript

Can we have a moment of prayer please? Our Father, bless thee from our heart for this moment that we can just bow before God and love thee for all thou hast done for our souls and for our well-being. Thou art good and it is amazing grace that brought us safe thus far and we are so conscious if we're to make it home it will be nothing but grace. But come Father, the God of grace and visit us this evening to enable us to walk with God in the light of this book.

In Jesus the Christ's name, amen. Genesis 1 verse 1, in the beginning God created the heaven and the earth. In the beginning God created the heaven and the earth.

Verse 26, and God said let us make man. Let us make man in our image after our likeness. Verse 27, so God created man in his own image, in the image of God.

Created he him male and female. Created he them and God blessed them. God blessed them and God said unto them, be fruitful and multiply.

Be fruitful and multiply. Chapter 2 verse 7, and the Lord God formed man. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul.

Man became a living soul. Verse 18, and the Lord God said it is not good that the man should be alone. I will make him and help meet for him.

I will make him and help meet for him. Verse 21, and the Lord God caused a deep sleep to fall upon Adam and he slept and he took one of his ribs. He took one of his ribs and closed up the flesh instead thereof.

And the rib, the rib which the Lord God had taken from man made he a woman, made he a woman and brought her unto the man. And Adam, Adam said this is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man.

Therefore, therefore shall a man leave his father and his mother and shall cleave unto his wife and they, they shall be one. They shall be one. Bless.

They shall be one flesh. Chapter 4, verse 1, and Adam knew Eve, his wife, and she conceived and Bear came and said, I have gotten a man from the Lord and see again Bear, his brother Abel. But then because of the tragic fall, because of the tragic fall of man into sin, God gave commandments or laws through Moses to protect them morally, to protect them morally and in order to protect the moral sanctity of marriage, in order to protect the moral sanctity of marriage, God said in Exodus 20, verse 14, thou shalt not commit adultery.

Thou shalt not commit adultery. Verse 17, thou shalt not covet thy neighbor's wife. Thou shalt not commit adultery.

Thou shalt not covet thy neighbor's wife. Leviticus 20, verse 10, and the man that commiteth adultery with another man's wife, even he that committed adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. The adulterer and the adulteress shall surely be put to death.

But Moses also wrote in the law in Deuteronomy 24, verse 1 and 2, when a man has taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, because he hath found some uncleanness in her, then let him write her a bill of divorcement. Let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.

But now, on this point, on this point, we need to swiftly turn to the pages of the New Testament. On this point, we need to swiftly turn to the pages of the New Testament, where Jesus said in Matthew 5, verse 17, think not that I am come to destroy the law. Think not that I am come to destroy the law or the prophets.

I am not come to destroy, but to fulfill. I am not come to destroy, but to fulfill. And he immediately demonstrates, he immediately demonstrates what he meant by the statement in verse 31 and 32 of Matthew 5. It hath been said, referring to the law of Deuteronomy 24, verse 1 and 2, that we've just listened to, it hath been said, whosoever shall put away his wife, let him give her a writing of divorcement.

But I say unto you, I say unto you that whosoever shall put away his wife, divorce his wife, saving for the cause of fornication. Now fornication in the evangelical, conservative, fundamental, theological sense, there's two interpretations, widespread throughout the ages of conservative theologians. Fornication to

one group, not quite half of the theologians of the ages who we are safe with, refer to it in the light of the rest of the scriptures as to marry someone and then to find out immediately that she is no longer a virgin.

The other interpretation of fornication, of what fornication means, is sexual, immoral, betrayal in marriage. 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, causes her to commit adultery.

What does that mean? Literally, literally, you are the reason she will sin. You will drive her by divorcing her. You will drive her to another man because most women won't survive alone.

You, not her, are the reason whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery. And whosoever shall marry her that is divorced, whosoever shall marry her that is divorced, committeth adultery. Now, this statement of Christ's staggered and offended many people to this day.

The statement of Christ staggered and offended many people, most especially the religious leaders, the religious teachers of Israel, who were already threatened and incensed by him, and they strongly challenged him. They strongly challenged him. We read in Matthew 19, verse 3 to 9, 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? Is it lawful for a man to divorce his wife for any reason? 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. They too shall be one flesh. Wherefore, they are no more twain, no more two, but one flesh.

What therefore God hath joined together, let not man put asunder. What therefore God hath joined together, let not man put asunder. They say unto him, why did Moses then command to give a writing of divorcement and to put it away? He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wife, to divorce your wife.

But from the beginning it was not so. It was not so. And I say unto you, I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another, committed adultery.

I say unto you, whosoever shall put away his wife, divorce his wife, except it be for fornication and shall marry another, committed adultery. And whoso marrieth her which is put away doth commit adultery, doth commit adultery. Now Mark 10 verse 11 and 12 makes the same statement.

Mark 10 verse 11 and 12 makes the same statement. And Luke 16 verse 18 says, whosoever putteth away his wife and marrieth another, committed adultery. Whosoever putteth away his wife, divorces his wife, and marrieth another, committed adultery.

And whosoever, whosoever marrieth her that is put away from her husband, that's divorced from her husband, committed adultery, committed adultery. Hebrews 13 verse 4, marriage, marriage is honorable in all. I wish I could stop now and for 20 minutes expand on those words in all, just quoting the scriptures.

Marriage is honorable in all. And the bed, the bed, undefiled, undefiled, but, but whoremongers and adulterers, God will judge. God will judge.

God will judge. Malachi 2 verse 14, yet ye say, wherefore? Because the Lord hath been witness, the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy covenant. And did not he make one? Did not he make one? God asks, have you forgotten? Covenant breakers! Did not he make one? She is the wife of thy covenant.

Did not he make one? God asks. Yet had he the residue of the Spirit, yet had he the residue of the Spirit, what does that mean? He made those vows in integrity, God says, who witnessed that moment of the covenant vows of marriage in God's sight and men's till death. Yet had he the residue of the Spirit, he made those vows with integrity.

And wherefore one? God asks, why did God ordain the covenant vows of marriage? Wherefore one? Why did God make this covenant of marriage? That he might seek a godly seed, godly offspring from your union. Therefore take heed to your spirit and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away, he hateth divorce.

Why? You see the broader picture of marriage, sir, and this is staggering throughout the whole Bible, is not for someone to not be lonely or to fulfill his needs. God sought for marriage. Always does he command the saved, his people, Old Testament and New.

Nowhere does he address the unsaved concerning this marriage, unless they to be reached by God through you when you get saved. But he sought from this union. Why did God make this godly offspring? And don't lie, don't lie, church of Jesus Christ, from the pulpit downward across the world today by telling me that you don't hurt what God sought in those children from your union, if you were saved.

And you rip their hearts apart, no matter what you say, sir. And the plan, the blueprint of God initially, the true perspective, the broader picture of marriage was not you, Adam and Eve, not you, godly children. No wonder God sees as he looks at the hurt across this world because two-thirds of the world and the west have divorced.

No wonder God says as he looks at the bulk of the children in this world what divorce did to them. He hateth what you've done of his plan and purpose for marriage when you just moved on like you were going to another cinema to someone else. He hateth divorce.

Romans 7 verse 1 to 3. Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth. For the woman which hath a 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.

If the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, 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.

If her husband be dead, she is free from that law so that she is no adulteress though she be married to another man. Romans 7 1 to 3. 1 Corinthians 7 verse 39. The wife is bound by the law as long as her husband liveth.

The wife is bound by the law as long as her husband liveth. But if her husband be dead, if her husband be dead, she is at liberty to be married to whom she will. If her husband be dead, she is at liberty to be

married to whom she will only in the Lord.

I wish I had 10 minutes to expound on that. If it's God's will, just the scriptures. What can we say? Be not unequally yoked to unbelief.

It isn't God's will because God's will is never against his word. If her husband be dead, she is at liberty to be married to whom she will only in the Lord's will, in the Lord. 1 Corinthians 7 verse 39.

1 Corinthians 7 verse 10 to 16. 1 Corinthians 7 verse 10 to 16. And unto the married, unto the married I command, yet not I but the Lord.

Let not the wife depart from her husband. Let not the wife depart from her husband. But, and if she depart, let her remain unmarried.

But, and if she depart, let her remain unmarried or be reconciled to her husband. And let not the husband put away his wife. Let not the husband divorce his wife.

But to the rest speak I, not the Lord. Is that in the Bible? Something that's not divinely inspired? No. Oh no, don't let's get that liberal.

Theologians, don't join the unsaved trying to find excuses for what doesn't make any difference to their damnable state anyway. As theologians and the unsaved say, no, no God didn't let something slip in here in this sovereign God when this book was canonized. Don't doubt it.

Not one word was not weighed by God and the devil and man could never interfere with this book. And the day you believe it, then you're finished. No one will trust you again.

So what is it? But to the rest speak I, not the Lord. How can he say that? Then what does he mean? Oh, a babe in Christ, if he's honest and doesn't want all twisting things and apologizing for what God says right through the Bible. A babe in Christ knows.

But listen, because for some reason we need it to be explained again. But to the rest speak I, not the Lord. In other words, in this particular situation and circumstance, this particular that he's about to speak, nothing else, this particular circumstance that you might find yourself certain of you.

I addressed the whole lot concerning this, but now in this particular circumstance you may find yourself, I give my advice, I give my instruction and careful advice and compassionate advice, but it is not a legal commandment from God. It's advice in this unique and particular circumstance. What is he saying? But to the rest speak I, not the Lord.

If any brother hath a wife that believeth not, that's unsaved. If any brother hath a wife that believeth not, and she be pleased to dwell with him, to remain with him, let him not put her away, let him not divorce her. And the woman which hath a husband that believeth not, that's unsaved.

And if he be pleased to dwell with her, to remain 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, let him depart.

A brother or a sister is not under bondage in such cases. A brother or a sister is not under bondage in such cases, not bound by God's law to remain with this person, who will not tolerate your holiness of life,

your transformed life and values and perspectives, and he cannot, and you will suffer. You will suffer under the abuse of a man who hates what you've become.

If the unbelieving depart, tragic as it is, let him go. Let him depart. A brother or a sister is not under bondage in such cases to remain with that man.

It doesn't stop there. But, I love Paul, but God hath called us to peace. Why would he say that? For what knowest thou, O wife, whether thou shalt save thy husband? For how knowest thou, O man, whether thou shalt save thy wife? If the unbelieving depart, let him depart, if it has to be.

But God hath called us to peace. You see Romans 12 verse 18 says, If it be possible, as much as lieth in you, live peaceably with all men. If it be possible, as much as lieth in you, live peaceably with all men, most especially to seek God for grace to remain with a man, as cruel as he may be, as abusive as he may be, that God by your seeking grace to remain with him, grace not to be angry with him or to hate him because you came to God before him.

God has called us to seek grace, to reveal peace and not war at his not being right with God when you are before him. In order to win him, for what knowest thou, O wife, whether thou shalt save thy husband? For how knowest thou, O man, whether thou shalt save thy wife? Don't leave him, win him. Don't leave him, win him by God's grace.

But Paul says, it's not a legal commandment I'm giving you here. If he is unbearable and you are in danger, let him go. If he becomes that angry and hating God in you because of his choice not to follow him.

But be careful, 99.999% of those people who seem to find a reason to leave shouldn't have left, I believe with my whole heart. They could have won if they had stayed true to the vow, to get us to part, which they made, be careful, perhaps in ignorance of the full revelation of God's word. But they did become one flesh, you know, and at no point does God cancel out 99.999% of the New Testament statements that you do not get married.

You go and be reconciled to him if you leave him in the very context. And only a liar in the pulpit would say otherwise. That isn't cruel.

It's cruel to not tell the truth because men will destroy everything. Oh, for what knowest thou a wife? If a man is a psychopath, I'll be the first to run and take your hand and run with you and the children and say never let him near you again. But 99% of the people who, we leave because they don't get saved fast enough and because it's not exactly nice.

My wife's grandmother stayed with a godless unsaved man for 40 years and won him. And though they begged him to leave, not to endure this, she said, I said to God, and even if I was unsaved when I said it, till death us do part, and I'm not taking it back. And she won him for heaven.

He would have been in hell had she left him. Don't doubt that. God hath called us to peace.

For what knowest thou, wife, whether thou shalt save thy husband? Or how knowest thou, man, whether thou shalt save thy wife? Paul cries, Peter, Peter gives careful instruction, careful compassionate instruction to the saved woman of how God through her can reach her unsaved husband through her life, of how God through her life can reach her unsaved husband now that she's saved. What does he say in 1

Peter chapter 3 verse 1 to 7? Likewise, ye wives, be in subjection. The most horrific word in the vocabulary of the English dictionary.

In the church, not the world today, they don't like it. Even if God's word is true, this word, to win anyone, just ask God for grace and live it. For God has only obligation to give you the grace to fulfill his commandments the moment you desire to fulfill them.

And he will, or he's unjust, which he isn't. Likewise, Peter says, ye wives, be in subjection. Can I win him this way, God? Well, you show me another version of the entire Bible that tells you how you're going to win him.

And I'll say this another way. But for some reason, God says, this will win him. I hope you trust God.

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. That if any obey not the word, they also may without the word be won by the conversation of the wives, by the lives of the wives, while they behold your chaste conversation, your holy life. Coupled with fear that results in fear, as they look at this woman, they knew like the back of their hand, it's like staying with a stranger suddenly in their house, that they knew you through and through, but you're strange, you're so strange.

Oh, while they behold your chaste conversation coupled with fear, whose adorning, whose adorning, let it not be that outward adorning of plaiting the hair, wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart and that which is not corruptible. Even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy woman also who trusted in God adorned themselves, being in subjection unto their own husbands.

Even as Sarah, even as Sarah obeyed Abraham, obeyed Abraham, calling him Lord, Master, whose daughters ye are, as long as ye do well, and are not afraid with any amazement, as long as you do the same literally. It doesn't stop there. Now he suddenly in the next verse addresses the husbands, the saved husbands.

You mean I've got something to do that it isn't just up to my wife to be in subjection so that I can survive spiritually? Oh, likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife, giving honor unto the wife as unto the weaker vessel. Likewise ye husbands, dwell with them according to knowledge. You know what that means literally in the Greek? Remain with them.

There's something about don't, don't give up on them if they're not perfect, if they're weaker than you and can't do everything you can do according to knowledge, using your common sense in the Greek. Imagine God saying that to a man, using the common sense God gave you. Remain with them.

Keep the testimony of that home and of your life by using the common sense God gave you, quickened by the Holy Ghost in the light of the rest of scriptures, because you have a hundred miles start on the unsaved. You have to just use common sense and books on psychology and marriage counseling. You don't.

The only counsel book you need says that if you're saved and if you're right with God, this is your life, not just a moment according to Psalm 1, Psalm 119 and many other passages in the Bible. Likewise ye husbands, dwell with them, remain with them according to knowledge, using your common sense, how to diffuse things and not always be at war or defensive. Why? Because she's the giving honor unto the wife

as unto the weaker vessel.

In other words, she's not as strong as you. She's the weaker vessel, but God made it that way. Do you want me to show you an unhappy man, a miserable man? Show me a man whose wife is not the weaker vessel.

He's the weaker vessel. Oh brother, then you know misery. Don't be angry that she can't cope, that she needs you to survive when you walk through that door after a hard day's work.

And goodness me, the food's not ready, the children not in bed, the house isn't perfect. What sort of a wife are you? How do you treat your wife if everything isn't perfect? She's the weaker vessel. She needs you.

Brother, you need to know that sort of your children. You get in your wife's shoes for one week and no, sorry, one day I guarantee you, you'll be on your knees, most of you, begging her, give me back my shoes. I can't survive.

Take these children and take the washing and take the food and take this. Let me get out of here. Oh, do you honestly believe that's not so? Oh, be careful.

She's the weaker vessel, brother. A man pulls up his cleaves and washes that this is for her so that she doesn't have to be up till 12 o'clock after you've eaten with her pots and pans. A man helps with the children, helps picking things up and says, look, you need a bit of help because she's weaker on her that way.

It's not saying I honor you, it's do it because she's weaker. Help her, don't get bitter against her. And as being heirs together, the grace of life, that your prayers be not hindered.

How can you pray for your children if you defy this book, you wanton subjection, if you don't honor, if you're bitter and angry and don't use your common sense. Your children hear war all the time because your wife doesn't want to be in sex addiction and you don't want to in any way forgive her. You become bitter all the time against her being not perfect.

How can you pray your prayers are canceled out for your children when you pray together? And what mother and father don't pray more for their children than anything else on earth? If they're right with God, as being heirs together of the grace of life that your prayers be not hindered. You do these things or your prayers are canceled out. And you're the reason your children go to hell because they won't want this religion.

If it doesn't work, sir, how can your prayers even be heard? Let alone answer. Now Paul goes even further than Peter and he addresses all the members of a Christian home in a staggering way. Colossians 3 verse 18 to 21, Colossians 3 verse 18 to 21.

Wives. Strange he always starts with the wives through the New Testament. I think because he knows she's got grace.

A man won't be willing to do things to keep the testimony, to even keep the marriage. He somehow looks to the wives first. That's my own summation.

Sorry, supposition. Forgive me, but that's throwing it in after having read through this book many, many times and way prayerfully for God to give me answers that will make people's lives come into right

relationship with God himself and this book. Wives, he says in Colossians 3 verse 18 to 21.

Submit yourselves. Peter says, likewise ye wives be in subjection to your own husbands. Paul says, wives submit yourselves unto your own husbands as it is fit in the Lord.

It is fit, it is right in the Lord. Doesn't stop there. Husbands, love your wives, Paul says, not someone else's wife.

Oh, he didn't say that. I'm just throwing that in. Husbands, love your wives and be not bitter against them.

He has nothing more to say, husband. Ninety-nine percent of the breakdown of Christian marriages is men becoming bitter against imperfect wives and not forgiving. He's seeking God for grace to forgive.

Husbands, love your wives and be not bitter against them. That takes grace, by the way, but it's grace God has a holy obligation to give you because he's asked it in the moment you seek grace to live it, no matter how trying the circumstances, God will give you that grace or he's not righteous in telling you this to live it. Doesn't stop there.

Children, obey your parents in all things for this is well pleasing unto the Lord. Children, it's no good saying, I was saved back there, daddy, mommy, or when the preacher asked you, I was saved back there and that mean I gave my heart to Jesus next to daddy. Oh, do you know what it is to love God? This is the love of God that we keep his commandments, John says.

To say, I love God is obnoxious. This is what it means to love God, if we keep his commandments. That is, I love God.

Until then, you don't. Now, children, God says to you, no good just having a testimony. No good going to church and saying, that's it.

Have a Bible next to my bed. Obey your parents in all things for this is well pleasing unto the Lord. No matter how trying it is, you need grace, but God is obliged to give you, if you're saved, seeking him for grace.

To obey him, you obey your mother and father. The only time you don't obey your mother and father is when they tell you to disobey God. And believe me, even morally, that happens worldwide.

Don't you judge me for saying it. Someone has to. Someone has to let the trumpet be clear.

Children, obey your parents in all things, for this is well pleasing unto the Lord. Doesn't stop there. Fathers, provoke not your children to anger, lest they be discouraged.

That's a double barrel mission for the man. Husbands, now I'm a father. Oh, yes, you have a great commission, fathers, not only to seek God for grace daily, not to become bitter, but to forgive no matter how she fails and can't cope in life without you.

No matter how tired you are, God will give you that grace. But you also have to seek God for grace as a father when you come home weary, because the devil wears out the saints in this wicked, wicked age. What man comes home without being weary? Weary by all the blasphemy, profanity, and the anti-God, and the hatred of Christians, and the undermining, and also all the responsibilities a father has.

Oh, it's possible for you to walk in there, whether it's the moral responsibilities and longing for their protection, whether it's the financial in the world, it's economies going, a father can be worn out, and it's possible, father, you could fail God in your treatment of those children if they're not perfect. Be careful that they don't become bitter. Be careful.

Provoke not your children to anger through your sin. The way you treat them, the way you discipline them can be so unjust, you're so out of touch with God in your weariness, you have to seek God daily for grace. To be so in touch with God, you will not discipline them wrongly.

You will not treat them in the wrong way in circumstances because of tiredness, mental tiredness. You will be Christ-like, and God, no matter how tired you are, sir, will give you that grace if you seek it. Fathers, provoke not your children, you can, to anger, lest they be discouraged.

The word there is marred. I like to use the word destroyed. It's a bit far from the Greek, but marred means pretty well close to destroying what they could have been, sir, and you did it through your failure while you told them about heaven and hell because you didn't seek God for grace.

Not to provoke your children to anger through your misjudgments of circumstances, and remember, Father, how long God took you to get to be what you are and where you are spiritually before you come down on your children who haven't had the years or the grace or the mercy or the patience of God and man. Be careful how long you give them before you come down on them unjustly and provoke them to anger. Be careful.

Now, these four statements, these four statements in Colossians 3, verse 18 to 21, to the wives, the husbands, the children, and the fathers are elaborated and expounded upon by Paul in Ephesians chapter 5, verse 22 to chapter 6, verse 4. Ephesians chapter 5, verse 22 to chapter 6, verse 4, where he starts again, perfect order, but he elaborates, he expounds as if those were just the points of a sermon, and now comes the exposition. Ephesians 5, verse 22, he says, wives always start to be one. Word perfect, submit yourselves unto your own husbands, but this time he doesn't say, as it is fit in the Lord, he says, as unto the Lord, as you would to Christ, as you would in obedience, submit yourself in obedience to Jesus, the Lord himself.

Now, that isn't reading in something. Don't be angry with me, and if God asks it of you, he'll give you the grace to live this, or he can't ask it of you, justly. Wives, submit yourselves unto your own husbands as unto the Lord, as though it was Jesus.

For the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. That's God's Word, not me.

Don't be angry with me, be angry with God, if you dare, while you carry the book that you won't or accept. Don't be angry with me if I give it. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything, in everything.

Doesn't stop there. Husbands, husbands, love your wives. Now, in Colossians, be not bitter against what does he do in Ephesians 5. Husbands, love your wives, even as Christ also loved the church and gave himself for it.

That's beyond comprehension, that God's asking a man to love his wife in the same way that he loved the church and died, to be willing to die. Written across your life, through your children, to always remember that you were willing to die for her well-being, is what God is asking. Husbands, love, agape love, not human.

It's only possible to the degree you yielded and controlled by God the Holy Spirit, that the fruit of the Spirit will be spontaneously seen in your reaction, Christ-likeness. No man can live this, but God can live it through you. He can love your wife through you, make every facet of your being emotionally and mentally love, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, 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.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. So ought men to love their wives as their own bodies.

He that loveth his wife loveth himself. What does that mean? It means this, if a man treats his wife wrongly and he says he's saved, he is saved, otherwise God's not addressing him yet. He speaks about him, but never to him in this book.

Everything from the beginning to the end, apart from the judgments of God, but in marriage, God addresses only the saved, Old Testament and New. His people, every command is to his people, not the unsaved, concerning marriage and the New Testament, only to the saved, as God addressed these things, apart from how to win the unsaved partner, if he's still unsaved. So if a man treats his wife wrongly and he's saved, it is always, not sometimes, not 99 percent, always if he treats her wrongly and he's saved, because he is in sin and in his dismay, his despair with himself, his exasperation at his own failures, he will take it out on those closest to him, normally the wife.

It's his own anger at himself. I can tell you how holy a man is by how he speaks to his wife. So can your children.

They've never doubted that, though they never heard this. If it's failure in your life, brother, it's because there's no peace to the wicked, God says, and don't tell me being saved doesn't mean if you fall back, you don't do wickedness, you can't. Don't lie.

David, man after God's own heart, don't say that can't happen, and if it does, there's no peace, no peace. Worse torment than the unsaved is conscience because it's the Holy Ghost in you grieving. There has to be a Psalm 51, brother, and you're capable of it.

Deal with it, deal with it, get through to God, get through to God, and you can. You see, the effect of righteousness is peace. God says, and the man at peace with God is at peace with himself, and the man at peace with God and himself is at peace with others, especially those in his home, and especially if they're saved.

He that loveth his wife loveth himself. He that respects and treats his wife lovingly and right, respects himself. For no man ever yet hated 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. Now he throws us back to Genesis 2, where Adam looked at Eve and said, this is now bone of my bones and flesh of my flesh. We are members of his body, of his flesh, and of his bones.

If we're saved, we're in the body of Christ. We're one flesh, as husband and wife. We are members of his body, of his flesh, and of his bones.

For this cause, he throws us back to the next verse in Genesis 2, so the man leave his father and mother, and shall be joined unto his wife, and they too shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife, so love his wife even as himself, and let the wife see that she reverence her husband.

Let the wife see that she reverence her husband. Doesn't stop there. Next verse.

Children, children, obey your parents in the Lord, in the Lord, for this is right. This is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long in the earth.

It doesn't stop there. It doesn't stop there. And ye fathers, same order as Colossians 3 18 to 21, Ephesians 5 22 to chapter 6 verse 4, same order, only elaborated and expounded upon in a staggering way.

Each point, and ye fathers, provoke not your children to wrath. Oh, Colossians says to anger. The Greek is different.

Here, it's festering hatred. You as a saved man can get your child through your failure and injustices because you don't seek God for grace. You can provoke them to festering anger that borders on hatred of you, though you're saved, because of your unjust treatment, your reactions to them in their imperfections and failures even, and the way you discipline them is so ungodly that you are failing God.

You are sinning more than their sin, that you think you have the right to discipline, and you, Paul begs fathers, provoke not your children to such festering hatred against your life and failure and injustices, but bring them up, bring them up in the nurture and admonition of the Lord. What does that mean? Let God bring them up through you, Paul says. How? He will, to the degree a man is yielded to God in truth and controlled by the Holy Spirit, and that's what it means to be yielded to God, and when the Holy Spirit fills, controls you, and the evidence, the vital evidence of a man controlled by God, the Holy Spirit, is that no matter how trying the circumstances, he will always react spontaneously, no matter how trying the circumstances, with Christ-likeness.

You see, the fruit of the Spirit, the evidence of the Spirit is not love, is not joy, is not long-suffering. The fruit of the Spirit is Christ, full stop. His whole work is to bring us back to the image, loss of the fall of Jesus, Christ-likeness.

Take that out of Christianity, you're no different from Israel. God didn't come to save you, sir, from hell, he came to save you from sin, and he does that by his Holy Spirit, the only religion on earth, that you do not do it by a discipline, strength of your own to fulfill, you do it as you yield, and the degree you're yielded to God, God lives his life out through you, Christ-likeness, if your children haven't seen Jesus in you, I pity them, with a father that has a Bible, but the fruit of the Spirit, Jesus Christ living his life, being conformed into the image that was lost, predestined not to heaven and hell, but to be brought back as God saw what

would accomplish by the cross, was in his heart to bring you back to Christ-likeness, to your children in this case. But wait now, I want us now to prayerfully, not carefully, that's not good enough, prayerfully, every one of you, because it's God's Word, and God's Word will judge you, Christ said, by what you did with it as you listened, you'll be judged by these words.

I want us now, prayerfully, not carefully, to look at these four points, wives, husbands, children, and fathers, in the light of the book of Proverbs, in the light of the book of Proverbs, firstly, wives, the wives, whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord, Proverbs 18 verse 22, whoso findeth a wife, God says, findeth a good thing, and obtaineth favor of the Lord, Proverbs 18 22, a prudent wife is from the Lord, a wise and good woman is from the Lord, Proverbs 19 verse 14, Proverbs 31 verse 10 to 12, who can find a virtuous woman, who can find a virtuous woman, a woman of noble character in the Hebrew, who can find a virtuous woman, for her price is far above rubies, her worth is far more than rubies, the heart of her husband, the heart of her husband

doth safely trust in her, so that he shall have no need of spoil, of regret, she will do him good, and not evil, all the days of her life, she will do him good, and not evil, all the days of her life, God says, God says, now the next 12 verses of this passage can be condensed, can be captured in essence, or summarized in one verse, that is verse 27, the next 12 verses of this passage are captured in essence, or summarized in verse 27, she looketh well to the ways of her household, to the needs of her household, and eateth not the bread of idleness, she looketh well to the ways of her household, to the needs of her household, and eateth not the bread of idleness, but let's continue from verse 25, strength and honor are her clothing, and she shall rejoice in time to come, God promises, she

shall rejoice in time to come, she openeth her mouth with wisdom, and in her tongue is the law of kindness, oh imagine children remembering a mother like that, when she ever, she opened her mouth, it was with wisdom and kindness, she openeth her mouth with wisdom, and in her tongue is the law of kindness, and again verse 27, she looketh well to the ways of her household, to the needs of her household, and eateth not the bread of idleness, her children arise up, and call her blessed, her husband also, and he prays at her, many daughters have done virtuously, but thou excelest them all, favor, favor is deceitful, and beauty is vain, worthless, the Hebrew God says, in case that's what you're looking for a wife, you in for horrors, if that's what you're looking for, favor is deceitful, and

beauty is vain, but a woman that feareth the Lord, a woman that feareth the Lord, she shall be praised, God promises, God promises, she shall be praised, give her, give her of the fruit of her hands, and let her own works praise her in the gates, in other words, give credit where it's due, while she's still with you, but wait now, wait now, Proverbs 12 verse 4 says, a virtuous woman is a crown to her husband, but she that maketh the same is as rottenness in his bones, a virtuous woman is a crown to her husband, but she that maketh the same is as rottenness, rottenness in his bones, what if a wife turns out not to be a virtuous woman, what if a wife turns out not to be a virtuous woman, a woman of noble character, in John 8 verse 3 to 11 we read, in John 8 verse 3 to 11 we read, and the

scribes and pharisees brought unto him a woman taken in adultery, taken in adultery, and when they had set her in the midst, when they had set her in the midst, they say unto him, master, this woman was taken in adultery in the very act, now Moses in the law commanded us that such should be stoned, but what sayest thou?

This they said, tempting him that they might have to accuse him, but Jesus stooped down with his finger wrought on the ground as though he heard them not, so when they continued asking him, he lifted up himself and said unto them, he that is without sin, he that is without sin among you, let him first cast a stone at her, and again he stooped down and wrote on the ground, and they which heard it, being convicted by their own conscience, went out one by one, as the beginning at the eldest, even unto the last, and Jesus was left alone, Jesus was left alone in the woman standing in the midst, when Jesus had lifted up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers?

Hath no man condemned thee? She said, no man, no man, Lord, and Jesus said unto her, neither do I condemn thee, neither do I condemn thee, go and sin no more, sin no more. Dare I ask this question here tonight, is it possible that you are betraying your wife, betraying your husband, committing adultery as this woman was? Oh, so are you not in desperate need of seeking God's mercy here tonight, seeking his forgiveness? He will forgive you, but only if you are willing to go and sin no more from this moment. The sin we're talking about, he was talking about, who shall confess us and forsaketh his sins, the same shall have mercy.

I don't see anything else in the entire Bible, the rest you might believe in is a lie. Why does God bother to tell us such verses strewn through Romans 6, 1 John 3, and I could go on and on and on, and I have for two hours preached just scriptures on holiness, without which no man shall see God, which they spread that message around the whole world, the conservatives. But wait, be careful, Proverbs 30 verse 20 says, such is the way of an adulterous woman, such is the way of an adulterous woman, she eateth and wipeth her mouth and saith, I have done no wickedness, I've done nothing wrong, is that tragically your frame of mind, who are guilty of this tonight? There's no fear of God left before their eyes.

It's possible to have a Bible in your hands, and there's no fear of God before their eyes left. And tell me, what about the man, how unjust theologians are from that day in the ordained religion of Christ to this day, if they are not right with God, they're unjust. Why did they only bring their woman? I mean, where was the man? This is terribly unjust, they were caught in the very act, why only the woman? I mean, the very law they referred to in Leviticus 20 verse 10, said a man, the man that committed adultery with another man's wife, even he that committed adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

Why do they only bring the woman? The moment a person is in a pulpit, or with a book that God gave man, and he's not right with God, he is the most unjust, cruel, undiscerning liar on earth, and will be judged so, sir. If you're not right with God, you will be stunned how really evil you are, even when you defend theology in God's eyes. Be careful, the man, the man, staggering, isn't it? Proverbs 6 32 says, whoso committed adultery with a woman lacketh understanding, he that doeth it destroyeth his own soul, he that doeth it destroyeth his own soul.

Well, we're so clever today, we have theology that gives us the right to cut out most verses of the Bible of any judgment upon us, even if God says so. What would be left of the Bible if you cut out every verse that judges you because of your theology that God condemns? And what about, what about those who have divorced and remarried? What about those who have divorced and remarried? Some, tragically, a few times in this world, not some, most. What about those who've divorced and remarried? Some, tragically, a few times.

In John chapter 4, Jesus compassionately confronts a Samaritan woman, totally foreign for the Jew to do, to this day, by the way, they're so evil and unclean in the Jewish sight, but Jesus is God, you see, he's God, and God is love, he doesn't love, he is love. In John chapter 4, Jesus confronts a Samaritan woman who comes to Jacob's well. I've been there, the very well is right there today, there's no doubt this is the only place you could ever get their water in that place.

This is Jacob's well, no one doubts it through the centuries. So, this is where Jesus sat, waiting. God, the creator of the universe, sat waiting for this woman, this woman, this woman, and she comes to draw what is her daily charge, obviously, water.

Verse 13, Jesus answered and said unto her, whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life. The woman saith unto him, sir, give me this water that I thirst not, neither come hither to draw. Jesus saith unto her, go, call thy husband and come hither.

The woman answered and said, I have no husband. Jesus said unto her, thou hast well said, I have no husband, for thou hast had five husbands, thou hast had five husbands, and he whom thou now hast is not thy husband. In that sayest thou truly.

The woman saith unto him, sir, I perceive that thou art a prophet. Verse 25, the woman saith unto him, I know that Messiah's cometh, which is called Christ. When he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he. Verse 28, the woman then left her water pot and went her way into the city and saith to the men, come, see a man which told me all things that ever I did is not this, the Christ. Verse 39, and many of the Samaritans of that city, many of the Samaritans of that city believed on him for the saying of the woman which testified, he told me all that ever I did.

Now, beloved, in this world today, in this world today, many have married, divorced, and remarried. Many men have married, divorced, remarried, tragically a few times, many. In their ignorance, in their ignorance of the uncompromising teachings of this holy book, even if they're sitting in churches, especially if they're sitting in today's churches, in their ignorance of the uncompromising teachings of this holy book, but that does not mean that God will bypass you.

Oh no, nothing in this book is recorded history. It is obviously recorded history, and to the academic unsaved liberal theologian, that's it, the moment you're saved, that was all written for us, old and new, to have the heart of God, and unless you get the heart of God page after page, you're missing it. God's mind and heart and love and will reveal fully to those who want to find it in that book.

It does not mean he will bypass you. This story was not recorded for our interest in prickling our ears and tickling us. No, does this give you God's heart now, if you've done this, in your ignorance of God's uncompromising teachings of this holy book? God won't bypass you.

Oh no, he wants to save you, and he bypassed multitudes of Samaritans who never divorced or remarried, to find one that his heart could be expressed through the ages, if you have fallen into this, in your ignorance of God's commands and truth. He longs to save you and show compassion. To give you revelation that only the Holy Ghost can, even through a base man, but only if he quotes God's word.

It's this book that God gives himself revelation through, sir. He longs to give you the revelation of himself as savior of all, that he tasted death for all men, that you, no conservative man and preacher out of touch with God, has the right to ostracize you and treat you till you die, like you're contaminous and inferior, because of your past sins before you were saved. Sins committed in ignorance, be careful if they do, God will lift the lid of their past and show their children till they crawl.

Be careful how you treat other people who you say their sins can't be forgiven, but yours, yes, though you were a murderer, you can be forgiven by the blood of Jesus Christ that cleansed us from all sin. Yes, he's the propitiation, the way to God for mercy for our sins, not for our sins, only but also the sins of the whole world. For God commanded all men everywhere to repent.

Repent ye therefore and be ye converted, that your sins may be blotted out. They can be, because he's made it. He tasted death for every man.

God says that I believe it, and I preach it. For every verse you give me that seems to contradict that, I'll give you 20 others, sir, right now if you want to. Oh, he longs to save you, to give revelation as he did to this woman, suddenly she knew this was God the Savior.

This was the Savior, the Messiah, looking at her, offering her, that all this thirsting and things that were never satisfied was wrong, offering her himself that will totally take away any quench of any thirst for sin or things against God's will until she dies in him. So to save her by her revelation given by God to her that she's embraced by faith, accepts, it doesn't argue. So to transform her in one moment to such a degree that that day many, many of the Samaritans of that city believes on him for the saying of the woman, oh yes, the husband of one wife, maybe you won't be able to be brother, sister, brother, sorry, deacons or elders or preachers, pastors, if you have had divorce, remarriage, that doesn't mean you're inferior.

You can win many the same day. Six years later after all theological degrees, the deacons, the pastors won't win in a lifetime what you could do in one day. You're not inferior.

Just get saved. Gloriously come to Christ and let him so transform you and set you ablaze at the revelation he's given you in spite of your past. Come to him.

You have to come to him though in brokenness for sins committed in ignorance. You see in the Old Testament every single sacrifice was a facet of what work God was going to do on the cross, not one sacrifice was not vital for us to understand fully the work of the cross. The Old Testament is vital for us to understand the New Testament.

Don't doubt that. The sacrifices were not a waste of time or pages. Do you understand what God actually did? One of the greatest sacrifices required by God by the shedding of blood of animals which is pointing to Christ was for sins committed in ignorance and you can come lady.

You can come sir with any bit of faith that anyone even if a murderer can come you can come. You can come for sins committed in ignorance against God in your unsaved days. God will forgive, wipe away and take you and use you so boldly, so mightily and heaven help the man that judges you because of your past.

It is Christ that died. Who is he that condemneth? Who shall lay anything to the charge of God's elect beginning in those in the pulpit? Be careful what you do brother. If you do, what about you? They will lay charge.

God is not mocked when you touch someone else unjustly. And what do you do? I don't have all the answers as some theologians think they do that drive people to suicide. I won't do that but this I will tell you from my heart.

Come to Christ as this woman did and you know you can with the revelation he's given you of himself and his love for you and wanting to save you. He bypasses how many multitudes that haven't divorced and he will use you mightily. Come to Christ in such a way, be transformed, stagger the world and I guarantee you this though I haven't got all the answers.

I guarantee you this if you come to Christ he will show you as you pursue him, choking yourself in the bible, choosing the godliest of the godliest of company, going to the most conservative and proven godly books all through the ages and not touching any rubbish of which 99% is nothing less than trash. In the name of Christianity today that apologizes for everything God said and paves the way for you to defy him, deny him, reject his word, trample on it afresh, the blood of Christ is over. Be careful, he will step by step give you grace and wisdom how to now face life with the past problems, what to do to rectify and only the holy ghost speaking to your heart is what matters.

I guarantee you without men spelling it out and marching you away as if you can tamper with it until you do things, I guarantee you God will help you in the right moment, the right way, in the right spirit that no one will be destroyed. They will come to Christ also. Now beloved, I have a little while more to go but simply because I want you to stay awake in the pews tomorrow morning, I'm going to stop.

I have preached for 30 or 40 years, 80 to 90 percent of every sermon I gave was just quoting the books of the bible because God impressed on my life in no uncertain way to bring this book back to the church of Jesus Christ as it stands no matter what the cost and it's cost but I don't believe God called me to be successful. He called me to be faithful. That's all I'm interested in and I have been stunned how most of the messages that were just the scriptures God has spread around the whole world to a degree that's beyond comprehension for me and I have no doubt as I sought him for this message that I realized how many people would rise where I preach across this world hearing this book as it really should have been preached.

I asked God to give me no compromise but to so flood my being with compassion with every word, with throb, with God's love and to give an answer that would not leave people fearing God and running away from him but running to him and so I have kept you a little longer than most preachers would on a Saturday night. I remember going to the dance, heaven help us, two o'clock in the morning we were angry if we had to go home. You're not in the dance floor, that's the devil's places.

Do you enjoy that more than God's house under God's word? Can we stand please? Father, take this message and though there might be some here so staggered at the clarity of the trumpet of God's word that must never give an uncertain sound otherwise it leaves people going to hell under the sound of it. I pray that this word will affect every single one of us to such a degree in our understanding of God, his word, presentation of his word, faithfulness to the presentation of it no matter what the cost and desire to live it whether with a child, a husband, a father, a wife, an adulterer, a divorcee or a man that just goes from woman to woman. God help us every one of us to somehow find this message coming with a vengeance through the rest of our lives that we will seek grace to live it in a world that hates it, hates this book, most that hate this book in truth of what its contents really are, are sitting in buildings called Christianity but couldn't survive one book without writhing in fear if only we just brought the book.

Help us not to recover even though we think we can, even children will wake up with one incredible fight because in one moment they've grown up even to who they select and how they prepare their lives and why they'll get married and what they'll mean when they stand before God and say to death us depart in Jesus Christ's name. Tomorrow I won't preach so long so if you stay away don't lie you have no reason to say it's going to be too long it's because you don't want God's word outside of that please don't blame my character brother because all I want to bring tomorrow morning is God's word if you want it. No one can refuse it.

It's a pill. If you want to respond it, you know in which way and in which shape you want it. You want to know if you respond it by how you submit to what you do, how you ask forgiveness for not up to now, how you obey your parents, how you keep your children, and what you do with your quiet time for grace.

Look this, if it doesn't look in the hole, it doesn't work for you. That's right. Amen.

Father, I just feel nothing else needs to be said, but we want to commit ourselves to You. God, I thank You for Your Holy Word. And Father, I pray, God, that You would bring us to that place of absolutely no compromise.

Loving the truth, oh God. Loving Your Word. God, I just pray for us as men to become the husbands, Lord, that we have just heard preached through Your Word.

Scripture after scripture. Husbands who genuinely love their wives, even as You have loved us, Lord Jesus. Fathers who are patient and loving with their children.

Lord, who are investing in their children's lives, God, who are not provoking them to anger and wrath. God, have mercy upon us. I pray for the wives, oh God, to be exactly what we've heard.

By Your grace. Father, we need You. And I pray, God, for the revival and restoration of the home of marriages and families.

And I ask You to begin with us, the very few of us who are gathered here tonight. God, to take heed to what we've heard. I pray that You would brand these words into our hearts, oh Lord.

And make us the incarnation of what we just heard preached. Lord, let what we've heard be manifested through our lives. For the glory of Your name, Lord.

We commit ourselves to You. In Jesus' name. Amen.

Amen. God bless you.

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