

MARRY IN THE LORD

INTRODUCTION.

- A. Scripture texts: **1Corinthians 7:39; 2Corinthians 6:14-18**. From Roy H. Enoch (03-28-1993).
- B. Many treat marriage in a frivolous way by following emotions rather than in sound judgment.
 - 1. They do as they "feel like" rather than do as they ought.
 - 2. They treat serious incompatibilities as though they were not important.
 - a. Great differences in cultural backgrounds will hinder.
 - b. Great differences in wealth are stumbling blocks.
 - c. Wide variations in education may create difficulties.
 - d. Great differences in religion usually create difficulties.
 - 3. Some say that "he can go to his church and I can go to mine."
 - a. "We will work it out as we go along."
 - b. "We truly love each other -- Love conquers all."
 - c. But divorce occurs about three times as often in religiously mixed marriages as those with the same religious conviction.
 - d. When they do work out their religious differences, it takes, on the average, five years to work out the differences, and the most frequent solution is to leave religion, or go to another church different from either.
 - 4. At the beginning of marriage when it is the most vulnerable, they are divided in the one area that should give them the greatest support: their religious devotion to God.
- C. In the OT and NT the figure of husband and wife is used to describe the relationship between God and His people.
 - 1. Isaiah promises a new name in the image of our being married to God. Isa. 62:2-5
 - 2. Paul describes the church's relationship to X by describing a husband's relationship to his wife (Eph. 5:22-27).
 - a. If the unbeliever cannot be married to X, why would a believer choose to be yoked to an unbeliever?
- D. Let's examine what the scriptures say about marriage for the people of God.

I. IN THE OT, GOD WANTED HIS PEOPLE TO MARRY HIS PEOPLE.

- A. The consequence of religiously mixed marriages is shown in OT (Gen. 6:1,2; 28:6; Deut. 7:3,4).
 - 1. Solomon thought he was so wise that this instruction did not apply to him (1Kgs 11:1-4).
 - 2. In the days of Ezra the children of Israel married those of other religions and they had to send them away (Ezra 10:10,11).
- B. The NT also teaches that the Lord wants His people to have the closest associations with brethren.
 - 1. See 1Cor. 15:33; 7:39.
 - a. The virgin did not usually have a choice in marriage.
 - b. The widow could choose her mate.
 - 2. Paul claimed that he had the right to have a Xian wife (1Cor. 9:5).
 - 3. James warns that friendship with the world is enmity with God (Jas. 4:4).
 - a. Seek Xian friends and activities: attend all Bible classes, and church activities; attend Xian youth camps; attend Xian college or one that has an active campus ministry.
 - b. If "one wants to be a friend of the world he makes himself the enemy of God."
 - 4. Paul warns against any kind of yoke with unbelievers (2Cor. 6:14-16).
 - a. The KJV uses "unequal" to translate the Greek word *heteros*; to yoke up differently, i.e. (figuratively) to associate discordantly.
 - b. Vine: "*heteros* - another of a different sort" (heterosexual does not mean unequal sexes, but different sexes.)
 - c. Paul is commanding Xians not to yoke themselves with those who are different: unbelievers:

- What do righteousness and wickedness have in common?
 - What fellowship can light have w/ darkness?
 - What harmony is there between X and Belial (Satan)?
 - What does a believer have in common w/ an unbeliever?
 - What agreement is there between the temple of God and idols?
- d. The more worldly we become, the more difficult it is for us to see how bad it is to be friends of the world.
 - e. The more spiritual we become, the less we want to associate with the world and desire Xian associations.
- C. Even secular marriage counselors and human behaviorists recognize the importance of harmony in religious convictions in strengthening marriages.