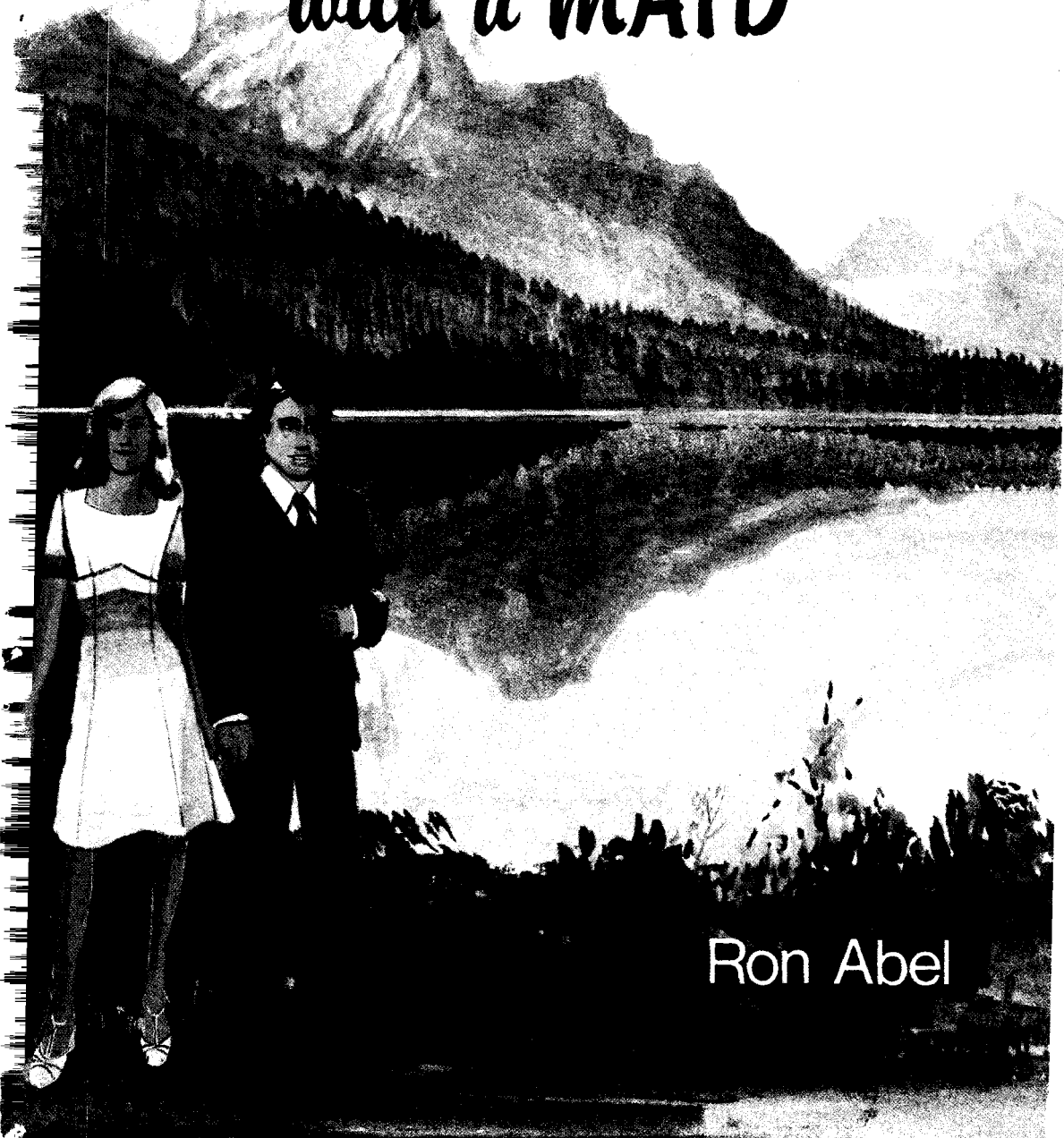


'The WAY of a MAN with a MAID'



Ron Abel

'The WAY of a MAN with a MAID'

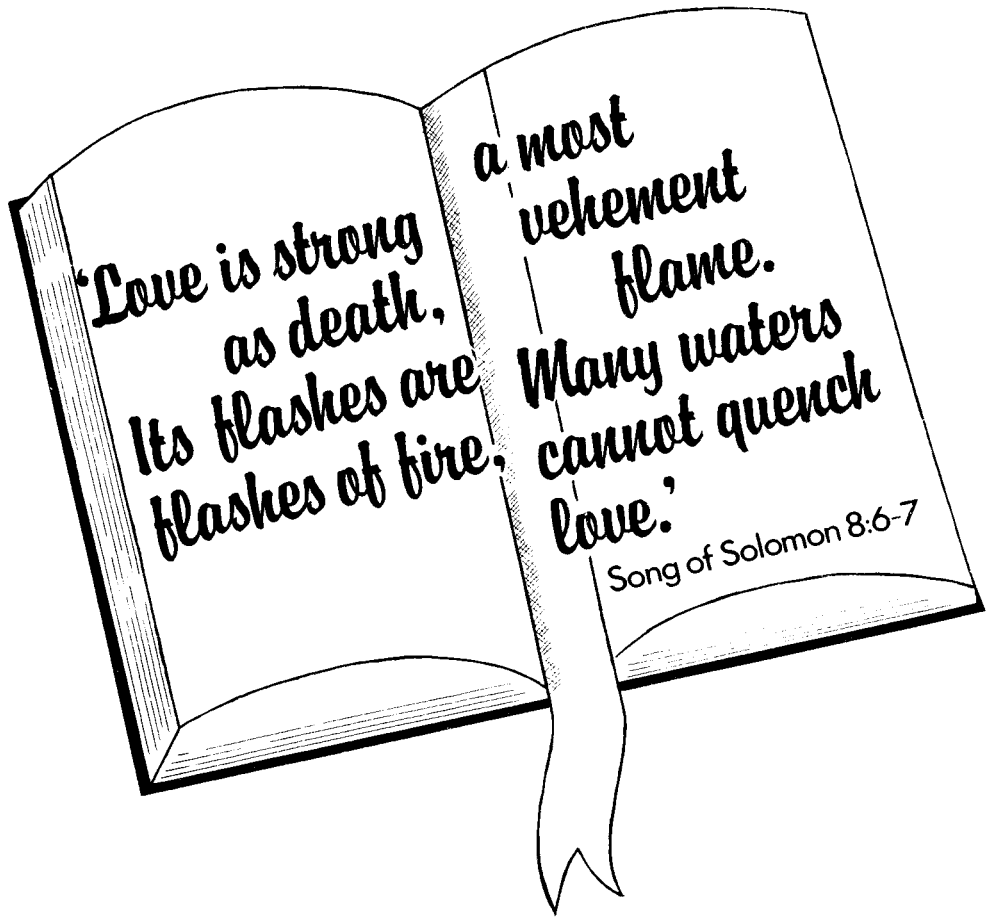
Ron Abel



Christadelphian Scripture Study Service

17 Braemar Road, Torrens Park, South Australia, 5062

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‘Love is strong
as death,
Its flashes are
flashes of fire.’

a most
vehement
flame.
Many waters
cannot quench
love.’

Song of Solomon 8:6-7

PREFACE

The Committee welcomes this short work upon a vital subject. We commend it heartily to every young Christadelphian as excellent advice on matters commonly met in their age group.

Being released into our society from broken marriages are tens of thousands of disillusioned and, often, distressed children and commensurate numbers of confused and disenchanting parents. To an ever-increasing degree, men and women care for no-one but themselves. Contracts entered into in solemn understanding, so often end in rupture because of trivial matters of discontent. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" When the rest of their lives are lived in fleshly satisfaction, it is not unexpected that the sacrifice, humility and selflessness required of couples for family life cannot be found in time of need. So countless numbers split up, with the children and possessions of marriage distributed about as the law and circumstances require. And who can measure the loss in spiritual and moral terms?

The Christadelphian Brotherhood lives in this world. Every member is exposed more and more to this new trend. We can so easily lose our horror of ungodly and immoral attitudes to courtship and marriage. There is, in fact, concern at increasing instances of marital problems in our own ranks; we are not unaffected by the worldly trend.

Bro. Ron Abel has put the emphasis in the right place. Marriage principles are found in the Word of God; let us get back to them. Furthermore, marriage is based on courtship as a building is based on its foundation. Courtship is an important matter and occupies some of the most joyful years of life. It is there that we must ensure sound and wholesome principles. Let a young couple take time to learn and appreciate the proper purposes of marriage as revealed in the Word of God, and a sound marriage will surely be made. It is there, at courtship, that parents and children must put in effort. If our young people are to choose sound partners they must know what qualities to look for. They must be educated in Divine things and see issues as God sees them. Parents should not promote or ac-

quiesce with romances that run counter to these principles. Important results come from small and early beginnings.

Let us be quite sure about our position. The Brotherhood faces enormous forces of evil today. Only in the family unit can those pressures be met. Let the Word of God rule there, and love and faith will dominate in the homes of the generation to come.

“That our sons in their youth be as plants full grown; that our daughters may be as pillars cut for the structure of a palace” (Psalm 144:12 RSV).

We warmly promote this interesting book to the Brotherhood of Christ, seeking the Divine blessing upon its path.

Heartily in the love of the Truth,

THE COMMITTEE.

Christadelphian Scripture Study Service
17 Braemar Road,
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December, 1980

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FOREWORD

There are probably no greater tests of discipleship than those posed by courtship and marriage. The “way of a man with a maid” can bring to mortals great happiness and fulfilment, or great bitterness and, in later years, regret and remorse. As a teenager, you are faced with choices which are lifelong in their effects—at a time when, perhaps, it is difficult to draw on experience to “see down the road.” One can be very ill-equipped to make the right decisions.

Christadelphian parents can be of great help along the way to the Kingdom, but ultimately, whom you court, where you go, your standards of decency, and how you spend your time, are decisions which you must make. No parent can exercise complete control over these areas at all times. Having well-intentioned parents, as did Dinah (the daughter of Jacob) and Samson, did not make them immune to the strong pull of their natural desires. Men—great men who stood valiantly with their God against the armies of the alien—became pieces of putty in the arms of women. It is probably equally true that many a woman has become a piece of putty in the arms of the wrong man. It requires strong convictions and well-founded principles to keep heart and head together during courtship. These notes put the emphasis on the **man's** responsibility even when a similar case could be made for the woman. This follows the pattern of Scripture (1 Tim. 6:11; 2 Tim. 3:17; Col. 3:10; Rom. 6:6).

Little help can be expected from school friends—the peer group. Many students are the product of the Dr. Spock child-rearing practices of their parents, and many others have adopted the situational ethics of modernistic clergymen—(nothing is absolutely right or wrong—it all depends on the circumstances). The result is the “**now**” syndrome teenager—I want it and I want it now. Educators have spoken of the 70's as the “me” decade. The fruits of this thinking are evident everywhere. Within the schools there are plenty of pot-smoking students whose apparent interests are beer-drinking, partying and lust. Curricular materials reflect the

avalanche of sensual and pornographic books. These have enshrined the contemporary morality with novels classed as "literature" which, it is said, "portray reality". A few years earlier these books would have been thrown into the garbage as smut. It is indeed difficult to pass through the educational systems of today and remain uncontaminated by what the Apostle Peter calls "the corruption that is in the world through lust" (2 Pet. 1:4).

There is a better way than the world of divorce, separation, common-law living, broken homes, unloved and unwanted children, but it is reserved for those who aspire to a Godly way of life. This booklet sets out the case for a Bible-based, God-loving morality, in which virginity is a thing to be cherished and the fear of God something which is for teenagers as well as middle-aged "straights." God has never given us any precept or commandment which is not for **our own benefit** to keep, "having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Courtship is a time of patient waiting. When the right partner is found and the feeling is "I can't live without her," a period of blending takes place, and a zest is imparted to most of life's activities. No doubt this was part of the wonder which Agur associated with "the way of a man with a maid" (Prov. 30:1, 18, 19). In the Song of Solomon it is put this way: love is like "flashes of fire" (8:6, R.S.V.).

When seeking the **right** partner, it is important that infatuation (unreasoning fondness) is distinguished from love. To **love** is to care, nourish and cherish (Eph. 5:28, 29). The wisdom from Scripture is able to provide a sure guide. To the young man it imparts the "discretion [which] will watch over you; understanding [which] will guard you" (Prov. 2:11, R.S.V.). This is the wisdom which enables a young person to learn without having to experience; to discriminate between the pleasures which are short-lived and those which are enduring.

Relationships based on "a pretty face" or often purely physical appeal are short-sighted indeed. Yet today, many teenage marriages begin and end on little more than this basis. While it would be unwise to marry someone to whom you did not feel physically

attracted, this is the pie-crust (so to speak) not the pie. What will hold the marriage together when the “tremendous figure” is graced by 10 or 15 extra kilograms or when time etches its wrinkles on the pretty face?

Marriage is based on something more enduring than physical relationships, important as these are. Accidents may mar the appearance, and diseases like arthritis may cripple. Lifelong relationships are based on the love which is “strong as death” (Song of Solomon 8:6, R.S.V.). In this relationship it is not only a question of choosing the right maid, it is also a question of **your** being the right man.

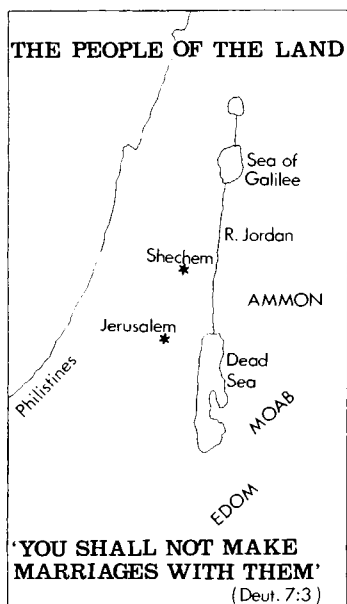
Every disciple should aspire to mirror in married life the relationship of Christ and his ecclesia. This was God’s design in marriage (Eph. 5:31, 32). It is the purpose of this booklet to bring together the Scriptural principles and practical examples to provide guidance in the midst of a very evil world. Greater attention has sometimes been given in articles and pamphlets to what should/should not happen after separation/divorce have taken place. This booklet has been written to **prevent** separation and divorce—to provide help and guidance so that strong marriages in the Lord may be contracted, and that as a community, we may withstand the disastrous erosion of family life currently taking place in the society around us.

*RON ABEL,
Shelburne, Ontario.*

DINAH—A TEENAGER IN TROUBLE

Take your Bible and read carefully and reflectively Genesis 34.

Dinah was the teenage daughter¹ of Jacob and Leah. Jacob's life had been one of considerable hardship. He told Laban, his father-in-law: "Thus I was; in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes" (Gen. 31:40). When he left Laban and journeyed into the land of Canaan he travelled among many settlements of foreign people. Although Jacob was able to say that God "hath seen mine affliction and the labour of my hands . . ." (Gen. 31:42), he feared for his life as he travelled, an unarmed sojourner among city and town people. The events surrounding his daughter brought him grief of mind and heightened the fear he had for his life.



DINAH, HUMBLED AND DEFILED

Dinah "went out to see the daughters of the land" (Gen. 34:1). Why she did this, we are not told. It was the daughters, not the sons which she went out to see. Perhaps the nomadic existence of her family was regarded as too restrictive. Initially such a venture seemed innocent enough, but what follows was to affect Dinah for the rest of her life. "When Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her and defiled her" (vs. 2).

MARRIAGE PLANS GO ASTRAY

Dinah was "seized" by Shechem (34:2, R.S.V.) and actually lived with Shechem (vs. 26), but to what extent was she a willing compliant?²

¹In Genesis 34:4 "damsel" is a translation of the Heb. "yaldah" which means "lass, girl" (Yg). See the use of "yaldah" in Joel 3:3—"they have sold a girl for wine"—and Zech. 8:5—"Jerusalem . . . full of boys and girls playing in the streets . . ."

²The New American Standard Version renders "he took her" (Gen. 34:2) as "he seized her" (as in the R.S.V.). However, the verb simply means "to take" as can be seen by looking up the word in a concordance.

Dinah might have tried to rationalise the sin on the ground that Shechem was “better than many Christadelphians”. After all, wasn’t Shechem the “prince of the country, more honourable than all his father’s house” (vs. 19)? As for his intentions, weren’t these good enough? He intended to marry her; he “loved the damsel and spoke kindly to her” (in the Hebrew it means ‘to make a mark on her heart’). He was prepared to pay anything as a bridal payment or gift because he “had delight in Jacob’s daughter” (Gen. 34:3, 4, 19).

It requires underlining that such conduct **ought not to be done**” (Gen. 34:7). Shechem had “wrought folly in Israel” and defiled a daughter of Jacob. He was to pay for his sin with his life at the hands of Dinah’s enraged brothers, Simeon and Levi.

THIN EDGE OF THE WEDGE

Dinah’s visit to the Hivites became the thin edge of a very worldly wedge. Not only were the standards of morality compromised, but the Shechemites had further designs: “And make ye marriages with us and give your daughters unto us, and take our daughters unto you, and ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein” (vs. 9, 10). To concede to such a plan would require Jacob to violate the principle of separation which God has always required of His people (cf. Gen. 27:46; 28:1, 2). The attitude of God was later set out by Moses:

“ You shall not make marriages with them, giving your daughters to their sons, or taking their daughters for your sons . . . for you are a people holy to the LORD your God; the LORD your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth” (Deut. 7:3, 6, RSV).

The same principle is as true for believers today as it was for those in Old Testament times. The Christadelphian today is holy—set apart (1 Cor. 7:14; Rom. 11:16) and through Christ is Abraham’s seed (Gal. 3:29). Like Dinah, this separation to God can be compromised by seeking social friends at school and work who do not share a love of God’s truth. In matters of friendship and courtship “small” compromises often lead to others. For example, the real intention of the Hivites was set out by Shechem in a

proposal designed to win approval: "Shall not their cattle and their substance and every beast of theirs be ours?" (v. 23). The same kind of deceit was later practised on Joshua when the Hivites pretended to be travellers from a far country with tattered clothes and mouldy bread. Their appeal to pity deceived Joshua into making a treaty with them (Josh. 9). Similarly, a young person must be very careful to see the world and its allurements for all that it is—"the lust of the flesh, the lust of the eyes, and the pride of life [which] is not of the Father, but is of the world" (1 Jn. 2:16).

BAPTISM FOR MARRIAGE?

There are sterling examples in the Brotherhood of spouses who have taught their partners the truths of the Gospel. For each of these the question has arisen, no doubt, whether baptism was about to be undertaken with purity of motives. It is instructive to note that the same issue was at stake in the alternatives given to the Shechemites by Jacob's sons:

"Only on this condition will we consent to you: that you will become as we are, and every male of you be circumcised" (Gen. 34:15, RSV).

This is similar to a Christadelphian teenager telling his girlfriend, "We'll get married, when you get baptised, but if you don't get baptised then I won't marry you."

Although this was a deceitful ploy on the part of Dinah's brothers, they had no business offering covenant relationship (which circumcision signified—Gen. 17:10-14) to persons who did not understand the meaning of the covenant. To do so today would be equivalent to attempting to baptise a person who either did not understand the Gospel or who was not repentant. The only change which could be effected would be the conversion of a dry sinner into a wet sinner. Such play-acting is not baptism.

A curse was invoked on Simeon and Levi for their conduct — Gen. 49:5-7. The incident reveals the low esteem with which they held their wonderfully privileged position in God's holy covenant. God's anger was justifiably shown. Similarly, God's displeasure can only be expected if the covenant is used as a means to satisfy one's own plans.

Even when a boyfriend or girlfriend seems to adequately understand the Gospel, the heart must be right before God. To come to baptism without repentance, is like attempting to enter the sheepfold by another way. Jesus said that man is “a thief and a robber” (Jn. 10:1, cf. Matt. 3:7-9). Love is not being shown by pressuring someone into the Truth. To do so is to help make the person a “child of hell” (Matt. 23:15) subject to a judgment of condemnation. This is selfishness, not love.

Marriage “only in the Lord” (1 Cor. 7:39) is what God expects from His sons and daughters. If you are teaching boyfriends or girlfriends the Truth, you must never pressure them into accepting baptism as a requisite for marriage. Baptism must not be undertaken from peer pressure or pressure from a girlfriend/boyfriend. It requires time and prayerful reflection to ensure purity of motives. A good test could be put this way: “Would you be baptised even if we broke up?” Consider too, the following:

- a) Is the Bible read and studied alone or only when in the company of others?
- b) Is prayer undertaken privately and **regularly**?
- c) Has a real interest been shown in ecclesial activities—the Bible Class, lectures, study days, work weekends as well as the memorial meeting?

The same questions may be asked of boyfriends/girlfriends raised in Christadelphian homes. Baptism is **not** a guarantee for a happy marriage. Many young people seem to think that as long as a spouse is selected in the Truth, nothing can go wrong. Marriage in the Truth is indeed a necessary requirement, but not the only one. Some who begin the race for life eternal never finish—they become drop-outs on the way (see Matt. 13:18-23), and some who are baptised are ill-equipped to assume the responsibilities of providing for a wife and raising children.

SAMSON: THE SLIPPERY PATH OF TEMPTATION

Most of us have weaknesses in our character which require deliberate effort to overcome. For some it may be indecision—the inability to assess all the available information and make a decision. For others it may be the tendency to be too impetuous—jumping into things without enough forethought. For Samson it was a pair of lustful eyes!

Samson was a Nazarite (a provision by which priestly status was assumed by an Israelite, although he was not of the tribe of Levi). He was separated to begin to deliver Israel from the bondage imposed by the Philistines. He was equipped to do this by the Holy Spirit which moved him mightily. But Samson was beset by a very human weakness—a pair of lustful eyes. The man who could tear a lion apart and carry away the city gates of Gaza could not resist Philistine women.

There have been many examples of attractive young sisters whose beauty and winsome personality have caught the attention of aliens as well as Israelites indeed. Similarly, there have been young brethren who have found that **they** could attract Philistine girls as well as Christadelphian ones. The utter tragedy of Samson's life should be pondered very carefully by such. He squandered his great blessings in the pursuit of the stranger "that flattereth with her words" (Prov. 6:25 and 7:5, 21-27).

The events in Samson's life are instructive:

MARRIAGE ONLY "IN THE LORD"

Samson "saw a woman in Timnah of the daughters of the Philistines" (Judges 14:1). Marriage with a non-believer was forbidden for an Israelite (Exod. 34:16; Deut. 7:3, 4). Joshua had warned: "If you turn back, and join the remnant of those nations left here among you, and make marriages with them . . . know assuredly that the LORD your God will not continue to drive out these nations before you, but they shall be a snare and a trap for you, a scourge

on your sides, and thorns in your eyes, till you perish from off this good land which the LORD your God has given you" (Josh. 23:12, 13, RSV).

Despite this instruction, Samson insisted that the girl was "right in my own eyes" (Judges 14:3 mg., cp 17:6). He ignored the pleas of his father and mother—"Is there never a woman among the daughters of thy brethren or among all my people that thou goest to take a wife of the uncircumcised Philistines?" Samson was so infatuated with his girlfriend that he was prepared to violate his Nazarite vow, the principle of separation set out by his God for the nation of Israel, and to ignore the wise counsel of his father and mother. However, things did not work out as planned by Samson. When he went to take his wife she had been given to his best man. Later she was burned to death at the hands of the Philistines (15:6).

A sociologist who studied the Christadelphians made an impressive observation:

"There can be no doubt that the rule against exogamy [marriage with the alien] effectively promotes the individual's allegiance to the faith, and that most Christadelphians are so brought up that the rule operates without them feeling very much constraint. For those who make outside affiliations, a real conflict of allegiance develops."³

This "real conflict of allegiance" is called in Scripture "unequal yoking". It relates to the yoking of two dissimilar animals such as an ass and an ox. The different stride makes for great hardship and irritation for each animal. This is what marriage with an unbeliever brings.

FLEE IMMORALITY

One would have thought that Samson's experience with the Philistine woman of Timnah would have been a sufficient lesson. But such was not the case. Now it was the harlot of Gaza who seduced him. One of the effects of sin is that it supplies its own anaesthetic, so to speak. The more one sins, the easier it becomes.

³Bryan R. Wilson, **Sects and Society: A Sociological Study of Three Religious Groups in Britain** (London: William Heinemann Ltd., 1961), pp. 292-293.

Samson left the harlot at midnight. At this late hour of the night, he evaded a Philistine trap by tearing out the gates and posts of the city and leaving them on the top of a hill. He left unscathed and used his great strength to teach the Philistines a lesson. Samson did not know that he would return to the **very city** where he had disgraced himself with the harlot, no longer as the strong man of Israel, but “weak as any other man” (Judges 16:17). As a slave he performed the work of an ass—grinding grain in a Philistine mill to feed Philistine mouths. The lustful pair of eyes were gouged out and only darkened sockets remained. Samson toiled in the grist mill to the clank of bronze fetters, and only then did he see with eyes of faith the great work to which he had been called.

The effects of sin do not always follow immediately, but follow they will. As the proverb states: “Can a man take fire in his bosom and . . . not be burned?” (Prov. 6:27). The wise man Solomon likewise fell because he loved “strange women”, not because he was ignorant of God’s counsel.

DO NOT PRESUME UPON PRIVILEGE

All Israel ~

**drank the supernatural water*

**came under the cloud*

**passed through the sea*

**were baptised into Moses*

**ate the supernatural food*

But ~ what happened to them?

"Their carcasses were strewn along in the wilderness . . ."

(1 Cor. 10:5, Rotherham)

Therefore ~

"We should not desire evil . . . we must not indulge in immorality as some of them did . . . let any one who thinks that he stands take heed lest he fall." (1 Cor. 10:6-12, RSV).

DO NOT PRESUME UPON PRIVILEGE

A young person who grows up in a Godly home where both parents are Christadelphians and has the benefits of Sunday School instruction is indeed in a privileged position. But this does not guarantee immunity from temptation to immorality. 1 Corinthians 10 provides a valuable lesson in this regard. **All** Israel had privileges as God's covenant people. They were **all** baptised into Moses, all passed through the Red Sea, all were provided with supernatural food and drink. "For they drank from the supernatural Rock which followed them, and the Rock was Christ. Nevertheless with most of them God was not pleased; for their carcasses were strewn along in the wilderness. Now these things are warnings for **us** . . ." (1 Cor. 10:4-6, Rotherham, RSV).

Furthermore, the Apostle Paul selects a vivid illustration of the nature of temptation. The children of Israel were invited to a sacrificial feast by the Moabites (neighbouring people). To attend a **religious** feast may seem like a small compromise until it is realised that this was a feast to the dead (Psa. 106:28) and was accompanied by idolatry and harlotry with the daughters of Moab (Numbers 25:1-3). Paul wrote to the Corinthians: "We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day" (1 Cor. 10:8, RSV).

The issue in this section of the Corinthian epistle relates to baptised members of the Corinthian ecclesia who wished to share a meal in an idol's temple. This was a very questionable activity, as the Apostle Paul outlined, even if the believer recognised that an idol had no real existence (1 Cor. 10:14-33, cf. 1 Cor. 8). The lesson drawn showed that the nation of Israel had sinned in the same kind of situation by accepting an invitation to a meal in a religious environment. Heathen temples in Corinth were well-known for their heathen priestesses and immorality, and the Corinthians were in imminent danger of reliving the failure of the children of Israel.

The young disciple today must similarly be exhorted not to presume upon his/her privileged position. One must be very selective in choosing **where** one goes and **with whom**. There are many

daughters of Moabites in the world as there were priestesses at Corinth, and the opportunities for immorality are ever present. The attitude of the disciple must be: "Flee youthful lusts" (2 Tim. 2:22).

Then too, there is the effect of personal example for others in your choice of "where you go and what you do". Even if your liberty does not involve personal compromises, would it provide a helpful example for other young people? The words of Scripture provide the guidance: ". . . only take care lest this liberty of yours somehow become a stumbling block to the weak . . . thus sinning against your brethren and wounding their conscience when it is weak, you sin against Christ" (1 Cor. 8:9, 12, RSV). Although the context in this passage is concerned with meats offered to idols, the principle is the same.

'DISCRETION SHALL PRESERVE THEE'

THE FLIRT

The word "flirt" was once popularly used to describe a girl who pretended to have a genuine interest in a boy but really only "led him on". Very often a "flirt" was a girl with a good figure, pretty face and winsome personality.

A friendly personality and a beautiful appearance can be a complement to a godly sister. However, a flirt cheapens those feminine characteristics which ought to be cherished. Worthwhile relationships require mutual trust, but who can regard with confidence the affections of a girl who lavishes these on every boy who shows an interest in her? Who has not seen the weekend "romance" in which expressions of endearment are publicly shared and then ended with the completion of the youth weekend, only to be recommenced with someone else and terminated just as quickly? This pattern is to be deplored. It is the shallow relationship of the world, the dominant purpose for which is self-gratification. Furthermore, it sets a poor example for others.

There is always the danger that the "flirt" will attract the wrong kind of attention—the person who may be looking for just another conquest. This is a high price to pay for such folly.

It has been said that a book can be told by its cover. It would be a worthy addition to note the way a young girl can likewise be "told" by her clothing? The way a person dresses has long been recognised as part of the "body language" which is read by others. Some teenage girls seem to have little idea of their effect upon young men (and older men, too) by the way they dress! What kind of "body language" do you think is displayed by tight, revealing clothing? Such styles draw the wrong kind of attention. Sisters should dress "modestly and sensibly in seemly apparel as befits women who profess religion" (1 Tim. 2:9, RSV).

The right kind of attention will be gained from the "gentle and quiet spirit which in the sight of God is very precious" (1 Pet. 3:4, RSV, cf. 1 Tim. 2:10)—little esteemed perhaps, by the feminists of

the world, but greatly valued by those enlightened by the oracles of the Almighty.

THE WOLF

The "wolf" is the male counterpart of the flirt. He is usually regarded as "groovy", "good looking" and the centre of female attention. To the wolf, girls are like shirts, to be used and changed. The intimate show of affection for the latest girl will be followed by yet another. It will only be a matter of time.

There was a period in history when a kiss sealed the intention to marry. The pendulum has now swung too far in the other direction. Promiscuity is the order of the day. Equipped with birth-control knowledge, passions can now be given unbridled reign apart from the responsibility of caring for a wife or family. One of the results of this license is a steady growth in venereal diseases.

Even a disciple who strives to adhere to Biblical standards of morality must be careful. Increasing physical intimacy gives rise to desires that only have their rightful place in marriage. Discretion and discipline are required in these matters. The natural tendency is to follow the strong pull of these natural feelings. The wolf and the flirt accentuate this side of a relationship—but it is playing with fire, and as the Proverbs put it: "Can a man take fire in his bosom and his clothes not be burned?" (Prov. 6:27-28 RSV).

The wolf today, may be the victim tomorrow. If one has little or no respect for the feelings of others, then one day the fruits of this sowing will be reaped. "God is not mocked, for whatever a man sows, that he will also reap" (Gal. 6:7 RSV). Young sisters are to be treated with all purity (1 Tim. 5:2). Even a wife is not to be taken in the passion of lust as was the heathen practice, but "in holiness and honour" (1 Thess. 4:4, RSV).



SHUN IMMORALITY— PURSUE RIGHTEOUSNESS

(1 Corinthians 6)

Corinth was a very wicked city. This is **both** stated and implied in the Corinthian epistles:

“I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world . . . since then you would need to go out of the world” (1 Cor. 5:10, RSV).

This letter which Paul wrote to these converts needs re-reading today. Eight reasons are set out **exhorting** believers to “shun [‘flee’, AV] immorality” (1 Cor. 6:18, RSV).

1. THE IMMORAL WILL BE EXCLUDED FROM THE KINGDOM OF GOD.

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral . . . nor adulterers will inherit the kingdom of God.” (1 Cor. 6:9, 10, RSV cf. Gal. 5:19-21).

2. YOU ARE SEPARATED FROM IMMORALITY AT BAPTISM

You have been washed
separated
justified (1 Cor. 6:11)

3. YOUR BODY IS FOR THE LORD

You are not free to do as you wish with your body: “The body is not for fornication [Gk: ‘porneia’] but for the Lord, and the Lord for the body” (1 Cor. 6:13).

4. THE BODY WILL BE THE SUBJECT OF A FUTURE RESURRECTION

God who raised Christ by His power will raise your body by the same power (1 Cor. 6:14).

5. YOUR BODY IS A MEMBER OF CHRIST

“Do you not know that your bodies are members of Christ?” (1 Cor. 6:15 RSV). Immoral unions violate the oneness with Christ. The believer is one spirit with his Saviour. The “one spirit” is a oneness in thinking and attitude (cf. John 17). You cannot be of “one spirit” with the Saviour and “one flesh” by union with an immoral person (1 Cor. 6:16).

6. A FORNICATOR SINS AGAINST HIS OWN BODY

Unlike other sins, immorality is a sin against one’s own body (1 Cor. 6:18).

7. YOUR BODY IS AN INNER SANCTUARY OF THE HOLY SPIRIT

This was especially true of Corinthians with the Spirit-gifts. These enabled them to miraculously prophesy and speak other languages (see Concordant Version and Diaglott which render ‘tongues’ as ‘languages’ in 1 Cor. 12). The Spirit-gifts ceased about the time of the deaths of the apostles. However, the body of a believer can be a sanctuary of the Holy Spirit if the Word of God is the dynamic power in a person’s life. Jesus said, “The words that I speak unto you, they are **Spirit** and they are life” (Jn. 6:63). His words came from his Father (Jn. 8:26-31).

8. YOU ARE NOT YOUR OWN

You have been purchased with a price, therefore glorify God in your body (1 Cor. 6:20).

THE SINGLES MYTH

AN INCOMPLETE PICTURE

A myth relates to that which is fictitious or imaginary. The singles myth is the belief which portrays the world of the single, separated and divorced as “glorified, trendy, and in the case of the liberated woman, almost heroic.”⁴

A married person facing domestic difficulties is now being **lured** by the wishful thinking that there is a “warmer world” outside the bonds of marriage. The promising future is lauded by book titles such as **Single Blessedness** and **First Person Singular**.

Advertising agencies have been quick to respond to the new singles’ market through real estate geared to the single person. New courses are appearing such as “Creative Divorce”, and disco bars are filled with those not exactly single who dance away the nights.

The singles myth is just this—a myth. It is similar to the incomplete picture depicted in the beer ads in which the happy swingers are all sporty drinkers! What is not shown in the ads is the sufferer from cirrhosis of the liver and the wretched derelict who, having squandered his money on drink at the expense of his family, now attempts to stave off the shakes under a newspaper in a downtown park. The “wonderful world of the singles” is the incomplete picture of burned-out emotions; the career woman whose successes have become just a job; the feminist whose finer sensibilities have been dashed on the rocks of licentious “affairs”, without a moral foundation on which to build a life. The loneliness and regret which so often characterise the later years are the other side of the “liberated” picture.

In marked contrast with this is the practical counsel of the Apostle Paul:

⁴Maclean's Magazine, June 12, 1978, p. 59.

“I want younger widows to get married, bear children, keep house, and give the enemy [‘adversary’, AV] no occasion for reproach . . .” (1 Tim. 5:14, ASV).

The only exception to this advice occurs in the Corinthian Epistle because of what is called the “present distress”, Paul’s way of expressing the trials of this mortal life (1 Cor. 7:26-31). The single state was a gift, which not all have (1 Cor. 7:7-8). If one were aflame with passion, it was better to marry (1 Cor. 7:8, 9 cf. 1 Tim. 5:11). To remain single by deliberate choice was only of value if it permitted undivided devotion to the things of the Lord and holiness in body and in spirit (1 Cor. 7:32).

The “singles myth” not only applies to women, but to men also. It has its counterpart in the playboys and the philanderers. Many of these have only superficial friends and often expensive alimony payments to make. In contrast is the instruction of Scripture given to deacons:

“Let the deacons be the husbands of one wife, ruling their children and their own houses well” (1 Tim. 3:12).

SINGLE—FOR THE RIGHT REASONS

For some sisters, the unmarried state has been a deliberate choice to serve the Lord with singleness of “body and spirit” (1 Cor. 7:34)—for others the unavailability of a suitable partner has made the single life one of necessity. For such there is great opportunity for service to the Lord when the ecclesia becomes the “family”. Otherwise, there is a human tendency towards withdrawal and self-absorption—with the resulting loss of flexibility and outreach of usefulness, which **marriage** otherwise imposes upon a woman.

Sisters receive special mention in the epistles: Phoebe—“for she has been a helper of many and of myself [Paul] as well” (Rom. 16:1-2, RSV), Mary “who has worked hard among you” (Rom. 16:6 RSV). These have “set their hope on God” in contrast with those who through self-indulgence are “dead even while [they] live” (1 Tim. 5:6). These sisters provide the models for those who are single “for the kingdom of heaven’s sake” (Matt. 19:12).



MOTHERHOOD—THE TRAINING GROUND FOR GODLINESS

When career goals, pursuit of pleasure⁵ and other things cause a prolonged delay or preclude the possibility of motherhood a very significant loss may be experienced, the compensation for which might not be attained in any other way. Motherhood can be a training in godliness for a woman whose understanding and attitude are based on the Scriptures.

In this respect the qualifications required for a widow to receive ecclesial help are instructive:

“She must be well attested for her good deeds, as one who has brought up children, shown hospitality, washed the feet of the saints, relieved the afflicted, and devoted herself to doing good in every way” (1 Tim. 5:10, RSV).

Similarly the instructions for older women:

“...wisely train the young women to be sane and sober-minded—temperate, disciplined—and to love their husbands and their children; to be self-controlled, chaste, homemakers [‘keepers at home’, AV] goodnatured (kindhearted) adapting and subordinating themselves to their husbands, that the word of God may not be exposed to reproach—blasphemed or discredited” (Titus 2:4, 5, Amplified Version).

Furthermore, time and time again God chooses various aspects of motherhood to portray His compassion, joy and concern for Israel:

“For thus saith the LORD, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then



⁵“She who lives in pleasure and self-gratification—giving herself up to luxury and self-indulgence—is dead even while she [still] lives” (1 Tim. 5:6, Amplified Version).

shall ye suck, ye shall be borne upon her sides, [‘carried upon her hip’, RSV] and be dandled upon her knees.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem” (Isa. 66:12, 13).

Motherhood is not being “just a housewife”. It is the training ground for godliness and provides the basis for many of the instructive and beautiful images in the prophets.⁶

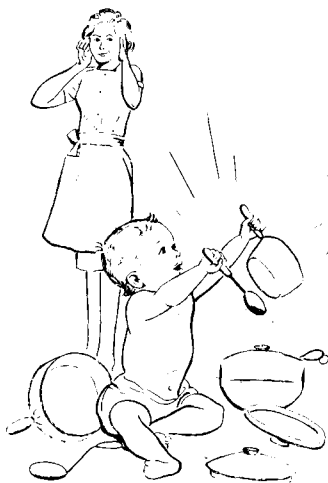
Motherhood has the effect of greatly enlarging the opportunities for personal development and useful service. Consider the following:

1. **Patience:** The arrival of the first child fundamentally changes marriage. The natural absorption of the husband and wife with each other must now be turned outwards. Love must be translated into patience and hard work. One has arrived who seems to give little but takes all. In many of the daily decisions it is the “kids who come first”, not self.

2. **Flexibility:** New limitations are imposed by motherhood. Greater flexibility is required to accommodate the regular round of diapers, broken nights and shelved personal plans and work.

3. **Discipline:** This is required even before the child is born with respect to sleep, diet and exercise. Once the child is born, meal times, washing, etc. all require regular attention. A more disciplined approach is required than before the advent of motherhood.

4. **Responsibility:** Motherhood brings with it greater responsibility. Thoughtlessness can hurt or maim—a hot water tap left on, a wood stove unchecked, a medicine bottle inadvertently left within reach of a toddler.



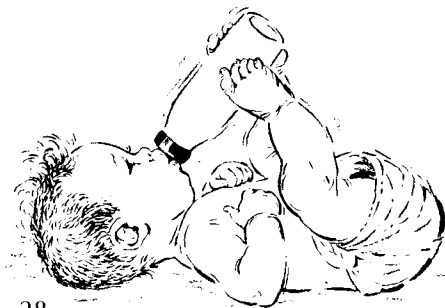
⁶See also Isa. 66:7-9; 60:3-5; 49:14-15.

5. **Fulfilment:** A tremendous feeling of fulfilment is experienced when the toil and pain of childbirth gives way to the joy that a “man [child] is born into the world” (Jn. 16:21).



6. **An extension of Faith, Hope and Love:**

- a) **FAITH**—with the conception of a child the number of unknowns and the things over which one has little or no control greatly increases. Faith is given additional scope — that the child will be born normally and that God’s kindly providence will overshadow childhood and youth until a life of useful service in the Lord can be commenced.
- b) **HOPE**—that the right moral and doctrinal instruction will be provided. Hope that the child will choose the right examples to follow, the right friends to make, and the right career decisions so that the things of God will be given their proper place.
- c) **LOVE**—not simply a warm affection for children, but having the best interests of the child at heart, even when this may mean personal inconvenience or an extension of patience when already fully extended! Love includes the meting out of justice and the use of a heavy hand when necessary, whether or not the psychology books or one’s own disposition runs counter to this (cf Prov. 23:13, 14; 29:15).



ADULTERY

This is not a very nice word. If you are uncertain of its meaning read Ezekiel 23 where God details the spiritual adultery of Israel and Judah under the names of Aholah and Aholibah.

Adultery has lost much of its offensive character in today's society. With the increase in divorce there has been a decrease in the public concern for adultery. But make no mistake about it, God's attitude has not changed. Adultery is one of the most terrible sins a believer can commit. In the lists of sins which will exclude one from the Kingdom of God, adultery and fornication are always at the top of the list:

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers . . . will inherit the kingdom of God” (1 Cor. 6:10, RSV).⁷

Under the Law of Moses, God's abhorrence of this sin is set out:

“Thou shalt not commit adultery” (Exod. 20:14).

Adultery was a capital offense resulting in the death of both parties:

“If a man commits adultery with the wife of his neighbour, both the adulterer and the adulteress shall be put to death” (Lev. 20:10, RSV).

There was a unique provision to decide the innocence or guilt of a woman who was suspected of adultery when there were no witnesses:

“If a man's wife goes astray and acts unfaithfully against him, if a man lies with her carnally, and it is hidden from the eyes of her husband, and she is undetected though she has defiled herself, and there is no witness against her, since she was not taken in the act . . .”

⁷See also Gal. 5:18-21.

The woman was given the “water of jealousy” to drink and a curse was invoked by the priest: “may this water that brings the curse pass into your bowels and make your body swell and your thigh fall away” (Numbers 5:12-22, RSV).

There is, of course, no such provision today, although “all things are naked and opened unto the eyes of him with whom we have to do” (Heb. 4:13). The principle remains the same.

Adultery is seldom the result of a momentary lapse through the weakness of the flesh. It is rather the culmination of a rot that has set in much earlier. Thoughtlessness and the general disregard for the feelings of one’s partner often precede the collapse of a marriage. Adultery may not even be as insurmountable to the restitution of the marriage as the wilted desire and withered hope—the result of months or years of neglect and indifference.

THE 'TEMPTATION COMMON TO MAN'

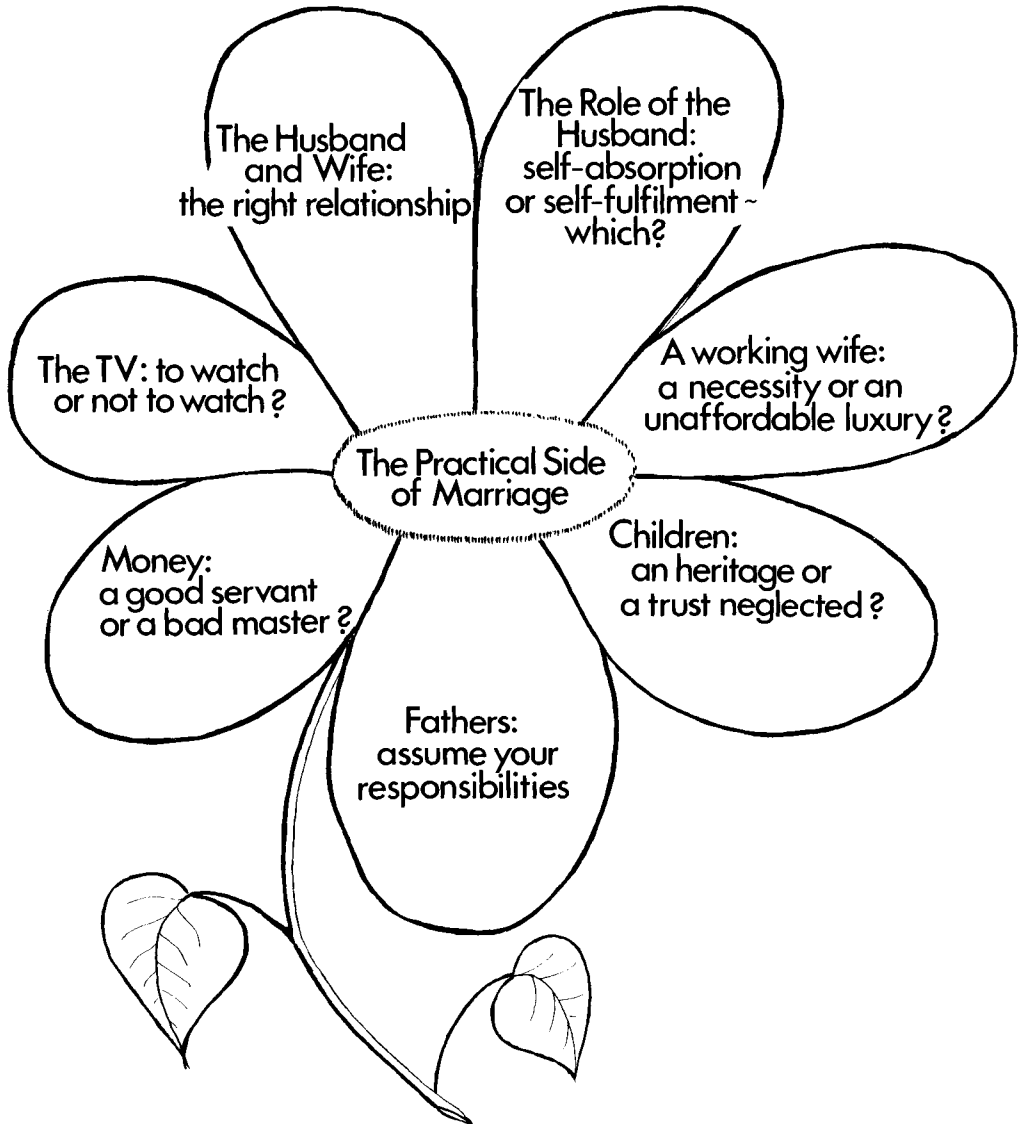
It is a mistake to think that married men—yes, even **happily** married men cannot be attracted to another woman. All human relationships experience high and low points; there is the inevitable ebb and flow of fondness. David, for example, was an illustrious king over Israel, yet he fell into sin when he saw beautiful Bathsheba, another man's wife (2 Sam. 11-12). This sin was committed when David was himself a married man, and when as king he had the pick of all the maidens in the land.

Every circumstance must be avoided like the plague when it has within it the seeds of suggestiveness. Every person who passes through courtship and marriage knows full well when suggestiveness is inherent or lurking in a relationship. To allow such a relationship to be fostered by lack of decisive action is to let the deceitful heart have its way. It was this very thinking which Jesus soundly condemned: "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

The life of Joseph provides the only way to handle this kind of situation. When tempted by Potiphar's wife, he replied: "How can I do this **great** wickedness, and sin against God?" (Gen. 39:9). Because Joseph was a God-fearing man, he regarded the temptation provided by Potiphar's wife as a sin against the Almighty, not simply as a sin against Potiphar himself. The response to this kind of temptation is set out for us:

"And it came to pass, as she spake unto Joseph day by day, that he hearkened not unto her, to lie by her, **or be with her** . . . He . . . **fled and got him out**" (Gen. 39:10-12).

The Bloom of Youth



Putting it all together

1. THE RIGHT RELATIONSHIP — the headship of the husband and the subjection of the wife

The headship of the husband and the subjection of the wife is a Divine arrangement which works for the best of both. This arrangement requires no apology and no defence—only acceptance of its responsibilities.

Let there be no mistake about it, the relationship between man and woman was set up in Creation before the Fall and has nothing to do with “cultural relativity” or the “uneducated” position of the wife at the time of the Apostle Paul.

This is proven from the following passages:

1 Corinthians 11

The differences:	Man	Woman
1. Authority (v.3)	Christ is the head of the man	Man is the head of the woman
2. Glory (v.7)	man is the image and glory of God	woman is the glory of man
3. Order of Creation (v.8)	man not made from woman	woman made from man
4. Purpose of Creation (v.9)	man not created for woman	woman created for man

The matter of the submission of wives receives specific instruction:

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the ecclesia . . .” (Eph. 5:22, 23)

“Therefore as the ecclesia is subject to Christ, so let the wives be to their own husbands **in every thing**” (Eph. 5:24).

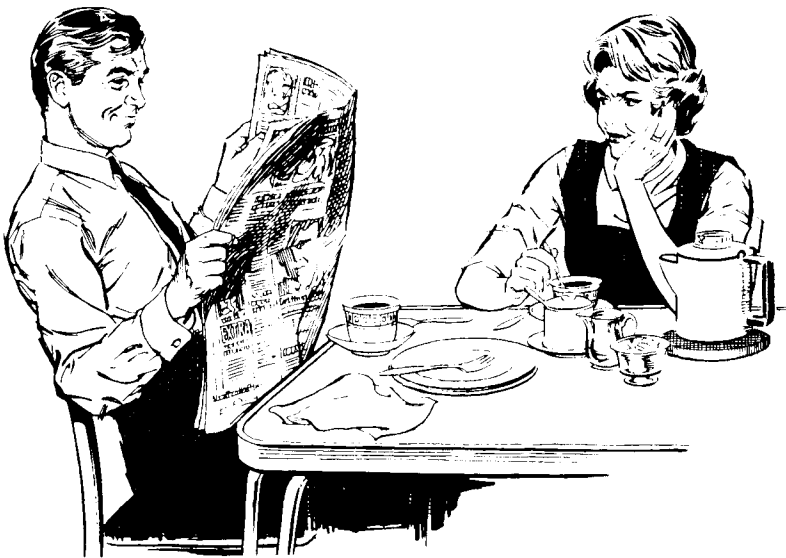
“and the wife see that she reverence her husband” (Eph. 5:33)

“Wives, submit yourselves unto your own husbands, as it is fit in the Lord” (Col. 3:18).

It is a mistaken interpretation to think that subjection necessarily implies inferiority. There is no distinction between male and female with respect to candidacy for eternal life (Gal. 3:28-29), but there is a difference in the responsibilities of each. Properly exercised, they form a prescription for happiness and fulfilment. When imbalance results, a marriage can turn into a frustrating and most unhappy experience.

2. HUSBANDS — self-absorption or self-fulfilment — which?

It has been said, "Love is blind, but marriage is an eye-opener". "If only I'd known what he was like before I married him . . ." — this has been the private (if not public) lament of many unhappily married people. The kindness and thoughtfulness of courtship have given way to disagreements, chronic bickering and sullen withdrawal in married life. This does to marriage what termites do to wood.



There is a part that the husband plays in a relationship like this, and it requires only a little reflection to see how it can occur and how it can be prevented. The problem is self-absorption. When long hours at work and attractions outside the home are given priority, serious problems result. The wife and home become conveniences which are considered rights. The benefits they have to offer are simply expected as a matter of course without the husband contributing anything himself. The marriage becomes a policy of non-interference in the husband's plans. The idea behind

this is that it is the wife's job to make the husband happy, which in turn is supposed to make her happy.

This relationship, so characteristic of marriages in the world, turns the wife's submission in the Lord into a very unhappy restraint. It breeds in the husband the kind of unreasonable irritability that chafes over domestic routines — looking after the children and shopping—to name only a few. It makes a grievance out of the most trifling inconvenience. It is indeed remarkable that husbands who appear so kind and civil outside the home can be so ill-tempered and thoughtless when at home.

There is no excuse for allowing this kind of situation to arise in a marriage. The Epistles contain a very clear standard of conduct:

“Husbands, love your wives, even as Christ also loved the ecclesia, and gave himself for it . . .” (Eph. 5:25).

“So ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the ecclesia” (Eph. 5:28-29).

“A good wife . . . is more precious than jewels” (Prov. 31:10). It is a provision which God has made for man as a “helper fit for him” (Gen. 2:18). A wife will ordinarily precede and outlast children, most houses and even cars. She is a blessing in the Lord, which makes the road to the Kingdom of God easier to bear. Take good care of her!

3. A WORKING WIFE— a necessity?

Too little thought is given to working wives. This practice is so much a part of the life-style of today that it is seldom questioned by those "in the Lord" when embarking on marriage. It would be no exaggeration to say that it has many, and often unforeseen effects upon work in the Truth, the headship of the husband and the home life of the children.

Consider the following:

- * How does the working-wife ethic square with the Apostle's instruction that wives be "domestic, kind, keepers at home"? (1 Tim. 5:14; Titus 2:5).
- * Will the money earned be regarded as **her** money, providing independence and eroding the headship of the husband, even where this was not originally the intention of the wife involved?
- * Will the work-day world enhance the characteristics of motherhood and homemaker, or bring out competitiveness and hardness?
- * What husband wants his wife to be out mixing in the world every day, under the direction of other men and absorbed in pursuits unrelated to the team effort he is heading in the family at home?
- * Will the attendance at Bible Classes and lectures become optional, because the working wife is "too tired" or the house needs cleaning?
- * Will the working wife, arriving home after the children and just before her husband be able to peacefully provide that faith and love and holiness (1 Tim. 2:15) that are the hallmarks of a godly mother and wife?
- * Will attention still be given to visiting the sick, the elderly, the needy? Will time still be available for hospitality or will this be left to others so inclined because "the house is a mess"?
- * Will time still be found for Bible study and Bible marking, for Sunday School teaching and "ministering to the saints"?

Sudden illness or unexpected financial hardship may require a wife to work for a period of time, but this can hardly be considered the Scriptural ideal.

4. THE CHILDREN — a trust neglected?

In society children are often regarded as a nuisance to be rid of—for which the school and day-care centres provide a welcome relief. When both parents work, some children leave an empty house in the morning and return to an empty house in the afternoon. They will remain unattended until either father or mother arrives in the early evening. This is a certain prescription for trouble and difficulty. When a child at 10 years of age wants to do his/her “own thing”, and shows no interest in the Truth, it may be too late to rekindle interest in Divine things when years of neglect have resulted in this independent attitude.

'His life is bound up in the lad's life'



'His father loveth him'

Gen. 44:20,30

5. FATHERS—assume your responsibilities

In the animal world some very unlikely males are devoted parents. For example, the timber wolf—long victimized from the story of the 'Three Little Pigs', is an affectionate provider for his offspring. He travels many miles in pursuit of caribou and deer, and yet carries food from the kill back to the den of the female to regurgitate it when the young pups nip on his jaws. It seems, alas, that human males tend to resemble a barnyard rooster more than the wolf! They leave nearly all the responsibility for instruction and discipline of the children to the mother. During the formative years of a child's life, this is indeed a very serious loss.



Jacob's regard for his son Benjamin is described in endearing terms in the book of Genesis: "His life is bound up in the lad's life . . . his father loveth him" (Gen. 44:30, 20). This is the father-son relationship to which we should aspire. To be "bound up" in the life of a son is to raise the child in the nurture and admonition of the Lord (Eph. 6:4). In the Law of Moses the same principle is set out:

“And thou shalt love the LORD thy God with all thine heart, and with all they soul and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.” (Deut. 6:5-7)

Fathers are ultimately held responsible for the conduct of the children. This is clearly set out in the epistles to Timothy and Titus where the children are required to be “faithful” and “in subjection with all gravity”. “For if a man know not how to rule his own house, how shall he take care of the ecclesia of God?” (1 Tim. 3:4, 5; Titus 1:6).

The home is the training ground for service in the house of God. Fathers who neglect their family life are removing themselves from the very training ground which God has provided for their own personal development. It is too easy to allow employment, pleasure and even work in the Truth to serve as a rationalization for inattention to these matters. No pursuit will replace in value and joyfulness that of bringing up our sons and daughters in the fear and admonition of the Lord.

Raise as much money as you need!

Easily. Pleasantly. Quickly.

MEN, WOMEN, HUSBAND/WIFE
TEAMS FIND VIP QUICK,
CLEAN, EASY, PROFITABLE!

How to get rich

START YOUR OWN BUSINESS RIGHT NOW FROM YOUR HOME—AND MAKE A FORTUNE IN MAIL ORDER!

- BUDGET NO EXTRA COST
- CHARGEX
- MASTER CHARGE
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\$440 IN 9 HOURS!

If you don't mind shopping in our factory, we don't mind saving you hundreds of dollars.

THE LONG DOLLAR SAVINGS MAKES THE SHORT DRIVE WORTH WHILE

MAKE EXTRA \$\$\$ EVERY DAY!

Get into the big, year-round **EXTRA MONEY BUSINESS** that's EASY to learn—EASY to do—and EASY ON YOU!

If it feels like somebody else is making all the money, maybe it's time you looked at

Here's how you save \$9.50 on this introductory offer to new subscribers

Full 40% Profit!

VANISHING \$\$\$

SELECT Your own Tax Sheltered Savings Plan

FROM:

YOUR QUICK WAY
VIP

TO EASY MONEY!

Burglar Alarm Breakthrough

A new computerized burglar alarm requires no installation and protects your home or business like a thousand dollar professional system.

6. MONEY—a good servant, but a bad master

There is a saying, “When poverty comes in the door, love goes out the window”. There is an element of truth in this. Money cannot turn a house into a home, but it is certainly necessary in today’s world, nevertheless. Even farmers cannot simply “live off the land” and let the rest of the world go by. During courtship it is important that future plans recognise this. Financial stability is an obligation that goes with marriage and is commended in Scripture (1 Tim. 5:8; 2 Thess. 3:8-12).

Having said this, there is also a need not to over-emphasise the importance of money and possessions. The “now syndrome”, so much a part of teenage expectations and demands, is in conflict with the call of discipleship (e.g., 2 Tim. 2:3, 4; Matt. 6:24-34; Prov. 30:7-9). “A man’s life does not consist in the abundance of his possessions” (Lk. 12:15, RSV). The headlong pursuit after cars, well-furnished houses and an array of sports equipment does not, in itself, guarantee either pleasure or a happy marriage. “If only I had . . . things would be so much better” is a view of the world which underlies the appeal of lotteries, TV give-away games and advertisements. It is a **mistake** to think that the more one has, the better things will be. What is required is a determination to live within one’s income and to have the right perspective on this world’s goods. No less a prophet than Elisha was furnished with only a bed, lamp, table and chair. Much of the great literature in the Truth was similarly written under less than ideal conditions. Dr. Thomas wrote *Elpis Israel* in a London flat, “oscillating”, as he puts it, “between two points—the couch above, and the desk below”. Our “needs” must be differentiated from “wants”.

“Buy now, pay later” may be the attitude of the world whose citizenship is very much a part of this system of things, but the attitude of those whose citizenship is in heaven is very different:

“Godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

“For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim. 6:6-10).

7. THE TV — a powerful influence

That television is a very powerful and attractive medium⁸ almost goes without saying. Only recently has research been analysed which assesses the impact of TV on the viewer.⁹

To the undisciplined, TV is an easy way to dither away hours upon hours of time.¹⁰ The opportunity, with the turn of a knob, to bring the latest sports spectacular into the house, is to provide most of us with a temptation that requires considerable will-power to overcome.¹¹ By comparison, it often makes Bible study, ecclesial duties and preaching opportunities hard work, and less attractive. Is there any wonder why TV has been dubbed the “idiot box”, and “Satan’s greatest tool”?¹²

TV, in society, has become the electronic baby-sitter for the busy mother, and the way to occupy the time of the elderly. It has, no doubt, been a significant factor in a generation of poor (non?) readers in the Truth’s literature. Why read, when it is so easy to sit and watch—and now in colour!

⁸This has extended from a set in the house to wall-to-wall TV screens, Home Box Office, TV tennis, TV golf, TV dating service and TV phones. See **Vogue Magazine**, February, 1977.

⁹In a conclusion reached from the analysis of 2,300 studies and reports on TV watching: “Evidence mounts that television has become a dangerous influence on the beliefs, values and behaviour of the young.” “What TV does to Kids,” **Newsweek**, February, 20, 1977.

¹⁰According to the BBM Bureau of Measurement, during weekdays, children in Canada watch an average of 3.4 hours daily and adults view 4.4 hours daily. Much more time than this is spent on the weekends. See **Toronto Daily Star**, Saturday, January, 29, 1977. By the time a child has reached 18 years of age, he/she has spent more time watching TV than attending classes at school. Who is the real instructor?

¹¹By their own admission, producers say they merely give the public what it wants. As one man put it: “No one ever went broke pandering to man’s basest instincts.” (**This Week**, January, 12, 1977). The result has been programming accentuating violence and “gratuitous, excessive and perverted sexuality” (**Newsweek**, February, 20, 1977). To these might be added profanity and obscenity. See **Time**, September 26, 1977.

¹²See, for example, “How Television Dims the Mind.” Jerry Mander, **Four Arguments for the Elimination of Television**, (New York: William Morrow and Co., 1978). Also the 1962 Pilkington Report on Television in Great Britain: “Triviality is the natural vice of television, more dangerous to the soul than wickedness”.

It is, of course, true to say that not all is bad about TV.¹³ Newscasts and special programs help keep one informed on world and other current affairs (as were the early Christadelphian writers, although their media were the newspapers), and other programs that are not in themselves “bad” or “wrong”. But even when selective programming is undertaken, it is difficult to be free from the powerful effects of the commercials—carefully designed to encourage “the lust of the eyes, the lust of the flesh and the pride of life.”¹⁴

Young couples, when starting to buy home furnishings, ought to give very serious thought against the purchase of a TV. Those who already own one might consider whether or not their walk to the Kingdom would be less encumbered by getting rid of it now as others have done. If it is such a powerful medium of influence then the safest thing for us and the best example to our Christadelphian companions is to keep the TV outside our door.

¹³Television programming has been put to very good use in America and Canada. A number of converts were first introduced to the truth of the Gospel in Ontario and in California through TV. As this booklet is being prepared, the Christadelphian TV series, “Great News for the World” has 400,000 potential viewers in the Great Lakes area, and a rating indicating a viewing audience of 10,000 every Sunday. Probably more people in more areas have been exposed to more Bible teaching through TV than in all the preceding 120 years of lecturing in this country. It is not with this use of TV that concern is expressed here. But let not this justify our **personal** ownership.

¹⁴For example, the frequent implication that happiness consists in limitless material possessions and that situational ethics is acceptable morality. See **Time**, September 26, 1977.

MARRIAGE—THE RIGHT ORDER

There are two passages which should be read with great thoroughness. These are 1 Corinthians 7 which presents practical counsel on the physical side of marriage, and Ephesians 5 which sets out the allegorical or symbolic significance. Neither passage read alone gives a complete picture.

In the Old Testament, God presents (by analogy) an extended comparison of Himself as Husband and those whom He redeems in Israel as His wife (Isa. 54:5; 62:5; Jer. 3:1).

In the New Testament, a marriage analogy is developed in which Christ is the Bridegroom and his ecclesia is the Bride (2 Cor. 11; Eph. 5; Rev. 19, 21).

Throughout these passages a pattern emerges based on the Genesis account and elaborated in other Scriptures:

PREPARING — LEAVING ► CLEAVING — UNITING

There has always been a temptation by wayward man to reverse this order. The more decadent and immoral a society becomes, the more “acceptable” the reversal is likely to be regarded.

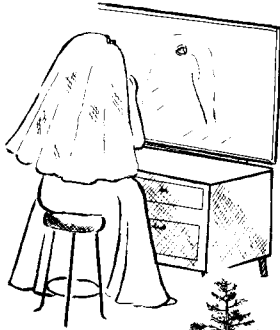
True love, however, will respect and reverence the Divine order. Pre-marital unchastity is not true love, it is sin.

In the Song of Solomon, the sister is presented as a “garden locked” and a “fountain sealed” (4:12). Similarly, in the Book of Ruth, the same sequence is set out:

1. “Boaz took Ruth
 2. and she became his wife
 3. and he went in to her
 4. and the LORD gave her conception, and she bore a son”.
- (Ruth 4:13, RSV)

Marriage: the Divine order

Preparing ~ Leaving



"his wife **hath made herself ready**"
(Rev. 19:7)

"**prepared** as a bride adorned for her husband"
(Rev. 21:2)

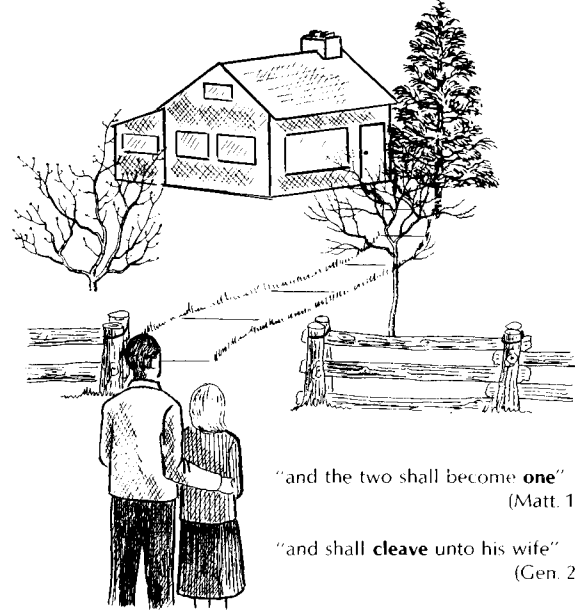
47



"Therefore shall a man **leave** his father and his mother ..."

(Gen. 2:24)

Cleaving ~ Uniting



"and the two shall become **one**"
(Matt. 19:5)

"and shall **cleave** unto his wife"
(Gen. 2:24)

THE SYMBOLIC SIGNIFICANCE OF MARRIAGE

Marriage was never intended by God merely to be an end in itself, however great its benefits. Rather it is intended to be a living analogy or replica of the relationship of Christ and the ecclesia. This is indicated by the following verses:

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the ecclesia.”

(Eph. 5:31-32)

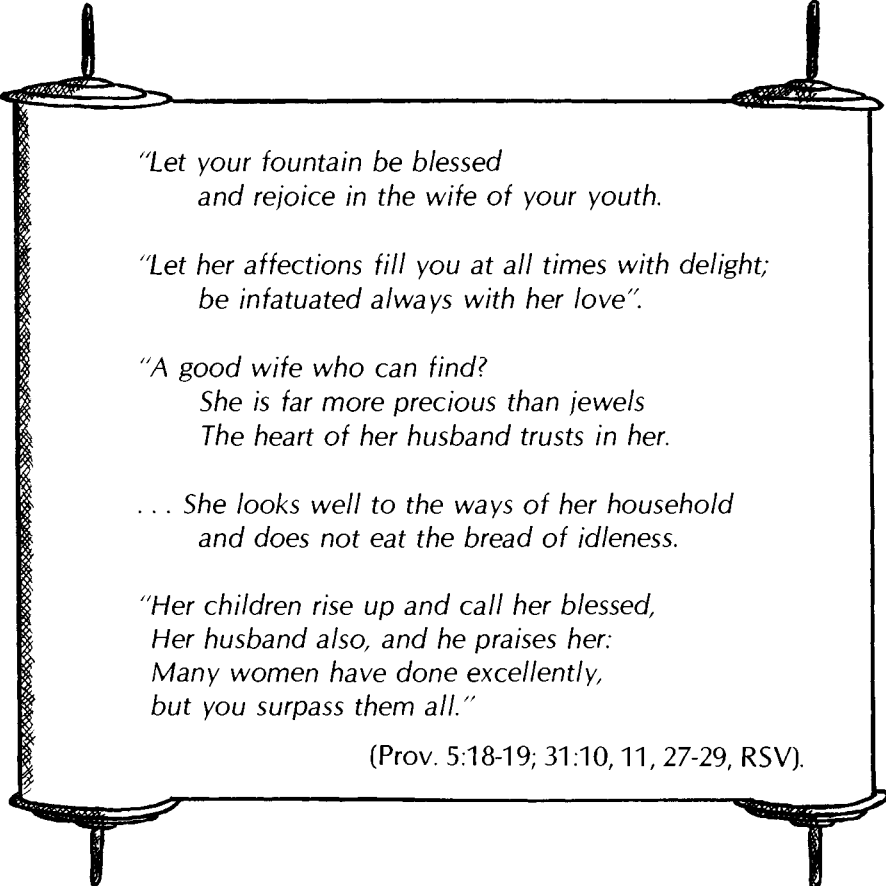
“Mystery” means a teaching veiled prior to its disclosure (cf. 1 Cor. 2:7, 10). It does not mean something mysterious, or by its nature unknowable. The symbolic significance of the first marriage can be seen as follows:

THE FIRST ADAM —the son of God (Lk. 3:38)	THE SECOND ADAM —the son of God (Lk. 3:22)
—woman taken from the side of man (Gen. 2:21-23)	—the ecclesia taken from the side of Jesus, from which came blood and water (Jn. 19:34, cf. 1 Pet. 1:19; Acts 20:28)
—Eve presented to Adam (Gen. 2:22)	—the new creation—the ecclesia—presented to Christ (Rev. 19:7, 8; 21:2)
—Eve takes on the name of Adam (Gen. 5:2)	—Ecclesia takes on the name of the King of kings and Lord of lords (Acts 15:14; Rev. 19:12-16)
—She is now bone of my bones and flesh of my flesh (Gen. 2:23)	—We are members of his body, of his flesh and of his bones (Eph. 5:30)

It ought to be the ideal of every marriage to reflect the relationship of Christ to his bride—the ecclesia. Is this what others see when they look at your marriage? Can they see the pattern of Christ and the ecclesia—one in which the headship of the husband is respected and the submission of the wife practised; one in which the wife is nourished and cherished—being herself holy and without spot and blemish?

This ideal is in marked contrast with the breakdown of marriage in the world around us. Nearly all Western societies are experiencing an escalation of divorce rates. Some schools have as many as 90 per cent of the students with only single parents. Educators and social workers are attempting to pick up the pieces from the broken homes. The task is immense and growing. Many of these children end up in special education classes with learning problems and others find their way into detention homes.

These problems are the result of a world that knows not God. For the disciple there is a **better way**. Marriage is not a temporary arrangement until something better comes along. Many of the mistakes of yesterday we can, in part, correct, but marriage is not like changing a job or trading in a car. It is a lifelong relationship. “The wife is bound by the law as long as her husband liveth” (1 Cor. 7:39). For this reason marriage should never be undertaken lightly, nor without a commitment to its lifelong permanency.



*"Let your fountain be blessed
and rejoice in the wife of your youth.*

*"Let her affections fill you at all times with delight;
be infatuated always with her love".*

*"A good wife who can find?
She is far more precious than jewels
The heart of her husband trusts in her.*

*... She looks well to the ways of her household
and does not eat the bread of idleness.*

*"Her children rise up and call her blessed,
Her husband also, and he praises her:
Many women have done excellently,
but you surpass them all."*

(Prov. 5:18-19; 31:10, 11, 27-29, RSV).

HELPFUL READING

1. This booklet was preceded by two valuable publications:
“Courtship and Marriage” — a mimeographed summary of a series of addresses given by Bro. Colin Badger, Brantford, Ontario, Canada, given to the Toronto Christadelphian Youth Circle, 1977.
“The Way of a Man with a Maid” — a three page summary of addresses given by Bro. Don Styles, Detroit, Michigan.
2. Articles in the **Christadelphian** Magazine:
“Husband and Wife in the Lord” — Bro. Harry Tennant, Nov. 1978, p. 406.
A series of papers issued by the Arranging Brethren of the Birmingham Central Ecclesia, 1962-63.
“The Way of a Man with a Maid” — Bro. Alan Eyre, January, 1965, p. 21.
3. Bro. John Thomas, **Elpis Israel**, “The Formation of Woman”, ch. 2.
4. Articles in the **Logos** Magazine:
“Bible Teaching Concerning Marriage” — Bro. H. P. Mansfield, Mar.-June 1978.
5. “The Christian and Sex” — Brethren John Allfree and Harry Tennant.