

INTRODUCTION

"He who answers a matter before he hears it, It is folly and shame to him"
(Proverbs 18:13).

Over the years I've heard such comments as, "That marriage is made in heaven." The comment is usually based on seeing a couple publicly showing what appears to be a happy, harmonious relationship. What would you say about your marriage? Is yours a happy one? Does God "make" marriages in Heaven? If He does, how can one get such a guarantee? This book will endeavor to answer such questions. However, it does more than that.

Andrew Baartz in an article posed the question that since we are commanded to be Holy just as God is holy, "Ought [not] our marriages reflect the Trinity?"¹ After all, we are created in God's image (God is plural); i.e., in the image of the Godhead (Genesis 1:26, 27; cf. John 1:1-3). Jesus (John 17:21) prayed that Christians would be one as He and the Father were one. So it ought to be applicable to male and female in marriage.

It is commendable for anyone to write about how to have a happy and successful marriage. Such writings on the lifelong **oneness** of a man and woman is desirable and acceptable in most circles. Most would agree that such is the design of our Creator and that Jesus reminds us that that is the case. Since male and female are created as individuals with each having a free will of their own, what if one of them decides not to comply or to seek that happy, successful marriage? What is the innocent one to do? To study God's instructions to the innocent party in such cases is generally considered not desirable and even taboo in some circles. Such a thing would necessarily include a study of that ugly thing called "divorce." Meanwhile, the innocent suffers any and all consequences heaped on him/her rather than suffer a stigma or action caused from considering a divorce.

I'm sure that you have heard it said that it would be easier to go to heaven by killing your mate than divorcing him or her. "At least you can get forgiveness," they will say. One of the "theologians" during the Middle Ages is said to have said, whether joking or not, that a man could have a second wife (polygamist) and go to heaven but he could not be a divorcee.

In reality, the heart of the God of the Bible is with the one "whose

tears are upon His altar” because of the suffering caused by the treachery of a spouse **in a marriage**. God condemns the treachery and promises to punish the one that purposely is causing the treachery in the marriage. Contrary to popular belief, God is for and provides for the innocent in such cases.

According to the Bible, marriage is a covenant (i.e., “a contract”, by definition) between two people who make vows to one another. That covenant must be honored by both parties. It takes both to make a successful pact. Commitment by both is the key. Forgiveness is the essence. However, forgiveness (70×7) is for the repentant according to Jesus (Matthew 18:22). What if only one tries while the other is fraudulent to the agreement?

Surely God gives recourse to the marrieds just as He does any theft in any partnership, enterprise or institution. No one should feel that murder is ever an option. The one that condemned adultery also condemned murder. Neither sin can be undone.

I. OBTAINING GRACE FROM JEHOVAH

I.1 A HEAVENLY GIFT

“Let your fountain be blessed, and rejoice with the wife of your youth. As a loving deer and a graceful doe, let her breasts satisfy you at all times; and always be enraptured with her love. For why should you, my son, be enraptured by an immoral woman, and be embraced in the arms of a seductress?” (Proverbs 5:18-20).

A friend of mine, fellow elder, once urged young people from the pulpit to respect God by keeping their bodies pure so that they could fully appreciate and enjoy God's gift of sex in marriage. The Scriptures do plainly teach that God offers grace in marriage. A good marriage is a gift from God.

*“He who finds a wife finds a good thing, and obtains favor (Greek: **charis**) from Jehovah”* (Proverbs 18:22). **Charis** can be translated as "grace". So marriage **is** a grace from God. Or, God designed it to be His gift to you. Hence, our theme is **"Marriage Made From Heaven."**

During the Sixties my wife and I enjoyed the Beatles' hit song "I Want To Hold Your Hand." The theme may have influenced many popular songs over the following years. Perhaps the words have been so appealing because it resonates with the hearts of mankind. What do people really want in life to make them happy and complete? The answer may be, "I want someone that I'm comfortable with; someone that cares for me and I them. I want the hand of a kindred spirit to hold." God has made us to physically fit with someone of the opposite gender. To have the same desires, hopes, aspirations, and direction in life makes it complete. It is not good that man should be alone.

I.11 HOW TO OBTAIN GOD'S GIFTS

Jimmy Stewart, in his acting role of a widowed father Charlie Anderson in the movie “Shenandoah”, was seated at the supper table. Charlie remarked that he had to say the blessing because he had promised his dying wife. He said something like this, “Lord, we cleared this land, we

plowed it, sowed it, and harvested it. We took the harvest. It wouldn't be here and we wouldn't be eating it if we hadn't done it all by ourselves. We worked doggoned hard for every crumb and morsel, but we thank you just the same.”

This reminds me of the “scientist” who claimed that he was going to “create” a living being without God's help. He took some dirt. A voice came to him, “Wait there. That's my dirt; you said you were going to create something without me?”

THE FRUIT OF ONE'S LABOR

“Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this [is] the gift of God” (Ecclesiastes 5:19).

When does one obtain God's gift?



No fruit



Gift of God

THE GIFT OF THE LEVITES



Desolate Temple



God's gift

*“And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the **tabernacle*** of the congregation, and to make an atonement for the*

children of Israel.” (Numbers 8:19). *later, the temple.
When are the Levites gifts of God?

THE GIFT OF THE PASTORS

“Wherefore he saith, **When he ascended up on high, he led captivity captive, and gave gifts unto men.** ...And he [Jesus] gave some, apostles; and some, prophets; and some, evangelists; and some, **pastors and teachers**” (Ephesians 5:8-11).

When are pastors gifts of Jesus?



Fruitless

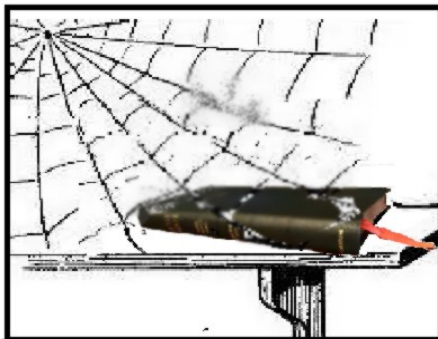


Gifts of God

THE GIFT OF SALVATION

“*For by grace are ye saved through [the] faith; and that not of yourselves: [it is] the gift of God*” (Ephesians 2:8).

When is salvation (grace) your gift of God?



Fruitless



Gift of God

THE GIFT OF MARRIAGE

“*He who finds a [good] wife finds a good thing, and obtains favor (Greek: **charis**= **grace**) from Jehovah*” (Proverbs 18:22). “*A man's greatest treasure is his wife-- she is a gift from the LORD*” (CEV).

When is marriage a gift of God?



Fruitless



Gift of God

The answer should be obvious to all-- that all of God's gifts are dependent upon our choices. You and I are free moral agents. Like Adam and Eve, we are given a "garden of life" and we are given abilities and responsibilities to enjoy what gifts God has prepared for us. It has always been the same for man from the beginning.

I.12 THERE IS A DESIGN IN NATURE

In their *The Anthropic Cosmological Principle*, [1986] John Barrow and Frank Tiplerⁱⁱ, evolutionists, call design in nature "the Anthropic Principle." The facts are unchanged with whatever one calls it. If the atmospheric composition or gravity of the earth were altered, life would be impossible. If the sun's size and temperature or the earth's orbit were different, life would be endangered. These illustrations of design along with the many bonds that carbon can form, the status of water as the universal solvent, or the property of water expanding upon freezing is basic to nature and life as it is.ⁱⁱⁱ According to *Merriam-Webster English Dictionary* online, **design**, used as a noun, means, "deliberate purposive planning; a mental project or scheme in which means to an end are laid down."

A Renoir painting demonstrates design as well as a Renoir. A rocket to the moon proves an engineering design. It is just as reasonable to conclude design in nature. The world is made up of complex biological and

natural systems, each designed and well-suited to task.^{iv} Man in his imaginations can successfully make useful devices and performances from what exists as long as he determines and respects its design and its law. On the other hand, he can abuse and destroy by misuse the natural design of things if he so chooses.

Consider awesome designs even in the small things that are taken for granted. For example, the honeybee's brain performs one billion cycles of computations in every 1/1000th of a second. A bee lives for about 3 months. It has been determined that if one cycle "evolved" every 60 days it would take 60 trillion days, or more than 164 billion years to make one honeybee according to its design.^v Another example is the human body.

"I praise you, for I am fearfully and wonderfully made; Wonderful are your works; my soul knows it very well" (Psalms 139:14, ESV2011).

Consider just the eye. The human eye sends 12 million constantly changing signals to the human brain and, in the space of nanoseconds, a full color three dimensional motion picture is seen.^{vi} There is design in beauty. Some of God's designs, such as solar eclipses, may not be necessary for our existence, but rather demonstrates the Designer's appreciation for beauty and concern for our enjoyment.

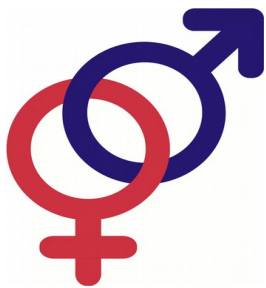
The design in the mating of creatures follow different designs. Why do we particularly find lovebirds heartwarming? Do you suppose it may be that we relate to that in our design?

There have been at least eleven or twelve creatures identified as naturally mating for life: albatrosses, wolves, swans, beavers, French angelfish, bald eagles, prairie voles, shingleback skinks, barn owls, penguins, gibbons, termites.^{vii} Actually gibbons aren't as faithful as was originally thought. Most species of penguins are monogamous during one breeding season at a time. The barn owls never cheat. When a shingleback skink dies, the surviving partner will remain with the dead body for days, tenderly nudging it. Prairie voles mate together, build homes together, groom each other and never look at other potential mates. The national bird symbol of the Unites States stay together for life. Not only do the French

angelfish stay with their mates until death, but they spend fully half of their time swimming side by side. Swans are symbols of romance and generally are. A wolf couple jointly rule the pack. Albatross display a unique patience and persistence when it comes to mating for life.

All of these are designs made from Heaven.

God ordained in creation for humans, male and female, to be cleaved together and to be joined together as one flesh. But what could have been a blessing, the free choice given to humans by God proved to be their undoing. Their prideful disobedience to God caused God to give them up to dishonorable affections. Consequently, what could have been a beautiful life together became a nightmare of struggles and pains and perversion of God's wonderful design from Heaven.



This book is the history of the marriage that originally was designed and made by the Godhead in

Heaven.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" (John 1:1-4).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:1-3).

" And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his [own] image, in the image of God created he him; male and female created he them" (Genesis 1:26,27).

I.2 AN APOLOGETIC APPROACH

*"Come now, let us reason together, says the LORD:
though your sins are like scarlet,*

*they shall be as white as snow;
though they are red like crimson,
they shall become like wool.*

*If you are willing and obedient,
you shall eat the good of the land;
but if you refuse and rebel,
you shall be eaten by the sword;
for the mouth of the LORD has spoken” (Isaiah 1:18-20).*

The classical term *apologetics* comes from the Greek word ***apologia*** which appears in the *Koine* (i.e. common) of the New Testament. The apostle Paul employs the term ***apologia*** as he addresses Festus and Agrippa when he says "I make my **defense**" (Acts 26:2). A related term appears in the epistle to the Philippians as Paul is "**defending** the gospel" (Philippians 1:7, 16). Again, in 1 Peter 3:15, believers are to be ready to give an "**answer**" for their faith. The word's negative appears in Romans 1:20, "unbelievers are *αναπολόγητοι* (***anapologētoi***) (without excuse, defense, or apology) for rejecting the revelation of God in creation."^{viii}

Some inconsequential matters are difficult to resolve. After 2000 years there are still differences of opinion on whether or not Paul the apostle was single, married, divorced, or widowed.^{ix} Protestants are confused, divided, and consider even such commonly used terms as "grace" as mysterious words from heaven that mortals dare not understand. Surely, the subject of marriage and divorce is important enough for sensible people to agree on. Perhaps, an understanding of the covenants, when, where and to whom the associative commands were valid, should help us to determine the Truth by reasoning together from the Word of God (Isaiah 1:18).

This is a proposition that I borrow from a writer for the Gospel Minutes: "We do not have a double-minded God who changes morality from one day to the next or between one covenant and the next. Doing so would be a violation of the nature of God. The Old and New Testaments both teach the same 'rules' concerning marriage, divorce, adultery [and fornication-g west] and remarriage. In the Greek and Hebrew they remain the same and agree."^x This proposition is my burden.

I.3 SCOPE OF BOOK

The basic viewpoint of this book is that while man aspires to legislate for God, he must not do so.

"O LORD, I know that the way of man [is] not in himself: [it is] not in man that walketh to direct his steps" (Jeremiah 10:23). "For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD. For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

Willful refusal to look at scriptural facts is not wise. *"For since the fathers fell asleep, all things continue as [they were] from the beginning of the creation. For this they willingly are ignorant of..." (2 Peter 3:4b,5a).*

The apostle Peter uses the rejection of evidence of a worldwide flood to conclude that its opponents are some who willingly refuse to believe the teachings of the Bible; particularly, that of the worldwide flood and consequently that Jesus is coming back to judge the world. They would rather accept Homer's view of religion than God's revelation. Willing ignorance may also describe the attitude of some that refuse to accept the Bible's teaching of God's view toward issues such as marriage by preferring man's perversions of it.

The Bible teaches "continuing principles" about marriage that have existed from the beginning.

The chief verses in the New Testament that deal with the subject of marriage and divorce are Matthew 5:31,32; 19:3-9; Mark 10:2-12; Luke 16:18; 1 Corinthians 7:1-31; Ephesians 5:21-32. There are other passages that are related and I plan to deal with them at the appropriate time.

Years ago my uncle Will told me that a man could cut out the Old Testament and with only the New Testament could go to heaven. This is true as evidenced by the example of the Philippian jailer in Acts 16:29-34 who may have known nothing about God's Will except for the instruction that Paul and Silas gave him after that midnight hour. But what about that day and the days after? Was the knowledge given about Jesus' death, burial and resurrection sufficient for the jailer's service to God? Romans 6 tells us that buried with Christ we are to arise to walk in newness of life and be servants of righteousness. Could a person know all about the abominations that God hates by tearing out the Old Testament?

The main body of first converts to Christ were a prepared body who were devout men who knew what sin and justice was **from the Law of Moses** (Acts 2:5; 15:21) and the general expectation of God for them to love Him by keeping His commandments plus loving one's neighbor.

Generally, when one is baptized, one desires from the heart to grow in God's grace and knowledge (2 Peter 3:18). Especially, if we would teach others and be certain of our own salvation (Jude 3), we would expect to do as the Bereans did and search the Scriptures to see what is truth (John 17:17; Acts 17:11). For our subject it would behoove us to know what God taught throughout the Bible.

For example, when one teaches another about John the Baptist's rebuke of Herod for having his brother's wife, it is important to know exactly what Herod was accused of doing. It was not as some have preached that Herod had married a divorced woman. And hence, their false conclusion is that divorce is wrong. Unfortunately, for the teacher and the students, the problem was instead incest which was forbidden by the Law of Moses! It also had nothing to do with the New Covenant. It was under the Old Covenant. Herod had "taken" his brother Philip's wife whom Philip had not divorced according to Moses' Law. Hence, John's rebuke was according to Moses' Law in Deuteronomy 24:1 and Leviticus 18. Indeed, Herodias was not legally free from her husband Philip [hence, adultery]; (2) second, Herod was "fornicating" with his sister-in-law (incest; cf. 1 Corinthians 5:1).

This leads one to wonder, "Where in the New Testament is incest declared wrong?" That's a good question. Why were the Corinthian Christians rebuked for allowing incest among them (1 Corinthians 5:1)? Did Jesus actually do away with the moral laws of the Old Testament and nail them to the cross? If He had, then why is incest a sin, for it is not specifically condemned in the New Testament other than in this passage?

The material for this subject has been researched. Some resources therefore are by those that do not necessarily believe in the verbal, plenary inspiration of the Scriptures by the Holy Spirit. Others begin and end with their denominational theology bias and ignore passages that disagree. It is my intention to consider the whole Bible and its scope of God's dealings with the married couple. My belief is that God is the Bible's author and expects us to be "one" in unity (John 17:17-21) and has confidence in His creation to have the "same judgment" (1 Corinthians 1:10) from His Bible. If God is true, then He has given us the means to solve such an important issue as marriage, divorce, and remarriage. With the proper understanding we should be able to please Him and to receive His grace, which is freely offered to all men and women.

➤ **I.4 LIST OF PREMISES FOR MARRIAGE**

A proposition upon which an argument is based or from which a conclusion is drawn is called a **premise**. My key premises for Biblical marriage as designed are given in this list.

FROM AT THE BEGINNING: God Designs Marriage

Male and female

Leave parents

Joined (cleaved) by God [passive on man's part]

Both emphatically are to be "one flesh" [active]

At creation: equal partners

Commanded to populate the earth

Marriage is good

FROM THE FALL

Hardness of heart introduced by man

Husband as head

Wife in subjection

Troubling in the flesh

Birth of children with pain

Land cursed

Design is perverted

Murder

Polyandry introduced

FROM FLOOD

Creation Law continues

Hardness of heart continues

Noahic covenant introduced

Marriage design reaffirmed

'Ervah (Hebrew) condemned with Ham

Patriarchal dispensation worship

Cuneiform customs practiced by Abram's family

Egyptian customs contrasted

FROM MOSES

Creation Law continues

Hardness of heart continues

Noahic covenant continues

Mt. Horeb covenant & Moab covenant added, etc.

Love God; love neighbor confirmed

Marriage design reconfirmed

Morality legislated including divorce

Temporary shadows in Moses

Polyandry

Levitical sacrifices

Levitical priesthood

Levitical ceremonies excludes *tame'*(Heb.)

Meat

Separation between Jew and Gentile

Washings

Worship prescribed

Holy days

Sabbaths

FROM CROSS

Noahic covenant continues

Hardness of heart continues

Temporary shadows of Moses nailed to cross

Levitical laws

Polyandry loosed

Christ's new covenant

Effective from Pentecost

Love God; love neighbor reconfirmed

Creation law continues

Morality from Moses reconfirmed

Marriage design reconfirmed

Divorce and remarriage reconfirmed

One husband; one wife

And finally, but most important is the following truth: "*For I the LORD love justice; I hate robbery and wrong; I will faithfully give them their recompense, and I will make an everlasting covenant with them*" (Isaiah 61:8, ESV). Contrary to speculators and philosophers, God **does not** and **has never condoned** injustice or sin in or outside of marriage. "*Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people*" (Hebrews 10:30; Deuteronomy 32:35, 36). This includes administration of God's Law: Jesus to the teachers, Pharisees, "(You) *have neglected the weightier matters of the law: justice and mercy and faithfulness*" (Matthew 23:23b).

I.5 CHRISTENDOM'S VIEWS ON MARRIAGE

The Western Catholic churches [Roman Catholic] believes that marriages are sacraments and "indissoluble" for all reasons including sexual sins. Since the Middle Ages they have adopted a doctrine to annul marriages to accommodate its members.

The Eastern Orthodox churches [Eastern Catholic], who severed relations with the Western division during the Middle Ages prior to the Reformation Period, accept Jesus' exception in prohibiting divorce. They have included adultery along with other reasons for divorce and allow remarriage.

The reformers rejected the sacramental nature and the absolute indissolubility of marriage. **However, the reformers never agreed on the legitimate grounds for divorce.** See [Appendix on history](#).

I.51 PROTESTANT VIEWS ON DIVORCE

A summary of protestant views on divorce, and remarriage can be divided into four major beliefs.^{xi}

(1) One view considers **divorce a sin** for any cause. Remarriage compounds the sin.

(2) A second view concludes there may be **valid reasons for divorce**, but finds no biblical basis for allowing someone to remarry (even if adultery has been committed).

(3) The "standard" Protestant view is that the Bible **allows divorce for adultery only** (some also will include desertion) with the subsequent right to remarry. They argue that divorce for anything besides adultery (or desertion) does not allow either party to remarry. This view is called the "majority view" or "adultery only view." The restrictive "betrothal view" is kin to this view. The "betrothal view" **defines** "fornication" as "single person illicit sex" only which cannot refer to "adultery". Since "fornication" can only refer to a single person sinning, it cannot be "committed" after marriage. Adultery of one of the spouses would **not permit** a divorce.

(4) A fourth view believes that divorce and remarriage can occur in the case of adultery and desertion, physical abuse, alcoholism, cruelty, and serious neurotic conditions, among other things. This may be called "the pragmatic view." The reformers Martin Luther, Huldrych Zwingli, and Martin Bucer may be said to have held this view. Those that hold this view are probably more tolerant and accepting toward divorcees. A point has been made that though the official doctrines of churches may be one of the first three, pragmatically, they all generally follow this fourth pattern.

Summarily, these views appear to be predicated upon an erroneous interpretation that Jesus changed the marriage laws of the Law of Moses in His "Sermon on the Mount" and later in His confrontation with the Pharisees while on His journey to be crucified in Jerusalem

- i June 25, 2011. <http://marriagemadeinheaven.org/>. Accessed 11/4/2014.
- ii <http://www.reasonablefaith.org/barrow-and-tipler-on-the-anthropic-principle-vs-divine-design#ixzz2zr3eHgfD>. Accessed 4/24/2014.
- iii <http://www.creationresearch.org/crsq/articles/35/astrodesign.htm>. Accessed 4/24/2014.
- iv <http://www.icr.org/creation-design/>. Accessed 4/24/2014.
- v <http://creationdesign.org/english/comparisons.html>. Accessed 4/24/2014..
- vi Ibid.
- vii <http://www.pawncation.com/2013/02/11/12-animals-that-mate-for-life/12>. Accessed 4/21/2014.
- viii <http://en.wikipedia.org/wiki/Apologetics>.
- ix <http://www.firstthings.com/blogs/firstthoughts/2011/08/31/was-the-apostle-paul-married/>
- x <http://gospelminutes.org/marriage.php>. Accessed 11/30/2013
- xi H. Wayne House. *Divorce and Remarriage: Four Christian Views*. <http://www.amazon.com/Divorce-Remarriage-Christian-Spectrum-Multiview/dp/0830812830>