

Pilgrims Problems No. 4 Divorce

by Willie Mullan

Willie Mullan's sermon addresses the complexities of divorce through a biblical lens, emphasizing the sanctity of marriage and the role of believers in upholding it.

Duration: 58:48

Scripture: Matthew 6:33, Matthew 19:1, Matthew 19:4, Matthew 22:23, Matthew 22:29, Mark 1:13, Romans 6:14

Topics: "Divorce"

Description

In this sermon, the preacher emphasizes the importance of companionship and the union between a man and a woman. He refers to the story of Adam and Eve in Genesis 2, where God recognizes that it is not good for man to be alone. The preacher highlights the transformation from male and female to husband and wife when God joins two people together. He also discusses the challenges faced by the Israelites in the wilderness, including theft and sexual immorality, and how Moses had to make certain allowances due to the hardness of their hearts. The sermon concludes with a reference to Jesus' teachings on marriage in Matthew 19.

Transcript

The problem this evening is divorce, and there's a lot to learn about this doctrine this evening. You know, different nations have different laws regarding divorce. Think you would know that, wouldn't you? Different nations have different laws regarding divorce.

You see, in the USA, a man can divorce his wife, or if she sneezes wrong. Yes, this is true, you know. This is very true, that a man not so long ago got a divorce because his wife had cold feet, and she put her cold feet on his every night, and he said it was cruelty, and he brought her up.

There's a fellow in the meeting, and he's not far from me, and I'm not looking at him now, and the doctor said to him once, you suffer from cold feet. He said, yes, but they're not mine. But we're not going to look at the nation's laws concerning divorce this evening.

We don't want to look at the nation's laws. We couldn't alter the laws of the nation, or the laws of our own nation either. And we're not going to look at the world's ideas concerning divorce.

We don't care about the world's ideas. And we're not going to look at modernistic beliefs, because the modernists have ideas and beliefs about divorce. What we're going to do, we're going to look at what the

Bible says.

That's all I'm able for, you know, just to carry you to the word of God, the right place, and open it up, and let you look at it, and that's the job, that's what God cut me out for. But there's something with this doctrine that I must ask and beg of you, and it's this. We must listen very honestly to what the Lord says about this thing.

Don't rush it, just listen carefully. And we'll have to look carefully too at what he says, and we'll have to mark clearly who he's saying it to. As I find that when people start to argue about it, they quote things that the Lord says to unsaved people, and they're trying to apply it to saved people, and then I find that the saved people are taking things that were said to unsaved people and trying to apply it to somebody else.

So we've got to, we've got to listen very honestly, and look very carefully, and mark very clearly, and we're commencing in Matthew's gospel, chapter 19, please. The gospel by Matthew, and we're at the 19th chapter. And we're at verse 1. And it came to pass that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.

I think it's good to just get the geography correct. He has left Judea, he has left Galilee, and he didn't come through Samaria on that occasion. You know where Galilee is up in the Sea of Galilee, and then Samaria is in the middle, and then right down at the very bottom of the map you'll find Judea.

And so he had probably crossed the Jordan and come down on what we call the wilderness side, and had crossed down at Bethabara beyond Jordan again, and he'd come right into the coasts of Judea beyond Jordan. And it says, and great multitudes followed him, and he healed them there. The crowds were gathering, and the Lord Jesus was exercising his mighty power.

The Pharisees also came unto him, and I want you to mark who's coming. It is the Pharisees, because you could lose sight of this very easily. And the wicked old Pharisees too.

They pretend to be religious, and they're so pious looking. But you know, they're wanting to test him out. That word tempting him just means to test him.

You know, there's this sort of wicked streak in them. They're coming to ask a question, and they don't really want the answer. They're wanting him to say something so that they can tie him in a knot.

And I've met a few of these old Pharisees, and I have no mercy on them. None at all. You just act the Pharisee with me till you see how I'll tear you in pieces.

But if you're a wee fellow looking, truthful, wanting help, you'll find I'm the most sympathetic creature in the country. For I am no softy, and I hate Pharisees. And here they came to my Lord, tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause? This is the question.

Is it lawful for a man to put away his wife, wanting to know what he's going to say about divorce? A lot really wanting to know the answer, you know. Just tempting him, testing him, waiting to find a hole in the answer that they can nail him down with, but they won't do it with him. And he answered and said unto them, Have ye not read? Do you see how he always began to answer? You young men and young women learn this.

Because it's not your reasoning that'll do any good, you know. And you and I are not supposed to lean on our own understanding. When somebody comes and you're not so sure whether they're honest or not, and they made the Pharisee go, and they made the wickedly Pharisee go, always go back immediately to the book.

And I find, you know, when you grab for the book and open it, you can scare a life out of them. Don't like this sort of thing. I've seen professors at the university, you know.

They love to argue with you. But the moment you open this book, they nearly die. And they need a whole dose of this, for they don't know what they're talking about.

So the Lord Jesus began like this. And remember he began like this time after time. You see, when the Sadducees came, keep your finger in 19, go on over to 22 there.

Watch the Sadducees coming. Shouldn't really do this, but I want to help the young ones. Verse 23, Matthew 22.

The same day came to him the Sadducees, which say that there is no resurrection. They don't think there is a resurrection. And asked him, saying, Master, Moses said, if a man die having no children, his brother shall marry his wife and raise up seed unto his brother.

Now there were with us seven brethren. And the first, when he had married the wife, deceased, and having no issue, left his wife unto his brother. Likewise the second also, and the third, right on to the seventh.

She married the seven of them, and they all died. She was a real hard case, so she was. They deserved it, so they did.

Therefore in the resurrection, whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them, Ye do e'er not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read? Did you see him getting round to it? Quick as lightning he gets round to it. All the time, back to the book it is. Have ye not read? And he took them to this portion.

Have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Then he looked at them and said, God is not the God of the dead, you know. He is the God of the living. So Abraham and Isaac must have been living.

And when he was talking to the devil in the wilderness, you remember the answer came as quick as lightning again. It is written. And what a wonderful thing it is to go through the book in Mark.

All the times he said it is written, and all the times he said, have you not read? And every time he turned to the book, and how he held his own all the time with the book in his hand. And my Lord knew the book from end to end. Let's get back to Matthew 19.

Verse 4, he is answering the question. He answered and said unto them, have you not read that he which made them at the beginning made them male and female? And I want you to get the two words male and female. I want you to get that because that is very important, you know.

And he that made them male and female said, have you 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 the two shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.

You've got to be very careful with that. Because you've got to go back to the beginning, and you've got to see God making man, and making male and female, and you've got to hear God talking, and you've got to see that he's talking to the two in the garden before the fall. And I'm afraid a whole lot of them don't see that.

Let's go back, have you not read, where's he quoting from? He's quoting from Genesis chapter 2. Let's go back to Genesis chapter 2. Now, we're not into Genesis chapter 3 yet, and it was in Genesis chapter 3 that Adam disobeyed and sin entered. And in Genesis chapter 1, on the sixth day God made man, didn't he? Yes, he created man, actually. And we'll come to that one of these nights when we're talking about creation.

And it was never evolution. Because that's different, you know, they tell me that evolution, you get a little tiny speck of dust somewhere, and it takes a million years for it to get to somewhere else, and so on. But creation is just God speaking, and it's done! And let me say that God didn't make Adam a baby.

He didn't grow up on a bottle, you know. He made him a man. God made man.

Now, just to sort of save time, God's looking at the man that he made here in Genesis 2. Verse 18 we'll start with. And the Lord God said, It is not good that the man should be alone. Where's the hallelujah back there? Would you open the place for him back there? It is not good that man should be alone.

Hallelujah! Yes. I want you to hear this. I'm sure God was right about this, you know.

Perfectly sure. I know there are one or two decent old bachelors in here, and I must be very careful, you know, I'll get smothered going home in the dark or something. You know, sometimes I go in to see an old bachelor, and he took me into the kitchen the other day making tea.

And I'm sure if there's one tin of tomato soup in the corner, empty one, there must be a million. You see, that's how bachelors live. It's not good for man to live, to be alone.

You need a woman to look after you. I want you to get the hold of this. Now watch what God said.

Verse 18, And the Lord God said, It is not good that the man should be alone. I will make him, and help me for him. And remember, ladies, that's what she's supposed to be.

She's a helpmate for him. And out of the ground, the Lord God formed every beast of the field and every fowl of the air and brought them on to Adam to see what he would call them. And whatsoever Adam called, every living creature, that was the name thereof.

And Adam gave names to all cattle and to the fowl of the air and to every beast of the field. But for Adam there was not found an helpmate. None of the animals would do.

Let's get that. And a dog might be a good companion, and it might love you, and be faithful to you, and it might guard you, and it might be valuable to you, but it cannot take the place of a good woman. Is that

right now? That's right.

I want you to get the hold of that. Wasn't an animal to be found that could take the place? Verse 21, And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh thereof. And the rib which the Lord God had taken from man made he a woman, brought her on to the man.

Now I want you to get that little phrase where he carefully brought her on to the man. You know, she wasn't made a baby either. Let's keep our finger in the place there and turn to chapter 5 of Genesis.

This is the book of the generations of Adam in the day that God created man. I want you to get the whole phrase here. God created man.

In the likeness of God made he him. I want you to get this bit because this is what we're back to. Male and female created he them.

Let's get that bit. They were created on a certain day. God just spake and it was done and there was Adam and then God took the material part of the woman's body from the material part of the man's body, but God breathed into her and she became a living soul too.

Now they're male and female. God has made them for each other. I want you to get that.

And God brought her on to the man. We're back at chapter 2. Now Adam was quick enough here because the moment God brought this partner to him and she must have been beautiful because I believe, you see, can I say this and go on that the most beautiful thing that God ever made was a woman. Well I'm not going to wait and debate anything about it.

I'm perfectly sure of this. Let's get on with this. God brought her to him.

Now Adam looked at her and said, verse 23, this is now bone of my bones and flesh of my flesh. He seemed to realize that there was a union taking place here. And I want you to get that male and female were changed in that second into husband and wife.

Let's get that word. I want you to get that. Because that's very important.

Because that's what happens when God joins two together. They become husband. Let's get the word and wife.

You see, verse 24 it says, Therefore shall a man leave his father and mother. And there we have two other words. You saw male and female and then husband and wife and father and mother.

Now what I don't want to miss is this. When we were back in Matthew chapter 19, the Lord Jesus said to the Pharisees, Have you 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. But you don't see that clearly in Genesis.

The Lord Jesus is saying, The God that made them male and female and brought them together said, For this cause. Now it's God that's talking in verse 24 when we're at Genesis 2. It's God that's saying, Therefore shall a man leave his father and mother. And shall cleave to his wife.

Do you see the word change, do you? Because we're not talking about a female now. We're talking about a wife now. A union has taken place and it's a very precious one.

Yes, I want you to get that. It's very extraordinary precious. Therefore shall a man leave his father and mother.

And I say this to you young couples that are married. I'm allowed to say things from here. Remember your husband and remember your wife just happens to take a nearer place than your father and mother.

Don't forget that. And fathers and mothers if they're happy there and sometimes they're ill and she comes home crying bump her out again round the corner to them. I don't think that we should interfere.

I expect my son to think more of his wife than he does of us. That's what this book says anyway. And I shall go by the book and I think I'll be right.

I'm sure he's got to respect his father and mother to a certain extent. But remember, therefore shall a man leave his father and mother and shall cleave unto his wife. Our God is talking.

Oh, but don't let's forget who he's talking to. He's not talking to the world you know. That's a bit different.

He's talking to two perfect sinless people who have never sinned. That's where they went wrong a whole lot of times. And I will tell you this.

This is what God said. Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh. Let's go back to Matthew chapter 19.

Do you see the whole story? Because it is the Lord Jesus who's quoting it and he knows it all. Listen to how he answered these men. Verse 4. Have ye not read, he said to them, that he which made them at the beginning made them male and female? Get the male and female.

And said for this cause shall a man leave father and mother. Get the father and mother in. And shall cleave to his wife and they twin shall be one flesh.

Oh, what a unity has taken place. Therefore they are no more twin but one flesh. What therefore God hath joined together let not man put asunder.

This was all taking place back there. Have you not read what he said? Oh, I can tell you that God had no such notion in his mind as dividing them or divorcing them. And not on your life he hadn't.

And if man hadn't fallen and sin hadn't entered it would never have happened. Not a bit of it. And we continued in perfection and without sin.

And we had been the good and innocent people. It would never have happened. Now, don't apply that to the world, please.

You see, there's quite a question about who God hath joined together. Quite a question. We'll come to it in a moment because believers take a new place in this world.

Maybe I should just say now that believers, you see, they get born again, they get a new nature, they become new creatures. And I shall tell you this, that they get new life and new powers. And into the bargain they get the Holy Ghost within them.

And if they were walking by faith and this life was flowing in its fullness and the Holy Ghost was continually filling them, I'll tell you what the fruit of the Spirit is. It is love and joy and peace and long-suffering and gentleness and goodness and faith and meekness and temperance. And against that there is no law, not even the law of divorce.

If believers were living, there is no question of divorce. None whatsoever. And it is believers that God joins together.

I don't think that God is in the marriage of all believers, you know. Not a bit of me. Don't you try to get that over to me because you can't get that over to me.

My dear friend, God is not active in the things of the world. Oh, I know you're married. Don't be going home and saying he says we're not married at all.

Oh, you're not getting out of it as handy as that. Oh, not at all. By the law of this land, if you were married in the register office, you're as well married as you were if you were married here.

That's where he'll get married. I want you to get this. You see, friends, let's do this.

This old clock is barking at me. Let's look at Romans chapter 1 again. I don't want to go into all this again in Romans 1 because I shall waste the time.

But you know that the creation that knew God, it says in verse 21, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of their own corruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things. You see, they turned their backs on God and began to worship birds and beasts and creeping things.

Wherefore God also gave them up to uncleanness through the lust of their own hearts to dishonor their own bodies between themselves. And we know the whole story here, how far away they got from God. Don't tell me, don't try to tell me, that God is joining them together.

God has given them up. Did you get that? The law of the land will join them all right. There'll be no quibbles about that.

I'll tell you there are two different things here and we'll need to watch them because I think the church of Jesus Christ has applied things to the world that never belonged to it. And the church of Jesus Christ has been cruel to the worldlings. You hear them arguing sometimes but they don't know what they're arguing about.

Friend, let's get the hold of this now. I believe that if the believers Believers were filled with the Holy Ghost and there was love and joy and peace and longsuffering and gentleness and goodness and faith and meekness and temperance. The last phrase of that is Against such there is no law.

And no chance. You see, two believers who would love each other in the law would find joy and peace. And even though storms might rise from one thing and another the longsuffering and the gentleness and the goodness would get past it.

There is no chance of divorce there. It's just like the two at the beginning. We're into a position maybe better than Adam was ever in.

I think he lost the life he had but we haven't a chance of losing ours. But let's get back to Matthew chapter 8, 19. Going slow but nevertheless going.

All right. You know, these cunning crooked old Pharisees that came and said to him, have ye saying is it lawful for a man to put away his wife? They may have guessed the sort of answer he would give so he gave this answer. He took them back to Genesis 2 and he let them see the two and he let them see what God intended.

Verse 7 says, They say unto him, this is what they were waiting on, Why did Moses then command to give a writing of divorcement and to put her away? Now they're shifting things about a bit. This is the way the devil does sometimes. The Lord Jesus is talking about two in the garden of Eden before the fall.

They're shifting it to Moses in the wilderness. And you get the shift on because that's a different crowd altogether. And remember Israel in the wilderness.

You know, all of Israel were not really believing Israel. There were a great many of them unbelieving. You see, I don't think that we can see properly the task that Moses had.

Some people sum up that he had over a million and a half people in the wilderness and some of the scholars think he had more than three million and some think he had far more. I don't know. Supposing he had a million people in the wilderness.

Now let me tell you, just you try to grasp this as quickly as you can. They're all in little tents and there are no streets and there are no toilets. You've got to think of it.

I can't say a whole lot. And I want you to get this. There are no policemen.

There are no keepers of the law at all. A million people on the sands of time. He got a job on the sands.

And I'll tell you that the most of the million were on sands. They were to die in the wilderness anyway. And I'll tell you that sin would raise its head in a thousand ways.

They would steal from each other and sex would raise its head. You don't need me to go into the picture, do you? I would think you could think that out now on your own. And Moses is in a tight corner in the wilderness.

And so, because of the hardness of the hearts. Listen to the Lord Jesus. He's answering the question.

He says unto them, verse 8, Moses, because of the hardness of your hearts suffered you to put away your wives. But it goes back to this original, this principle, this divine principle that was established. But from the beginning it was not so.

It was not so. Divorce may be the law of this realm tonight and the law of America in a thousand million ways that we don't have and thank God we don't have. But from the beginning it was not so.

Not for believers. Not for God's children. I want you to get that, you know.

Then he said this to them, and this is the bit you see. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and who shall marry a third whosoever which is put away doth commit adultery. You see this word fornication.

Now take a good look at it. That's why I asked you to look closely at the Scriptures. Whosoever shall put away his wife, except it be for fornication.

You see, I think I've heard this cultured maybe a hundred times. An old fellow arguing with me said, Oh, I know there's no divorce, but if a woman commits adultery she can be put away for adultery. Where did you find that? Matthew 19.

And then when he reads it, it is not adultery at all, it is fornication. And you can see that fornication is different from adultery, because watch the reading. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.

You can see adultery coming in then, can't you? That's what is different. What the Lord Jesus is quoting to them now is the law that was there and then in Palestine at that very moment, the law was, for a Jew, let's get up it now. And don't be applying it to the Gentiles, please.

And don't take it back to Genesis 2 either. We are not now thinking about Genesis 2, neither are we thinking about Moses with his problems in the wilderness. He must have been a mighty man.

We are just thinking about the law of the land in the day when our Lord Jesus was there among them. And the law was, if a woman was found with fornication. Fornication is a tickly business, you know.

Because if I told you everything that comes under the heading of fornication, I think I should read the meeting out this evening quite easily. And I can't do it, there's a whole lot of things that are fornication that I can't say to you just now. I think you know this bit.

Have a look at Jude, and we're at Jude, and there's only one chapter there. And we did this the other night, and I don't want to do that anymore. Jude says, verse 5, I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And there were unbelievers among them. And the angels who kept not their first estate and left their own habitation, he hath reserved an everlasting change under darkness, under the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, as you were, going after strange flesh.

And this homosexuality that we were at the other night, it's a part of fornication, but it is not the whole story. You see, in the day when our Lord Jesus was there, the law of the land was this, that if a Jew married a young woman, and found out on that first married evening that she wasn't a virgin, then he called her a fornicator. Then he was allowed by the law of the land to put her away.

That's what the Lord Jesus has spoken. That was a very cruel thing. Because women cease to be virgins because of a thousand things.

There are certain diseases that they take when they're kids. And there are certain things that they do, like riding horses and all the rest of it. And I don't want to go into it all now, but I've got to be honest to the

subject.

And I'm afraid that there were some cruel things done to young women, because they misjudged them. And I think there are some people stupid enough in our day and age to fiddle about with the same sort of nonsense. So you see, the Lord Jesus knew what he was about.

You see, he's talking to the Pharisees here. And he knows their own tricks. And he knows the whole story of the wilderness.

And he knows the story of the land. Now, let's do this. This book takes up a great many of its verses in talking to believers.

Real believers we're talking about now. Not talking about Genesis 2. Not talking about them in the wilderness. Not talking about the law of the land when they had this stupid law.

Not talking about America or anything else like that. Look, let me say this to believers. Let's go to Romans, and we're at chapter 7. Romans, chapter 7. And you young ones, just learn this.

Paul is writing to these believers. I don't know who he's talking to. That's why I was saying keep your nose in the book and remember who he's talking to.

And you know how he puts this out for us? Verse 1, he says, No ye not. Then he puts the word brethren in. He does this so often and so carefully and so beautifully, so that you can't miss it.

He's talking to believers. He says, No ye not brethren, for I speak to them that know the law. There were a lot of Jews back there at Rome that had got gloriously saved and they were believers now, but they didn't know the law.

And they said, How let the law have dominion over a man as long as he liveth? It's just the same today in our land. You know if the police car is out on the go tonight hunting on the borders for rebels and some fellows have been shooting out of the car and the police are checking them tight and the front car is going around the bend and it turns over and the two boys are dead in it, the case is over. The law has no more to say.

Two boys are dead. The law doesn't have any more after that. Now he's applying that sort of law that was in Judaism for the woman, did you get that, which hath a husband, and he's talking to a believing woman, sister to you, which hath a husband, is bound by the law to her husband so long as he liveth.

There is no getting over that, is there? Oh, if you think that you can fiddle above and get rid of him, I'm afraid you can't, dear. Maybe the world can, but you can't. Now if the Holy Ghost was in you, you wouldn't even try.

Get that? I don't think we need to punch that too much. Let's go on to 1 Corinthians. Corinthians.

1 Corinthians, and we're at chapter 7. Now this is a mighty chapter. And he takes up some special cases here for believers, and I think it's a good thing. Verse 10, we're saving time now.

Paul writing to these saints, these are believers, true believers, at the church in Corinth. And unto the married I command, and he sort of corrects himself, yet not I but the Lord. Because he knew that the Lord had talked about this beforehand, even in the Gospels.

Yet not I but the Lord, let not the wife depart from her husband. That's the word that goes out to believers. Let not the wife depart from her husband.

Now watch this very carefully. But and if. This is a very nice little three-worded phrase with the conjunction in the middle.

But and if she departs. You see, God is gracious enough and big enough to know that even a dear sister could marry a believer. And he could become such a terrible man to live with.

I'm just putting it man, I'm not aiming at anybody in the meeting room. That it's like chaining a woman in a cage with a beast. And God is not allowing that to happen you know.

There's a way out for her. But the way is not the rules. Not a bit of it.

You just watch it. He allows her to separate if she can't. Sure if her life is in danger, he doesn't need to keep her there to get murdered, does he? But unto the marriage I command, yet not I but the Lord, let not the wife depart from her husband.

But and if she departs, and if it becomes impossible to stay, let her remain unmarried. She can separate you know. Or be reconciled to her husband.

And let not the husband put away his wife. You get that? Because that's what you would call case number one. I think that's a simple one.

And I remember an old lady coming to me. And her two eyes were blackened. And she had lost some teeth, and he had given her a beating.

And he had done this maybe a hundred times over. And she said, I've stuck it for years. I've tried my best.

Can't go on anymore. Will you put me out of the meeting if I leave? Not a bit of it. We shall stand by you.

And we will you know. We've got enough sense to stand by her. And we did you know.

And we helped her too. God is not chaining a good woman in a cage with a beast you know. Not on your life.

But she can't get divorced. Not for her. Now watch this.

Verse 12. But to the rest speak I, not the Lord. Now that annoys some people you know.

I don't know how many times in life I've been asked about this. Is he talking on his own now? No what he's just saying that what I'm going to say now. The Lord didn't enter into it in the Gospels at all.

He didn't talk about this particular case in the Gospels. Oh but the Holy Ghost has taken me up now to talk about it. It's an inspired word just to say.

So don't get it all mixed up please. But to the rest speak I, not the Lord. If any brother hath a wife that believeth not.

You see two unsaved people could have got married. And then the husband could have got saved after a year or two. If any brother hath a wife that believeth not the wife didn't get saved.

And she be pleased to dwell with him. Let him not put her away. You're a saved man and she's not saved and she wants to live on with you.

Bless God you're on her bound to look after her. In fact you should be on your knees ten times a day trying to see the Lord about her salvation. And he goes on on the other side.

And the moment which hath a husband that believeth not. And if he be pleased to dwell with her let her not leave him. For the unbelieving husband, this is the bit that matters, is sanctified by the wife.

And the unbelieving wife is sanctified by the husband. Else were your children unclean but now are they holy. You see during life, oh I've had some tussles with those who profess second blessing.

You know you've heard this sort of thing. The old schoolmaster at Porto Vogue, a brilliant old fellow he was. Came to me one evening in the back room and he said Mr. Moon.

You know right well that sanctification and second blessing is the same thing. I said master I know nothing of the kind. He says I told them that you didn't believe in this.

I said you can tell them over again. I'm never finished with you neither will you believe in it. You see there are some folks who talk like this.

They say sanctification, get this big word you know. And second blessing is the same thing. So I said to the old schoolmaster.

What is the second blessing? Oh he says it's just a spiritual emotional experience that comes upon a fellow. After he's saved it makes him more holy than he ever was before. And that's sanctification yes.

You know the altar where they offered the sacrifice I said master. He said yes. The brazen altar I said yes.

The brazen altar was sanctified it says. Did it have this emotional experience? Wasn't able to answer this you know. Afraid of me now.

I said I'm asking you a simple question. Did this brazen altar have an emotional experience? That's what you're telling me now. And the book says it was sanctified.

Remember the book says that God's son was sanctified. Did he have a second blessing? Now here's the crux of the matter. Here's where the old master gave in to this nonsense.

I brought him here to this passage. For the unbelieving husband is sanctified by the way. I said is this an unbelieving husband? Says he is.

Has he got the second blessing before he got the first one? Ah what tripe we have to listen to. People who never read the book nor see the book nor know the book. It is tripe.

It is tripe that's rotten. To talk like that that's no use at all. This unbelieving husband is sanctified.

You can read that yourself. I didn't write it. You see the whole thing is this.

This word sanctification. This means, it means separation. Look at the dictionary when you go home.

Separation. See the altar that was there. It was separated that day for a job forevermore it was to be the altar of sacrifice.

This is separated that's all. See our Lord Jesus. God set them apart to be the Lamb of God.

That's all. See this home. Look here's how you see it.

Suppose you could see one of the villages in Corinth that Paul went into. Let's make it easy for everybody. We'll say there are 20 houses in a circle.

All little white houses. And Paul goes out onto the village green and preaches the gospel. There's only one person gets saved.

The wee woman in the inn house. She gets saved. See all the rest of them they're all pagans as they always were.

In the dark. Not saved. See the inn house? It's different now.

See the man in the inn house? It's different too. You see there's a wee woman in the inn house that knows the Lord now. And that separates that house.

And that separates that husband. There are a hundred maybe a thousand Roman Catholic families around us. There's one of them that we know.

With a son and daughter. Two daughters. Gloriously saved.

It makes it a different home from all the rest of them. These three kids need to shine there and pray there. And God will save their dad and mum one day.

Yes you can sanctify the home you know. Oh I think you've got now dear haven't you? Ah well that's the second case. If a brother had a wife that believed as not and she'd be pleased to dwell with him.

Well don't put her away. For the unbelieving husband is sanctified by the wife you know. Don't run away and leave him.

The man in the meeting tonight we prayed for years for you. And your wee woman came to the prayer meeting and named you every week. You're saved now.

Praise God indeed. Here's the third case. But if the unbelieving depart.

You know if two of them have been unsaved and then one of them gets saved and then the old one doesn't want to stay. Not staying now that you're saved. Not going to stay with you.

But if the unbelieving depart let him depart. Now here's what he says to the other one. A brother or a sister is not under bondage in such cases.

Now that doesn't mean to say that she's free. You see it means this. That if an unbelieving wife would clear out because you're saved.

And you go to the prayer meeting and she can't stick you. You know it doesn't mean that you're free from her. Not on your life it doesn't.

But it just means that you don't need to keep her. She went out on her own. You're free from bondage as far as that's concerned.

That's what it means. Look I will prove you see some of the scholars believe that this is as good as divorce. I don't think so.

Watch the verses now. Read it all and you'll get it. But if the unbelieving depart let him depart.

A brother or a sister is not under bondage in such cases. But God has called us to peace. For what knows thou, O wife, whether thou shalt save thy husband.

Ah he's still thy husband even though he clears off. Or how knows thou, O man, whether thou shalt save thy wife. She's still thy wife.

But as God hath distributed to every man. As the Lord hath called everyone so let them walk. And so are they and I in all churches.

Watch the fourth case. Is any man called being circumcised? Let him not become uncircumcised. Is any man called in uncircumcision? Let him not be circumcised.

Circumcision is nothing. Uncircumcision is nothing but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.

You see this becomes a problem on the mission field. And sometimes at home here. Wee woman got saved the other night.

Sitting at my side in tears. There's no need to be saved. And I let her see the gospel quite clear.

She says you know. I was married when I was 16. Had to leave him.

Got a divorce. And I'm married again. What's the Lord going to do with me now? The Lord's going to do nothing with you now.

The Lord's calling you just where you are isn't he? Just as you are he calls you. That's how he'll take you. I can't fix the world you know.

The Lord doesn't lie. The man she left 20 years ago is married and away. And this marriage of hers now has taken place maybe 6 or 7 years ago.

You can't alter that can you? It's the law of the land. Look if you're circumcised when you come to Disney Matter. If you're not circumcised at Disney Matter.

Just as the Lord finds you he'll take you. They've got to solve this on the mission field all the time. I think you've got the hold of this.

Did you see these cases? Verse 20 says let every man abide. In the same calling wherein he was called. Art thou called being a servant? Care not for it.

If thou mayest be made free use it rather. For he that is called in the Lord being a servant is the Lord's free man. Likewise also he that is called being free is Christ's servant.

Ye are bought with a price. Be not ye the servants of men. Brethren look at the touch again.

Let every man wherein he is called. Therein abide with God. He just takes you as he finds you.

An old fellow said to me the other day. Oh if you knew the sins that's on my head and the things I've done. Never you mind about that.

God's calling you isn't he? I think you've got this. Tidy old bit you know. Difficult.

God bless you. See you about tongues next week. God bless you.

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