

THE ORIGIN OF THE HOME

Outline for "First Principles Class"

Given by Larry Powers
www.oabs.org

INTRODUCTION:

1. Why did God create man?
 2. How many happy homes are there?
 3. One TV sportscaster said, "The only thing harder than being a basketball referee is to be happily married."
 4. Anyone who doubts that God intended for people to be happy in marriage should read again Genesis 2.
 5. A Christian is one dedicated to doing all things to the glory of God (I Cor. 10:31).
 6. What is the origin of the Home?
 7. The home is to be a happy home.
- I. AN UNDERSTANDING OF THE ORIGIN AND NATURE OF MAN IS NOT COMPLETE WITHOUT CONSIDERING THE FACT THAT GOD CREATED MAN "MALE AND FEMALE."
- A. God created man "male and female" (Gen. 1:26-28).
 - B. God created man and woman with different roles, functions, etc.
 - C. God created man and woman for the purpose of procreation (Gen. 1:27,28).
 1. Procreation requires a man (male) and a woman (female). Procreation requires a combined function of the male and female.
 2. The physical bodies of the male and female are basically the same, yet they are radically different – sexually.
 3. God did not create Adam and Steve nor did He create Eve and Ava.
 4. Marriage is the most honorable, the most helpful, and the most endearing relationship in which a man and a woman can be involved.
 - a. This is the first institution ordained by God.
 - b. The husband and wife complement each other. In marriage the husband is the counterpart of his wife and the wife is the counterpart of her husband.
 - c. The husband and the wife accommodate the biological needs of each other as well as their social and spiritual needs.
 - d. Marriage provides for the honorable gratifications of their natural sex drives as well as for God's purpose for their procreation.
 - e. Marriage is, therefore, a shield, a fortified wall, against fornication and unnatural lusts.
 - f. Marriage is also an enjoyable relationship – a day by day companionship.
- II. WHAT IS MARRIAGE?
- A. Marriage is divine in its origin (Gen. 1:26-28; 2:18-25).
 1. It was God who made the woman for the man.
 2. This divine arrangement was upheld by our Lord Jesus Christ (Matt. 19:1-12).
 3. Marriage is not an experimental project.
 4. Marriage is real in its nature.
 - B. Marriage is a divine arrangement involving one man and one woman.
 1. Marriage was designed for a man and a woman not for two men or two women.
 - a. Often because of the hardness of the hearts of the individuals involved men have attempted to set aside this divine plan.
 - b. 1971 saw the first "marriage" between two men. The Commercial Appeal Newspaper of Memphis carried a story.
 - 1) According to the news release two men were married in a small private ceremony on Sept. 3rd.
 - 2) A spokesman said, "As the two men love each other, Jack and Michael want

to live together openly and with respect. Marriage is a serious personal affair for them.”

3) The paper went on to say, “There is no question in our minds that last week’s ceremony constituted a legal ceremony. It was performed by a licensed minister of the Methodist church.

c. How many so-called marriages have taken place since that time.

d. How The New York Times says it will start publishing homosexual unions in the same section of the paper as its wedding announcements (8/19/02). The New York Times is joining a growing number of other dailies such as the Washington Post and Chicago Tribune which are already publishing the announcements.

2. The Bible condemns homosexuality (Rom. 1:26-27; Jude 7).

3. Marriage was designed for one man and one woman, it was not designed for one man and two women, etc.

C. Marriage is a divine arrangement which requires a faithfulness to a valiant vow (Mal. 2:14-16).

D. Marriage is a divine arrangement which is permanent in its duration (Matt. 19:6; Rom. 7:1-4).

E. Marriage is a divine arrangement which requires maturity in its responsibilities.

1. Marriage is mutual in its obligations (Eph. 5:22-33).

2. Marriage is distinct in its purposes.

a. One purpose of marriage is personal self-completion (Gen. 2:18).

b. A second purpose of marriage is propagation of the human race (Gen. 1:28).

c. A third purpose of marriage is the avoidance of immorality (I Cor. 7:2-4).

d. A fourth purpose of marriage is to increase the number of saved (Eph. 6:4; I Peter 3:1-7).

F. Marriage is a divine arrangement into which only certain one may enter.

1. Those who have never been married.

2. Those persons whose husband/wife have died.

3. Those persons who have put away their mate because of fornication.

4. Only a man and a woman.

III. SEALING THE SEVEN “Cs” OF MARRIAGE.

A. Christian (Matt. 16:26; 6:33; Rom. 6:16-18).

B. Courtship

1. One needs to know extremely well the person he/she is going to marry.

2. How well did Jacob know Rachel (Gen. 29:18-21)?

3. What was the custom during the first century?

C. Commitment

1. Marriage is a commitment between two people and God (Gen. 2:24).

a. Leave parents and cleave to mate.

b. We live in a throw-away age.

c. One is to cleave to his marriage partner because a vow has been taken.

d. The word cleave as used in the Old Testament means 1) to stick, as things that are glued together, 2) to be closely joined together as the scales and flakes of Leviathan (Job 41:17,23); 3) to adhere in affection, duty, fidelity, so men are said to cleave to each other as companions (Gen. 2:24; Ruth 2:8,21,23).

e. In the New Testament the word cleave is translated from three different Greek words.

1) Jesus used a word (proskollaw) in Matthew 19:5 which means to join fast together, to glue, cement, and is primarily said of metals and other materials. It is used only in the passive voice. The passive voice represents the subject as receiving the action of the verb and English usually uses a form of the verb “to be.” The same word is used in Mark

10:7. It is also translated “be joined” (Eph. 5:31) and “join (ones) self” (Acts 5:36).

2) Another word (prosmenw) is used which means to continue with (Matt. 15:32), continue in (I Tim. 5:5), tarry (Acts 18:18) and abide still (I Tim. 1:3). Therefore, this word means to remain, to stay at a place or to remain or continue with.

3) Another word (kollaw) is translated cleave (Luke 10:11; Acts 17:34; Rom. 12:9) and this word means in the sense of becoming associated with a person so as to company with him, or be on his side. It is translated join (ones) self (Luke 15:15; Acts 5:13; 8:29; 9:26) and be joined (I Cor. 6:16,17) and keep company (Acts 10:28).

f. How can this cleaving be practically applied?

1) When one discovers things he does not like in the other person he is still to cleave (Gen. 29:15-30).

2) When time erodes beauty cleaving is still necessary (Mal. 2:14-16).

3) In economic crises or health crises brought on by diseases or accidents cleaving is still necessary.

2. Marriage is for life (Rom. 7:2,3).

3. God will judge those who violate His marriage law (Heb. 13:4).

D. Concern

1. The wife must submit to her husband as the church to Christ (Eph. 5:22-25).

2. The husband must love his wife as Christ loved the church (Eph. 5:25,28,29).

E. Companionship (Gen. 2:18, 21-23).

F. Cooperation

1. A couple must agree on children, money, home and religion (Amos 3:3; I Peter 3:1-7).

2. The husband is the head of the wife (Eph. 5:22,23).

3. Both have roles and responsibilities.

G. Communication

1. A common complaint of wives is that their husbands do not communicate.

2. Husbands are commanded to “dwell with their wives according to knowledge” (I Peter 3:7).

3. A husband and wife should be one another’s best friend.

IV. RESPONSIBILITIES WITHIN THE HOME.

A. Who has responsibilities within the home?

1. Both mother and father have responsibilities.

a. The father is to be involved (Prov. 22:6; Eph. 6:4).

1) Noah taught his sons (Gen. 5:32).

2) Abraham taught his son (Gen. 22).

3) Eli did not teach his sons (I Sam. 3).

b. The mother is to be involved (Prov. 31; Deut. 6:6-9; Titus 2:3-5; Deut. 11:19).

1) Timothy’s mother and grandmother taught him (II Tim. 1:5).

2. Children have responsibilities (Eph. 6:1; Prov. 22:6; Col. 3:20).

B. What are the responsibilities of the parents and the children?

1. Since parents are to teach, train their children (Prov. 22:6; Deut. 6:6-9; 11:19), what are they to teach?

a. To obey their parents.

b. To respect and honor parents (Eph. 6:1-4; Col. 3:20,21).

c. To remember thy Creator (Eccl. 12:1).

d. What to do to e saved (Mark 16:15,16).

e. To attend worship services regularly (Heb. 10:25).

f. Despise not thy mother (Prov. 23:22).

g. Like Jesus, a child should increase in wisdom, stature, and in favor with God and

- man (Luke 2:52).
 - h. To learn the scriptures (II Tim. 3:15).
 - i. Pitfalls for youth: fornication, lasciviousness, drinking, drugs, peer pressure, and immodesty (Gal. 5:19-21; I Tim. 2:9).
 - j. How to determine right and wrong (Jer. 6:16). What would Jesus do (I Peter 2:21).
 - k. Abstain from all appearance of evil (I Thess. 5:22).
 - l. That evil companions corrupt good morals (I Cor. 15:33).
 - m. Not to follow a multitude to do evil (Ex. 23:2).
 - n. Reap whatever one sows (Gal. 6:6,7).
 - 2. The greatest mistake parents can make is to neglect to instruct their children.
 - a. Many parents leave their children alone for fear they will make a mistake.
 - 1) To destroy a field, neglect it.
 - 2) To destroy a house, neglect it.
 - 3) To destroy a life, neglect it.
 - b. Some parents excuse themselves by saying "I do not want to make my child go to Bible study, etc."
 - 3. Thus parents have a responsibility to provide the material necessities and spiritual training.
 - 4. Children have the responsibility to learn and obey their parents (Eph. 6:1; Col. 3:20).
- C. When should these responsibilities be accomplished?
- 1. A child has various stages of development.
 - a. Pre-school (ages 1-6).
 - 1) Parents are solely responsible for development during this stage.
 - 2) Major habits, attitudes and feelings are formed during this stage.
 - b. Childhood (ages 7-12).
 - 1) Parents, friends and teachers share the development.
 - 2) Additional habits are formed.
 - c. Adolescence (ages 13-18).
 - 1) This is a critical stage.
 - 2) Young ladies need to confide in their mothers during this stage.
 - 3) Fathers need to be close to their sons.
 - 2. Parents then must start when children are born (Gen. 5; 22; 37; Daniel 1).
- D. Where should the training take place?
- 1. The basic fundamentals of living are to be taught in the home.
 - 2. A child has 7,665 days, 183,960 hours or 122,640 waking hours between birth and 21.
 - a. Approximately 2,160 days or 17,280 hours in public school.
 - b. Approximately 156 hours per year, 3,276 over a 21 year period, are spent Bible study, if the child attends every Sunday. It would take 83 years of attending Bible Study to finish the 12th grade.
 - c. Therefore, approximately 102,084 waking hours are spent under the influence of the home. Six times as much as school teachers, and 31 times as much as Bible School teachers.
- F. How are these responsibilities to be accomplished?
- 1. Training involves showing thus to train means parents must live a faithful life.
 - 2. Parents train not only by demonstration but by discipline (Heb. 12:6-11; Prov. 23:13; 22:15; 29:17; 13:24; 19:18; 29:15; Col. 3:20).
 - 3. How are children to react to this responsibility?
 - a. He will be obedient to his parents (Eph. 6:1; Col. 3:20).
 - b. He is to respect his parents (Ex. 20:12; Matt. 15:4-9).

V. HAPPY HOMES

- A. Having a happy home requires leaving all for the husband and wife!
1. Upon what should this leaving be based?
 - a. This leaving must be based upon the word of God.
 - b. Leaving is based on the fact that God will make two people one.
 2. Since leaving is required if one desires to have a happy home, what is to be left?
 - a. Both husband and wife must leave father and mother, those closest to them (Gen. 2).
 - b. If one is to leave those closest to him what about those things not so close?
 - 1) Sometimes this may mean leaving some friends (I Cor. 15:33).
 - 2) Sometimes this may mean leaving a job or even leaving off some so called recreation.
 - c. Rebekah left her family to marry Isaac (Gen. 24).

B. Having a happy home requires not only a leaving but also a cleaving to the marriage partner.

1. What does it mean to cleave to your husband or wife?
 - a. Husband and wife are to cleave to one another because a vow has been taken.
 - b. A vow means one has made a promise. There are two different Hebrew words translated vow. They mean to promise. A vow is the act of verbally promising to God to perform something. A vow is to swear to God with an oath.
 - 1) Rash vows are to be avoided (Prov. 20:25).
 - 2) Jesus made a point of opposing the degenerated practice of flippant vowing (Matt. 5:33-37; 23:16-22).
2. What promise, vow, does one make when he or she says I do?
 - a. What about the man? Will you take this woman whose hand you now hold to be your wedded wife, and, forsaking all others, cleave to her and to her alone so long as you both shall live?
 - b. What about the woman? Will you take this man whose hand you now hold to be your wedded husband, and, forsaking all others, cleave to him and to him alone so long as you both shall live?
 - c. Then the groom is asked to face his bride and repeat: I take thee to be my wedded wife, to have and to hold, from this forward, for better or for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death shall part us, according to God's holy ordinance.
 - d. Then the bride is asked to face her bridegroom and repeat: I take thee to be my wedded husband, to have and to hold from this day forward, for better or for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death shall part us, according to God's holy ordinance.

C. The result of leaving and cleaving will be a blessed unity: one flesh!

1. A willingness to leave and cleave must precede the one flesh.
2. The sexual union in marriage is holy (Heb. 13:4), but sexual relations outside of marriage is condemned (Rom. 1:21ff; Gal. 5:19-21; I Cor. 6:9-11).
3. The husband (man) and wife (woman) are no more two but one (Matt. 19:6).

VI. SHOULD ONE MARRY OUT OF THE CHURCH (II Cor. 6:14)?

A. Are there any evils and dangers involved with mixed marriages?

1. By mixed marriages, I mean Christians marrying non-Christians.
2. Women who are Christians and marry out of the church are usually at a disadvantage (I Peter 3:1; Eph. 5:22,23).
3. It is usually hard to convert one after marriage.
4. Mixed marriages weakens the church.
 - a. Some lower standards to please mate.
 - b. Some even attempt to please spouse instead of God (I Cor. 7:32-34; Matt. 10:37; 6:24,33).
5. Mixed marriages endangers the souls of children.

- a. Parents are to be examples for their children; parents have a duty to teach them (Prov. 22:6).
 - b. Good is often overcome by evil (I Cor. 15:33).
- 6. Putting the church first often brings domestic troubles.
- B. Let us look at some Old Testament evidence to see how man attempted to change God's plan.
 - 1. Gen. 6:1-6
 - 2. Lot's daughters:
 - a. Some lost; married unbelievers (Gen. 19:14).
 - b. Two committed incest (Gen. 19:31). Why?
 - 3. Abraham chose Isaac's wife (Gen. 24). Why?
 - 4. Esau's parents grieved (Gen. 26:34,35). Why?
 - 5. Jacob was forbidden to marry Canaanites (Gen. 28:1,2).
 - 6. Priests were restricted as to whom they could marry (Lev. 21:14; I Peter 2:5).
 - 7. Joshua warns (Joshua 23:11-13).
 - 8. Solomon (I Kings 11:1,2).
 - 9. Nehemiah warned (Neh. 13:23-27).
 - 10. If it displeased God then why not now?
- C. What does the New Testament have to say concerning mixed marriages?
 - 1. Christ shows evils (Matt. 10:34-36).
 - 2. Paul implied that Christians should marry Christians (I Cor. 9:5).
 - 3. Unequally yoked (II Cor. 6:14).
 - 4. Heirs together (I Peter 3:7).
 - a. Like knowledge in religion (I Cor. 1:10).
 - b. For prayers to be answered.
- D. The evidence from God supports the necessity for a Christian to marry a Christian.
- E. This does not mean that if you are a child of God and married to a non-Christian that you should get out of the marriage (I Cor. 7).
- F. This does not mean that it is a sin to marry out of the church, but, it is very unwise.
- H. One preacher commented that if one marries a non-Christian, a child of Satan, then he should expect to have trouble with his father-in-law.

VII. THE BREAKDOWN OF THE HOME!

- A. The problem of divorce is alarming. Look at the divorce rate:
 - 1. 1895 – 620,000 marriages and 40,367 divorces – 6.5%
 - 2. 1900 – 709,000 marriages and 55,751 divorces – 7.8%
 - 3. 1925 – 1,188,334 marriages and 175,449 divorces – 14.7%
 - 4. 1950 – 1,667,231 marriages and 385,144 divorces – 23%
 - 5. 1975 – 2,152,662 marriages and 1,036,000 divorces – 48%
 - 6. 1991 – 2,433,000 marriages and 1,168,000 divorces – 48%
 - 7. 2001 – divorce rate estimated at 50%
- B. What is divorce?
 - 1. How does the Bible define divorce?
 - a. The Old Testament definition of divorce is a putting away (Ezra 10:3; Mal. 2:16).
 - 1) Jesus made reference to the Old Testament.
 - 2) There are four major terms for the word divorce in the Old Testament (shillach, yatsa, garash and kerithuth).
 - a) These words all basically have the meaning of “to send away,” “to separate,” “to release,” “to cause to go out,” “to sever,” etc.
 - b) In Deut. 24:1 the thought is that of the breaking of a bond or the dismissing of an obligation, that is, the divorced person is released, separated, made free, etc. (Isa. 50:1; Jer. 3:8; Ezra 10:3,19).
 - b. The New Testament definition of divorce.
 - 1) Put away (Matt. 5:31,32; 19:9; Mark 10:11; I Cor. 7:11,12).

- 2) Putteth away (Luke 16:18).
 - 3) Put asunder (Matt. 19:6).
 - 4) Depart (I Cor. 7:10,11,15).
 - 5) Leave (I Cor. 7:13).
- c. As in the Old Testament there are various words used in the New Testament for divorce or separation.
- 1) There are at least four words translated divorce in the New Testament.
 - a) One word (apoluw) is translated “release” 17 times, “put away” 14 times (Matt. 5:31,32a; 19:3,7,8,9,9; Mark 10:2,4,11,12; Luke 16:18), “send away” 13 times, “let go” 13 times, “set at liberty” two times, “let depart” (Luke 2:29; Acts 23:22), “divorced” (Matt. 5:31b), “depart” (Acts 28:25), etc. used a total of 69 times in the New Testament.
 - b) Another word (apostasion) is translated “divorcement” two times (Matt. 19:7; Mark 10:4), and “writing of divorcement” (Matt. 5:31).
 - c) Another word (cwridzw) is translated “depart” eight times (Acts 1:4; 18:1,2; I Cor. 7:10,11,15,15; Phe. 15), “separate” (Rom. 8:35,39; Heb. 7:26), and “put asunder” (Matt. 19:6; Mark 10:9).
 - d) Another word (afienai) is translated “put away” (I Cor. 7:11). This word is from the Greek word defined as “in a legal sense divorce.”
 2. There is no law that man has formulated or can formulate that can set aside a joining that Almighty God made!
 3. Webster defines divorce as “a legal dissolution of a marriage, separation, severance.”
 4. One must keep in mind there are many things legal according to our legal system that is not scriptural, that is not according to the Word of God.

C. What causes divorce?

1. Most marriage counselors agree that by far the greatest problems in marriages arise because one or both of the partners have never grown up. In fact many appear to be more like spoiled children than adults.
2. Look at a list of excuses given by those who divorced. This list is in order reported from marriage counselors:
 - a. Inability to compromise
 - b. Mental or physical cruelty
 - c. Self pity
 - d. Revenge-taking
 - e. Excuses
 - f. Quarreling
 - g. Lack of responsibility
 - h. Misuse of authority
 - i. Religious differences
 - j. Feelings verses facts
3. Notice what is missing from the list (Matt. 19:9).
4. What do wives say about husbands:
 - a. Selfish and inconsiderate
 - b. Unsuccessful in business
 - c. Untruthful
 - d. Complains too much
 - e. Does not show his affections
 - f. Does not talk things over
 - g. Harsh with children
 - h. Touchy
 - i. Has no interest in children
 - j. Not interested in home
 - k. Not affectionate

- l. Rude
 - m. Lacks ambition
 - n. Nervous or impatient
 - o. Criticizes me
 - p. A poor manager of income
 - q. Narrow-minded
 - r. Not faithful to me
5. What do husbands say about wives:
- a. Nags
 - b. Not affectionate
 - c. Selfish and inconsiderate
 - d. Complains too much
 - e. Interferes with hobbies
 - f. Solvenly in appearance
 - g. Quick-tempered
 - h. Interferes with my discipline
 - i. Conceited
 - j. Insincere
 - k. Feelings too easily hurt
 - l. Criticizes me
 - m. Narrow-minded
 - n. Neglects the children
 - o. A poor house keeper
 - p. Argumentative
 - q. Has annoying habits
 - r. Untruthful
- D. What are some positions regarding divorce and remarriage which are held by many today. There are at least eight.
1. Death the only cause for a remarriage – FALSE (Matt. 19:9).
 2. Divorce and remarriage without cause – FALSE
 - a. If there is a divorce without a cause sin has been committed.
 - b. If a remarriage takes place by one or both then they are living in adultery.
 - c. Some have attempted to throw a wrinkle into this case.
 - 1) They say “what if one does not want the divorce and the other gets a divorce anyway, then, after a period of time the one who gained the divorce marries again are they not committing adultery?” The answer would be yes!
 - 2) Then they argue that since one is committing adultery then the other is free to marry.
 - 3) The answer to this is false. If the divorce was not for fornication neither have the right to remarry.
 - 4) Time does not play into the law of God. One attempting to our wait the other does not fit into God’s law of divorce and remarriage.
 3. Divorce and remarriage for any legal cause – FALSE
 - a. The laws of the land often allow things that are against God’s law. Just because it is legal does not mean it is scriptural. Abortion is legal but not spiritual. Homosexuality is legal but not scriptural.
 - b. Some attempt to use I Cor. 7:10,11 to show that Paul is giving another reason for divorce and remarriage.
 - c. This is not the case. Paul is not discussing grounds for a divorce and remarriage.
 - d. Paul is answering a question concerning marriage and if a wife departs (I Cor. 7:10).
 - e. Notice what Paul said, “But and if she departs, let her remain unmarried or be

- reconciled to her husband; and let not the husband put away his wife” (I Cor. 7:11).
- f. Paul spoke and wrote by inspiration. There is no scriptural authority for a remarriage in this case.
 4. Both parties in a divorce are free to remarry if the divorce is for fornication – FALSE
 - a. Why would God allow the guilty party the same freedom as the innocent one?
 - b. Sin carries with it consequences.
 5. Believer forsaken by unbeliever free to remarry – FALSE
 - a. Those who advance this false view of divorce and remarry attempt to twist I Cor. 7:12-15).
 - b. The not under bondage according to those who advance this position means one is released from the marriage bond.
 - c. The word for bondage has nothing to do with the marriage bond. This is a word for slave. The marriage partner is not a slave to leave Christ and follow the unbeliever.
 - d. Because the unbeliever leaves or divorces the believer does not give the believer the right to remarry.
 6. Divorce and remarriage if before baptism because not subject to Christ’s law – FALSE
 - a. All are subject to the law of Christ (Matt. 19:3-12).
 - 1) Jesus goes back to the very first marriage to show that all men are under the same law regarding marriage.
 - 2) The whosoever would refer to all.
 - b. Christ commanded that the gospel be preached to all nations (Matt. 28:18-20; Mark 16:15,16).
 - c. Jesus died to make possible salvation for all men (Rom. 5:18) and He will one day judge every man (II Cor. 5:10).
 - d. Everyone is now required to repent (Acts 17:30,31).
 7. Divorce and remarriage if before baptism because sin washed away – FALSE
 - a. Baptism washes away all sin (Mark 16:16; I Peter 3:21; Acts 2:38).
 - b. But baptism alone will not save.
 - c. Before one can be baptized for the remission of sins requires believing (Mark 16:16; Heb. 11:6; Acts 15:7), repentance (Luke 13:3; Acts 2:38), confession that Jesus is the Son of God (Acts 8:37; Rom. 10:9,10).
 - d. Repentance means a change of heart (II Cor. 7:10). If one is living in adultery, an unscriptural marriage, and he/she repents means he would no longer continue in the sin of adultery. This would mean he would and must stop the sin. The only way to stop living in adultery is to no longer continue in the marriage.
 8. Divorce and remarriage for the innocent party if cause fornication – TRUE (Matt. 19:3-12)
- CONCLUSION:
1. The home is a God given institution.
 2. How easy is it for man to destroy what God has given?