

First Corinthians 6:19-7:16 Part 2

By Charles Feinberg

Charles Feinberg:

If some of them say well I'm going to be on a field that is very very serious, I'm not gonna be married. That happened with Mary slicer of Caliber you ought to read her story. She has something as they say out of this world what a marvelous marvelous person of God she was and they honored her. Read her story and how she was honored by the Crown of England. People like that, marvelous.

Oh there's got to be such a choice to remain unmarried for God's work not just willy nilly or just to have something to boast of. Let the husband fulfill his duty to his wife likewise. Also the wife to him. There's got to be a mutual subjecting of the one to the other. Else there can be no true harmony in the home. Suppose a person says Oh I'm having a terrific time in marriage. Oh you are. Yes. Oh everything I say my wife does. Well do you ever consult her wish? No, why should I, why should I. I don't want to. I, all I want her to do is to say yes. As I've said before on this broadcast if you have two people living in a home and one is always saying yes to the other it is a case where one of them is unnecessary, there's gotta be a mutual subjective. And what does it mean here fulfill his duty? That means all the relations in the family. Some men say, "Well, I'm gonna love my wife I'm going to do my marriage duty when I think it is." And the wife may say that too. That's wrong. That is wrong and Scripture tells us no man has that right over his body. Here it is verse 4. The wife does not have authority over her own body regardless of what he thinks. No no no. And that is where so many marriages break down. They're married and they act as if they're single, that's wrong. If you wanted to have all the say so over your body lady you should never married. Man, young man, if you wanted to call all the shots and make all the

decisions as to the use of your body you should never have married. Complaining that the husband fulfilled his duty to his wife and likewise also the wife to him.

Well, you're saying fulfill his duty. We were just saying responsibility, let him render his duty to his wife. The wife and he explains the wife doesn't have authority over all body but the husband does. Likewise, also the husband doesn't have authority over his own body but the wife does. And you know what. You allow someone to treat a gentleman's wife in an unseemly manner. Do you know he will take that harder than if he's been insulted himself. It hurts him worse than if something has been done to him because that body of his wife is esteemed. It belongs in a very real sense to him and his body belongs to her. Oh yes, some things that a husband may have forgotten long long ago. Somehow the wife still feels heard about it. Why. Because that person belongs to her in the nearest and dearest and closest relationship on Earth. I repeat there's got to be a mutual submission of one to the other, else there can be no true harmony. They should be zealous to maintain the marriage rights. There are marriage rights. You say what are they? My dear friends, Christian books by the multitudes are out. You can find it in any good library, not trashy stuff, not pornography God preserve us, that stuff isn't even fit for the trash can. Let's be zealous to maintain the marriage rights of each other. If you don't know what they are, go to a counselor. I never marry anymore. I used to. I never marry a young couple. But what I tell them to go to a godly ministry. That was so when I married every one of my children, my two sons and daughter. I had them go to godly ministers to be counseled. And they did there's mutual responsibility and regard.

Some time ago we've hear that an English paper carried a picture of a dear old woman propped up in an easy chair with a sweet faced parish lady visitor sitting beside her like a deaconess of our day. Visitor asked her, "And was your husband good and kind to you during

your long illness?" "Oh yes miss. He was just so kind. He was more like a friend than a husband." My dear friends that was no compliment. No a husband should be more kind than a friend. But she's certainly certainly had a wrong view. Rather humorous view of what was expected or what was the order of the day.

Paul goes on, "Stop depriving one another that means of your proper marriage rights. Stop depriving one another except by agreement for a time." Notice if there is deprivation, if there is denial of one over against the other. It got to be by agreement. You both have to agree and it can't be open ended. Why were you married if you want to live a celibate life both you? Know by agreement for a time for a time. Why? Because you want to do something unseemly? No no no. What's the purpose? Listen to the marvelous goal because you think something for a specified time is even more important that you may devote yourselves to prayer ha then it is. But it's got to be by agreement. And only for a time that you may devote yourselves to prayer and come together again as normally husband and wife lest Satan tempt you and he can't because of your lack of self-control, definitely. Only under certain specific conditions should the husband and the wife consider a state or condition where they are separated from each other. You said well what about men who are out in the field preaching. He dare not go there even in the Lord's work if it is contrary to the consent of the wife. Yes. Well suppose she won't give her consent. Then he better get on his knees and pray more and more that she can see the same need that he sees, but don't go there regardless of what she thinks it's got to be. The Scripture says so. Mutual consent of course it's all the worse if there there's that denial and they're still living in the same home sharing the same table, and all the rest of marriage right. It must be by mutual consent.

Secondly, for a limited time please. Oh I wish you would write these down. By mutual consent. Secondly for a limited time and thirdly for spiritual purposes. I say it kindly. I say it

kindly but I say it as emphatically as I know how. Those who advocate that a husband and wife and some cults do and don't tell me they don't. Those who advocate that husband and wife live separately as many couples do are advocating that which Satan can and will use to the full to tempt them and to make them sin so that the very angels weep. That's the direct opposite for which marriage was instituted of God. If you meant to be separate then why didn't you stay separate in the first place? Why did you bother in the first place? And then verse six. "But this I say by way of concession not of command." Now that doesn't mean that the words of Paul are not inspired. He's just saying that this last statement may not work out in every case, there are many cases where this arrangement would work confusion or disaster. Some people feel they're glorifying God more by going to church than they are by staying home with the children. The opposite is true. As I've said God found the home before he found founded the church. Marriage places great responsibility on the parties who have contracted it. The spirit allows Paul to speak this word a permission, but not commandment. It's nowhere commanded that husband and wife should for any time separate from each other. Nowhere commanded, but if that will achieve a certain ulterior purpose spiritual purpose do it.

Now here is the last word of this mutual responsibility. Yet I wish that all men were even as I myself am, however each man has his own gift from God one in this manner and another in that. For the sake of the Gospel, Paul remained in the unmarried state though it's more probable as I said that he had been married and was a widower. But now that he is a widower in a single state he found it with all that was upon him and all the privations that he had. Read Second Corinthians. He found that in his case it was better to be a widower. But he doesn't say do what I do. He can't be the last word because the days of stress in which he lived he recommends the unmarried state as well. Remember he's speaking for all and his word is timeless but it's also

timely. He had to be speaking to the Corinthians it must have been something in Corinth. This chapter isn't in Ephesians, it isn't in Colossians, it isn't in Timothy. No. Then you may well realize beloved that there was something in Corinth that condition that called it for, why people can't realize it. There are certain things that are particularly in the Corinthian state of affairs and some things that are timeless every. Man has to recognize his own gift from God. What a word we have. Beloved. What a marvelous truth.

My, I tell you if we had people in our churches that would carry out just the first five verses, the first five verses or versus three four and five. I tell you they would put a lot of divorce cases out of business. They would put a lot of divorce attorneys to doing some other work and I'm not finding fault with those divorce lawyers. Because they treat not only believers but unbelievers as well. My dear friends we have got to see what God has said about marriage. It's not going to be with reading a few more books or a few more consultations and all we have got to have our hearts in such a condition and position where we want God's light on this. Lord, things are going so bad. One divorce in every four marriages they claim in certain parts of our country that's not God's ultimate good. That is Satan entering in and having the advantage. Homes are needed. God has in mind in eternity family circles unbroken family circles. Don't let anything Mar yours. God help you seek out the word of God and counsel from godly men who know the word.

Announcer:

The talk you have just heard is one of a series of messages from the book of First Corinthians Taught by Dr. Charles L. Feinberg. The third and final talk on this course that will begin in just a few moments. These messages were originally heard on the new standard for living radio broadcast produced by Luckman Bible ministries translators of the New American

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If you would like more information about this unusual Ministry of Bible translation and publication. We invite you to write to us at new standard for living post office box 5 9 9 9 Sunny Hills California 9 2 6 3 5. By the way study notes for this series are also available free from the same address. Now here is Dr. Feinberg with his next message in this series from First Corinthians

Charles Feinberg:

Friends as we greet you around your radio, around the word of God we're in first Corinthians chapter 7. Those of you who've been following so good to have you studied the word with us each time of the broadcast the first seven verses we entitled mutual responsibility and that's the heart of that section. Now we come to the next four verses on divorce, divorce. That serious serious matter that is tearing away at the very moral fiber of our country, and I'm sorry to say has entered in so many many times in to our churches even in to our pulpits so many men who know the Lord we have no reason to doubt their salvation have either been divorce are in the process of being that. Beloved we've got to get back to the biblical truth. Now verse 8. "But I say to the unmarried and to widows that it is good for them if they remain even as I." Remember it's always in view others 26 in view of the present distress verse 35. To secure undistracted devotion to the Lord. That's that double headed purpose. He says, "Then it's good for them if they remain even as I." Marriage couldn't be good for everyone if they have a call of God to remain unmarried and unmarried state can't be good for everyone then the human family would not go on. Each one has to see his calling and there in Corinth we have to the unmarried widows, what is he saying? It's good for them if they remain even as I, but if they do not have self-control is an important feature their natures are of that type. Let them marry for it is better to marry than

to burn. It does not mean to burn in eternal perdition. We're going to see but to the married I give instructions not I but the law that the wife should not leave her husband. But if she does leave let her remain unmarried or else be reconciled to her husband that the husband should not send his wife away. Now in versus eight or nine, he recommends his own condition but he's not making it a hard and fast rule. As far as he sees there and it could well be even in our day because our day is certainly a day of great stringency great distress trouble as times would come we read in the New Testament Epistles and certainly we're right in the midst of right as the followers would say slap dab in the midst of them. But he says I say to the unmarried and the widows. And it is, there are cases where this would be good for them the normal state of course is marriage. But I say to the unmarried and widows that it's good for them if they remain even as I.

Then he says. "But if they do not have control." Notice how the statement is tempered by that which takes into consideration one's own physical makeup. Someone may say. Well it's that 8th verse, it doesn't even take into consideration that I would love to have the warmth of a home I'm a widower or I'm a single person. Why does Paul say that for me, an unmarried person or one who has been married I'm a widower or the lady says I'm a widow or the young lady says I'm married. Why does he say it's good for them to remain like that?" But he says if they do not have control that takes into consideration your make up your whole emotional and physical makeup. If they do not have self-control let them marry. Now it's not putting marriage on a very low level. No it isn't. Better to marry than to burn meaning to burn with passion.

Now 10, here is commandment not merely permission. Verse eight and nine. It's I say but to the married I give instruction, not I, but the Lord. This is a commandment, not I but the lord. Oh you mean all those other times, it wasn't inspired. No no. They are inspired. Where Paul is giving an option. But here he says he's giving instructions and he says it's not I that I'm saying

this but the Lord already said it. Meaning the Lord Jesus that the wife should not leave her husband. Now where did he say that? When it says Not I but the Lord you have a right to go back into the Gospels and find out where it is. And here it is. He says it's not a word of commandment issuing from me. Here's commandment, not merely permission. You've got to make those two different interpretations. It's not a word of commandment issued from him but one that has previously been set forth by the Lord Himself Matthew 5:31 and 32 which reads and it was said whoever divorces his wife let him give her a certificate of dismissal, that's in Deuteronomy. Deuteronomy 24:1 and 3. But I say to you that's what Moses said Our Lord said. But I say to you that everyone who divorces his wife. Moses was lenient with them because of their hardness of heart. But now they have more revelation, they have more truth. They have more instruction with the word of God. I said. Everyone who divorces his wife except for the cause of on chastity, except that she has gone off and started another relationship, exactly like a marriage relationship. Ah, that breaks the marriage makes her commit adultery and whoever marries a divorced woman commits adultery. That is to say a divorced woman, divorced except for the cause of unchastity, then that one commits adultery.

Now, Matthew 5:31 and 32 in the 19th chapter of this same gospel. Watch it 19. You have your Bibles open to the 19 chapter. We're going to be reading verses 5 and 6. Again, the matter of marriage came up. They asked our lord, they wouldn't bypass an important a question as that. While he was here on earth they want to get a definitive authoritative answer. Notice what he says in Matthew 19:5 and 6. For this cause a man so leave his father or mother this is from Genesis 2, a man shall leave his father and his mother and shall cleave to his wife. There's got to be a leaving and a cleaving. Some people cleaved to a wife but they forget to leave the father mother. And the wife always feels that she's the third one to the party that's wrong that's

wrong. She is a party of the first part for this cause eventually with father mother and she'll cleave to his wife and the two shall become one flesh. Consequently, they are no more two but one flesh. What therefore God has joined together let no man separate by committing adultery. That's the way it's said, don't you do that.

He gives just one change that permits the innocent party in the 19 chapter he gives just one change which permits the innocent party in a divorce to marry again according to Scripture. The following verses show that in an age where men were hardened and cruel the Lord permitted divorce, in the time of Moses. Says for the hardness of your heart. He allowed that as much as deliberate the hated wife as anything. They were not softened in their sensibilities as has been the case with the coming of the gospel. She was allowed to go back to her people but in the age of the church when men who are redeemed by God are indwelt by the Spirit of God that is not the order of the day just to give her a bit of divorce meant. Some thought well all that's needed is for the wife not to shoot the husband in a matter of preparing his food or the like. The story has been told it certainly was probably in a jocular fashion but not something to joke about. Man said I just had I just had to divorce my wife. I know she adored me but I didn't want three burnt offerings every day. She burned all my meals. Well that's ridiculous. She was allowed to go back to her people. It can't be on just any flippant reason or excuse. That's not to be the order of the day day. The sin of adultery dissolves the marriage relationship according to our lord and the marriage after that is not considered adultery that is for the innocent or the injured party. I know it's difficult to find out who is innocent or injured but you have it there in Matthew 5 except for unchastity. Then verse eleven, but if she does leave if the wife does leave she is not to leave her husband. But if she does let her remain unmarried or else be reconciled to her husband that the husband should not send his wife away. The wife is not to leave the husband but if she does

this she could do when he is brutal, if he is vile, if he is corrupt in character, she can't decently live with him. She is threatened and all what a day we're living in. It's coming out more and more. This wife abuse and I say it. I will not retract it any man that takes it upon himself to beat his wife isn't worthy of the marriage for whatever reason. If he loses himself to such an extent that it even lifts a finger to his wife in abuse he's not worthy of marriage. The wife isn't the leave the husband, but if she does. If she can't live with him if he's a drunkard. If he is of the type where you can't live with him she is not to be divorced and remarried.

A lot of folk have failed to realize that in this chapter they're not just two options. Married or divorced. Oh no no no. There's a third one, separation. What law calls separation from bed and board? She can remain away from him. She can get even in our country a legal separation. She's not to divorce him, she's not to remarry. Too many people I say fail to realize there are more possibilities than just marriage or divorce. There's a possibility of separation and that's what's spoken of here. Now, if she has cause after that for divorce then she should do so according to the New Testament standard. But what's the purpose of separation. The Bible doesn't put that up as a norm that she should go off and remain separate and he remains separate it so that she may be reconciled to her husband. Ha that's the reason. It makes it easier when another marriage has not come into the picture. You notice the not mentioning here immorality is the reason she left him. She's left him for another reason. He's not a person that's livable. He's brutal or he's vile he's corrupt in character he loses himself he's a he's filled himself with drugs or with liquor and the like. He hasn't broken it by adultery but she's to remain away from him, suppose they have children and he's so abusive to the children. He almost kills them they laid up in the hospital she's got to take those children and separate from him. And the court when it's all settled should give the children to her. If that be the case, but she is not to make it harder to be

reconciled by marrying someone else because she didn't leave him in the matter of divorce.

Divorce is only on that one ground.

Now versus 12 to 16 we have the cases of mixed marriages. What do we mean by mixed marriages but to the rest I say? And when I say mixed marriages that's not in the area of racial marriages, that mixed marriage racially. The Bible doesn't speak to that question at all and we have no right to inject it here. But the rest I say when it says mixed it means mixed as the faith, believer an unbeliever. But to the rest I say not the Lord. And what does that mean? Then it's not authoritative? No he says you can look back in the words of our Lord Jesus and you won't find it there. But the Lord the spirit is telling me to say this to give the added amount all of revelation, an added amount of truth so that the word of God will cover all the cases. Some of the cases where the Lord wasn't asked about it, that's what he means. But to the rest I say not the Lord that if any brother has a wife who is an unbeliever. Now he's the believer and she is an unbeliever. There were those cases just as there are today. What do we read? And she consent to live with him that he had not sent her away. On this, he is speaking a word that the Lord didn't definitely command in the Gospels. This is not speaking please of conditions in Israel. But when Paul is speaking to gentiles it was common in those days for one in the family to be saved and the other not. In Israel when a Jew married a pagan. She had to be put away as unclean, unclean from the congregation of the lord. Read the books of Esther Nehemiah where the foreign wives had to be put away.

After a while there would be pollution in the nation through these pagan bringing their idolatry. That's what happened with Solomon when he brought in so many wives, God didn't want that. He wanted to keep the line clean. The channel for the coming of the Messiah the Lord Jesus Christ. But under grace, hear me, where we are if the unsaved wife wishes to live with her

Christian husband. Now, what's happened? They both were Pagan, they both came into the relationship as unbelievers. In the meantime he by the grace of God, message got to some way we're not told but he becomes a believer. The same condition would be if she became a believer and he still remained Pagan. But if that unsaved wife wants to live with her Christian husband, sometimes she'll say oh you're too goody goody I don't want to live with you you make me feel so uncomfortable. And so low morally and all. She may not want to live with him, but if she wants to live with a Christian husband he has to live with her and seek her out and try to be the means of our salvation. That's the important part. It's so necessary to observe Second Corinthians 6:14 however and I am turning to that right now and I trust you have your bible with you so that you can turn to a too.

Now this passage here does not contradict what Paul says in his second letter to the Corinthians. Do not, I'm reading verse 14 of second Corinthians 6 and how many times I've used that in my ministry in counseling and I'm sure numbers of you have to even if you are not in the ministry. But I believe it. Do not be bound together with unbelievers, that means in the marriage joke. For what Partnership have righteousness and lawlessness are what fellowship has light with darkness. Suppose a husband and wife been married for a few months and he finds out and she finds out and they're both believers even that she's quite one to spend money loosely as if money is going out of style and he's working hard to build up the home. My, what kind of a harmony could that? That's not gone for Divorce of course but similarly an unsaved person whether they realize it or not are under the domination of Satan in a way that the believer is not. The believers in drop of the spirit of God. Well that unsaved one was a man or wife can't have the same motivations of the other. So don't be bound together with unbelievers, you're gonna be running in

opposite directions. And I've often said to my students nobody in the world can ride, even in a circus, nobody can ride two horses at the same time if they're not going in the same direction.

Here, one's bound with an unbeliever, what partnership does righteousness have and lawlessness? What fellowship does life have with darkness? Or what harmony has Christ [inaudible], that's Satan or what has a believer in common with an unbeliever, one going straight to heaven the other going straight to perdition or what agreement has the temple of God with idols where the temple of the Living God. Just as God said I will dwell in them and walk among them, I will be their God and they shall be my people. God has given us this, but if that hasn't been known or even overlooked this word now applies. If Second Corinthians 6:14 was definitely adhered to. They didn't marry an unbeliever when one of them was a believer you see Second Corinthians 6:14 is definitely authoritative, so is this. Now, evidently in the book of 1st Corinthians and the seventh chapter we have a condition, not as in 2nd Corinthians 6, we have a condition when there were both unbelievers and then one got saved, whether the husband or the wife. Now here is the situation in verse 13. "And a woman who has an unbelieving husband", see, twelve is the brother who has a wife who is an unbeliever now a woman it could be the other way around. She has a husband who is an unbeliever and he consents to live with her that are not send her husband away.

Do you see the point my dear friends? God is not in the business of multiplying broken homes. Divorce cases because in so many other cases in practically 99 percent of the cases there's been a child in the home. And if anything is sad and destructive of the very fabric of society it's these homes where the children are the awful beneficiaries, the awful awful victims is the word of a broken home. They have their love to the father and the love to the mother and they're just torn apart. Some of them I've known of cases where the situation was so bad the children lost

the power of speech, couldn't speak, they were so torn up. The situation was so impossible. Now, if that woman was unbeliever and the husband was an unbeliever and then after marriage she becomes a believer and he consents to live with her he doesn't say you're so holy, I can't live with you. Let her not send her husband away. In other words no divorce. The same holds good, the other way also as we saw in verse 12. Now verse 14, "For the unbelieving husband. Oh how this verse has been mishandled and may have committed on it the unbelieving husband is sanctified through his wife. That means believing wife and the unbelieving wife is sanctified through her believing husband, otherwise your children are unclean. But now they are holy." I think that verse has given more people difficulty than almost any other one in this passage. What in the world is Paul saying?

Here it, He says the reason we indicate that if one of the marriage partners is an unbeliever the other one is to stay with him. Why, what's the advantage? Well here it is. The unbelieving wife of the unbelieving husband is sanctified. Oh you mean they get saved. Oh no no no no no that's not it. And that the children who would be unsaved are now becoming Holy. No. You have the picture here of Ezra 10:3, they had put the wives and children away in that economy, but in the New Testament economy we find, follow me very carefully beloved, that once a man has married a Christian wife he is an unbeliever or if she is an unbeliever and she is married a Christian man he the unbelieving one who is married a Christian wife stands in a special and peculiar relationship to God through His saved wife. And the other is the same to. God wants a whole family for himself. Marriage was instituted to glorify God. Ultimately, Ephesians 3 says, "The father in heaven after whom though every family on earth is named." There is a God the Father God the Son and God the Holy Spirit. There is a threefold unit in the Godhead. And so here the three persons are in one Godhead, deity. So marriage was instituted to

glorify God only. God doesn't want broken homes and what am I saying in plain English. I'm saying that if there be one unbelieving spouse, the believing one if that one consents to live with them and the picture here is that that's the preferable way that unbelieving spouse should be lived with the believing spouse should stay with him or stay with her whichever one is unbelieving. Why? Because they are sanctified not saved and set apart in the way sanctified was said earlier in this epistle but they are put in a special and peculiar relationship. Let me repeat. Once the man has married a Christian wife he stands in a special and peculiar relationship to God through His saved wife. God has a concern that she has the saved one should exercise herself to leading him to the Lord somehow, that's the point but if the unbeliever will not stay with the saved one there's nothing to be done. It has to be allowed to depart. But remember that 14th verse. Otherwise your children are unclean, but now they are holy means they are the same word they are set apart in a special relationship. For the sake of the children separation and divorce should be avoided like the plague. During a war the incident was told of two children a boy and girl whose parents were separated or divorced. They were living with another party. One of the children said to the other one day in the presence of friends you know Daddy's is coming to see us today.

The other said wouldn't it be awful if daddy and mother came the same day. What a tragedy. What a tragedy. What have it is wrought in the lives of children. It's enough to make the angels weep. Let's remember once individuals have married and brought children into the world. They are not scott free to just do anything they want. They've got to take into relationship the other party in the marriage and they certainly certainly must take into account the children. If the unbeliever will not stay with the saved one.

You just can't bind him. You just can't tie him up with chains and says Paul verse 16 for how do you know oh wife whether you will save your husband or how do you know husband whether you will save your wife. Meaning. How do you know but what God may use your godly life to win the unsaved one, by following these wise words of God. Salvation may come through prayer to the unsaved partner, oh friend. Pray. You probably know cases in the number, great number and how you wish there would be a united home. Pray, be of help. Show them this passage not in the high and mighty way but in real love and concern. And may the Lord abundantly bless your home for His Glory.

Announcer:

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